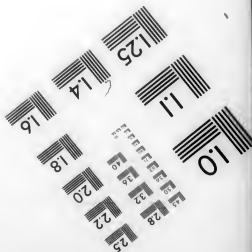
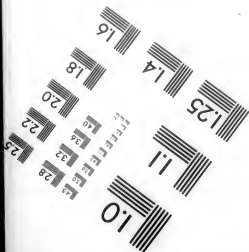
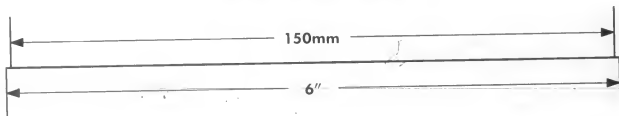
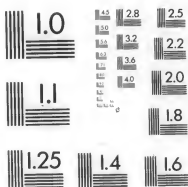
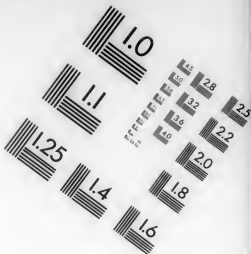
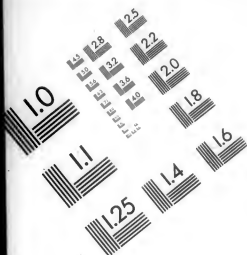


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Vol. 45, No. 15**

**Jan. 4, 1906 -
Apr. 9, 1908**

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Vol. 43

**Jan. 4 - Dec. 27,
1906**

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 4, 1906.

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NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

NEW YEAR.

"Another year! Another year
Has borne its record to the skies.
Another year! Another year
Untried, unproved before us lies.
We hail with smiles its dawning ray—
How shall we meet its final day?"

A Happy New Year to all our readers.

"So teach us to number our days that we may apply our hearts unto wisdom" (Psa. 90:12).

There are ten applicants for baptism in the Blooming Glen congregation in Bucks Co., Pa.

"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed" (Psa. 37:3).

Be sure and read the article "Hymns of the Anabaptists" in this number. It contains thoughts worthy of our earnest consideration.

The address of the Canton Mission is No. 216 S. Reblen avenue, Mission House, Canton, Ohio and not No. 216 E. Tuscarawas street, as given previously.

We are in receipt of a program of the "Sixth Annual Sunday School Union" of Logan and Champagn counties, Ohio, which was announced for Dec. 27th and 28th in the South Union M. H. near West Liberty, Ohio. We will be glad to receive a report of the same publication.

In "Personal Mention" on page 410 of last week's issue, the writer made a bad mistake of the reporter, Mr. Noah Metzger's work in Michigan. He should have said: "In the recent session held by Bro. Noah Metzler of Naperville, Ill., Fairview, Mich. Co., Mich., the first blessed the sick and ten souls into the great communion, and the meetings were well attended."

Confession.—It is often said, "Confession is good for the soul." If that is true, but an immense amount of such confession

would accrue to men in general and what a multitude of easy consciences there would be in the churches, if men in general and church members in particular would put into practice the oft-quoted declaration of the apostle, "Confess your faults one to another, and pray for one another that ye may be healed" (Jas. 5:16).

Words of Cheer, our Sunday school paper, is issued weekly, and contains a line of reading that certainly can be recommended as pure and wholesome doctrine, and this should be more generally used in our Sunday schools. By all means let your children read the Words of Cheer. You have a paper for every Sunday in the year at the nominal cost of 50 cents. We hope every Sunday school will avail itself of the use of this excellent paper throughout the year 1906.

Our Sunday School Lesson Helps are recognized far and near, both among our own people and others, as lesson helps of superior merit, and we are glad to know that they are very generally in use in our Mennonite Sunday schools. There are, however, a few who do not have them. We should be glad to see them in all our schools. They are edited with great care and in full harmony with the doctrines and teachings of our faith. By Bro. D. H. Bender of Springs, Pa., and we trust this will be sufficient guarantee to inspire all confidence in any who have not yet used them.

A sister from the state of New York writes us that she has taken the Herald of Truth for thirty-five years, and has never read a number, and that she has been a regular reader of it all this time.

This year's volumes to the credit of Uncle Sam and the excellent postal arrangements maintained by the government and the faithfulness of the person in charge of this important delivery. It also speaks well for our postal system and the reliability of the paper, even when sent out at an unusually regular rate. The same time she sends the money for the paper, she wants the paper and money to be sent at the same time. We thank her for her interest in this line, and hope she will continue for many years to contribute to the paper, and we hope others may follow her example.

Begin New.—Business men and others who are square up all their old accounts before

the old books, open new ones and begin the new year with a clean ledger and clean accounts. In our spiritual affairs, which are by all odds the more important, we should certainly display the same degree of wisdom and sagacity we do in our temporal things. We should first see to our debit account with God, repent of our past sins, confess them and ask the dear Father in heaven, for Jesus' sake, to have mercy upon us and forgive us, wash and cleanse us that we may have clean hearts and a right spirit within us, thus squaring our account with God and starting the new year with a pure, new record.

Then besides this we dare not forget our accounts with our brethren and our fellowmen in general. Whosoever we remember that the brother has fought against us we should go to him, confess our faults and wrongdoings and ask him to forgive us, and so try, if it be possible, to have peace with all men; and on the other hand, where brethren have offended and grieved and even wronged us, and where they are standing in open enmity against us, and we can not, with our best efforts, change the condition of things or bring about a reconciliation, let us rather take the advice of our Savior where he says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;" and forgive them, for they surely know not what they do. And so when you have paid all your debts and forgiven and discharged all who are not willing to pay theirs to you, you will have the whole matter cleared up, and can take a new book and open a clean account toward all, but then you need to try your best to keep it so.

A Young Man's Dignity.—From the "Interim" we extract the following, which every young man should carefully read. It contains thoughts and plans that will help many a young man on his way and keep him there all his life.

If a young man really wishes a fair chance in life, and is willing to take the right way of earning his living, he must begin on at two Bible verses that young and old too much neglect. First, the Master's rule given in the sermon on the mount. "Whosoever shall reward these few sayings with his whole heart, with his soul, and with his strength, and with all his mind, he shall be wise." (Matt. 23:12). If a man thinks himself to be something when he is nothing, he deceiveth himself. Any young fellow becoming business life, whether office boy, clerk, or school or junior clerk, must not only "can confidently shape his course to

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Bro. J. F. Funk is still doing editorial work on the Herald at his home, not yet being able to go to the Publishing House on account of his disabled limb.

Bro. Noah H. Mack, of the Welsh Mountain Mission, Lancaster Co., Pa., is holding a series of meetings at the Holdeman congregation, west of Wakarusa, in Elkhart Co., Ind.

Bishops J. S. Shoemaker and Daniel Kaufman, the former of Freeport, Ill., the latter of Scottdale, Pa., are expected to conduct a Bible Conference at the Holdeman M. H., west of Wakarusa, Ind., from Jan. 10 to 16, 1906.

Bro. J. D. Mininger, superintendent of the Old People's Home at Rittman, Ohio, reports that there are now twenty-two inmates at the home, and that they are expecting an aged brother from Missouri to come there soon.

Pre. Jacob Bixler, of the Holdeman congregation, Elkhart Co., Ind., began, with the new year, a series of meetings at the Olive congregation. Since the death of Bro. Jacob Shank this congregation is left without a resident pastor.

Bro. Jacob Bixler, of the Holdeman congregation, conducted the services in the Elkhart congregation on Sunday, Dec. 24th. The services were well attended, and the congregation was interested in the discourse presented by the brother.

Pre. Samuel Yoder and wife, of the Elkhart congregation, spent Christmas with the brotherhood at Cullom, Ill., Sister Yoder's former home. They returned on the 26th accompanied by Sister Yoder's son, Pre. L. J. Lehman, and wife.

Bro. Daniel Lapp of Nebraska is conducting a series of meetings in the Mennonite meeting-house at Nappanee. There seems to be a deep interest in the work and hope have already confessed Christ. We hope before the meetings close we may hear that a number have come out on the Lord's side.

Bro. John Lehman of Elida, Ohio, and Bro. Joseph A. Brink of Harrisonburg, Va., spent Sunday, Dec. 17th, at Elkhart, Ind., and attended Sunday school and church services and also Young People's meeting in the evening. They also visited the Publishing house on Monday, where they made some purchases.

Pre. C. N. Amstutz, of the Sonnenberg congregation, Wayne Co., Ohio, accompanied by Bro. D. A. Schneck, of the same congregation, called at the Publishing House Dec. 26th, to purchase some books, order some printing, and to discuss the feasibility of our publishing a German Primary Sunday School Lesson Help, similar to the English. This matter has been under consideration for some time, and from the present outlook may become a reality in the not distant future. We have had considerable call for a German Primary Lesson Help, and invite those who may be interested in this matter, to write us. These brethren also called on the senior editor.

THE EDITORS.

PERSONAL MENTION.

Bro. A. B. Kolb is again away from home, and this time it is a business trip to Lancaster, Pa. He expects to be home again within a week.

Bro. Noah Metzler of Nappanee, Ind., will conduct a series of meetings in the A. M. congregation in Mifflin Co., Pa., beginning the first week in January, 1906.

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who is still unable to leave his home on account of the injury he received several weeks ago, and their visit was greatly appreciated. From here they went to spend one day at the Bible Conference held in the Forks (Amish) M. H., this county, and from there, one day at the Bible Conference held in the Clinton (Brick) M. H., east of Goshen, expecting to leave for their homes on Friday night, Dec. 29th.—A.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted, 1905.)

By Oliver Olden.

PSALM XXXIV.
Oh, magnify Jehovah now with me,
Let us exalt his name continually!
From all his sins my heavy soul he freed—
I turned my face to him and he did lead.

He saved the poor man from his misery,
That God is good, ye need not taste and see.
All those who follow him in righteous deed
Shall reap a precious, everlasting seed.

Keep thou thy tongue from speaking evil word,
Thy lips in utterance vain should not be heard.
The path of peace should be pursued, preferred.

The eyes of God are turned on the right,
A broken heart with love he will unite,
He saveth those whose spirits are contrite.

New York City.

For the Herald of Truth.
A NEW YEAR'S RESOLUTION.

By Silas Bauman.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

We will soon pass out of this old year into the new, and by the time the readers of the Herald will peruse these lines the new year will already have begun, and with the beginning of the new year many new plans and resolutions will be formed, and as we thus pass from the old into the new let us not forget that day by day and year by year as time rolls on we are approaching the port of eternal joy or eternal destruction. If the salvation of our souls and the souls of others is our great desire, a resolution like that of the Apostle Paul will not be out of place.

I believe we all realize that we have not attained to that standard which we have placed before us and which is the only true standard we should have in view, namely, Jesus Christ, who left us an example that we should follow his steps (1 Pet. 2:21); and those who have not this mark in view are either very far behind, or else running in the wrong direction.

Christ tells us if we love anything more than him we are not worthy of him, and not be his disciple. Soon we will leave the old year, and how I do wish that every one could leave it as the apostle indicates, forgetting the past and reaching forth unto those things which are before.

I trust that God is willing to forgive and forget all our past sins and failures—yes, we know that he is ever ready and willing to do this, if we confess our sins and are willing to forsake them—as the prophet says, "Cease to do evil and learn to do well," or, in other words, leave them and, as

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obedient children, follow in his footsteps, obeying him in all he has commanded us. Let us now as Christian soldiers look forward and examine our calling. Christ tells us that many are called, but few are chosen. No one is forced into the army of Christ, but he also tells us that "the kingdom of God suffereth violence, and the violent take it by force." The effort is put forth by man and God sustains it. Christ's army is made up of volunteers. Whoever will may come.

A volunteer is one who comes of his own accord and takes upon himself the obligations of a soldier of his own free will, and who likewise submits himself freely to the rules and regulations of the army he joins; he is ready and willing to obey every order and command of his superiors. The Christian soldier who comes to submit himself to the divine Commander also passes under inspection, but while the soldier in the temporal army must have a healthy body and perfect limbs and be in the full enjoyment of all his senses, the soldier of the heavenly army needs but two qualifications, and they are a perfect will and a sincere faith. He may be sick, maimed, halt and blind, he is welcome to the poor woman who came secretly behind him (Jesus) and only touched his garment and was healed, he said, "Thy faith hath made thee whole; go in peace."

Now we are again entering upon a new year, as above said. Christ is the aim and mark of every true soldier, and as long as we have him in view we are his chosen followers. If we turn aside to other things and lose sight of him we lose our mark and he will no longer recognize us as his own, and for us destruction will be the end, and life a failure.

The world makes improvements continually, and we Christians enjoy some of them. So likewise, in the spiritual life, should the church improve. But what do we see? How much have we, as individuals, improved—not in worldly conformity—not in becoming more like the sinful and honoring-seeking world that cares not for divine things—but in our devotion to God and the church, in our trust and confidence in God, in humility, in meekness, in charity, in showing to all with whom we associate that we have been with Jesus and learned of him—how much have we improved in these things?

When we institute spiritual improvements, let us always examine ourselves and do only those things which will be to the glory of God and a benefit to others, or to our own body, which is the temple of the Holy Ghost, and in this way Christ will be glorified and a great deal of labor and money saved; and the money thus saved would be a great blessing if given to the work of evangelizing the world. The money that would in one year make an amount that would be truly astonishing.

In the first place, thereby, we would prove a light to the world at home, teaching godliness instead of worldliness, and impressing the minds of the young with thoughts nobler and grander than to follow the vanities of this present evil world.

In the second place, we would be fitting the minds of the younger people to be better missionaries and to have higher aims than simply to conform themselves to the world and live for its vain pleasures.

Thirdly, We would have money to support all the missions the Lord would open to us. The Lord is the same he ever was, and his promise to open the windows of heaven and pour out to us a blessing, if we

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give him his dues, would surely be fulfilled. But if he should give us only bread and raiment we should be happy and contented, for as the apostle says, "Godliness with contentment is great gain."

If many are called and few chosen, do we think that the Lord will choose those who have given the most of their money and time to building and furnishing costly houses and barns and costly vehicles and other things of like kind, which are not to glorify God, but for worldly grandeur and glory? If we love him, let us also labor for him, for where our treasure is there will our heart be also. How many of us are willing to thus consecrate ourselves to God and live for him and for his glory only?

Floradale, Ont.

For the Herald of Truth.
NEW YEAR THOUGHTS.

By Clara Brubaker.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

It is a common thing for people to attach much importance to the beginning of the new year. Nearly all desire to make a new start and many good resolutions are formed, but after a while in many of these resolutions there is much that is selfish. Some resolve to live better lives but rely upon their own strength and leave God out of the question and consequently fail in carrying out the resolutions made.

In planning for the year we also find much selfishness, which is contrary to the text. If we "set our affections on things above," we will not be planning how much money we may make, or how much pleasure we may get out of life, but how much good we may do for the cause of Christ. We will consecrate our time, our talent, our money, our all to God, to be used by him and for him. We will, instead of planning how much money we may accumulate, plan how much we may best use that which he allows us to have. Instead of planning how much pleasure we may get out of life we will plan how much pleasure we can put into some one's life. If we "seek those things which are above," it will take our minds off the vain and transitory things of life.

Dear readers, let us begin the new year with a deeper trust in the arm that never fails and an entire consecration to his service. May we see that "our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." If our conversation throughout the year be about heavenly things and things that are unphilosophical, there will be no room for fault-finding and back-biting, and instead of strife and contention there will be sweet communion with God and with each other and we may often enjoy the privilege of "sitting together in heavenly places in Christ Jesus." May we seek to be guided by his Spirit, that our thoughts, words and deeds be worthy of his approval. God grant that the new year find us more faithful than the past.

Birch Tree, Mo.

For the Herald of Truth.
THE GOSPEL ACCORDING TO YOU.

By E. Rose Balcer.

The fifth gospel—have you read it? In the New Testament there are four records of the life of Christ. While they agree in

the great fundamental fact of our Lord's life, they differ to some extent in detail. Each writer has left the impression of his own individuality on these records, according as the truth passes through the prism of each mind. But what is the fifth Gospel? Where is it, and what is it? It is the Gospel according to you. It is a book read by people who have never read the Gospel according to Matthew, Mark, Luke or John, and who probably never will. It is not worth while asking the question then, What is the Gospel according to you? What impression do the men and women with whom you mingle all the week gain of the value of the religion of Jesus Christ—from the way you are living? What conception of Christ, as a divine utility, are they forming from your presentation of the Gospel in your life?

Every man and woman of us is writing some sort of a record daily and we are transcribing it in a dialect which all men understand and read, "known and read of all men." We are usually anxious about those outside of the church; Christ was equally anxious about those inside of the church. An unholiness church is one of the greatest and strongest factors to hinder the triumph of his kingdom. It is not so much a matter of what we have in Jesus, as it is a matter of what Jesus has in us. This is the thought before us; What is the Gospel according to you? We need to be very clean as to one thing. We cannot determine whether we will be witnesses or not. The mere fact that we go up to the house of God, and have to do with religious people is sufficient to make the world judge religion by our example. We bear witness unconsciously as well as consciously. Men are born imitators. Mere association produces a powerful influence upon the formation of character. Jesus Christ is daily at the bar of public opinion, and whether men accept or reject him depends very largely upon the evidence we give as to his divinity, and upon the influence we exert over those who are not his followers.

HUNGRY FOR LOVE.

The world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but it is longing for great lovers. A great lover is simply a soul set free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves the Lord.

One of the most beautiful stories we have ever read is told of Wendell Phillips, the orator. He was passionately devoted to his invalid wife, and one day, after he had lectured, his friends urged him not to return to Boston that night. They said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the street."

"Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

No journey is too long with love at the end of it, no task is too hard with love for its reward. The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add the happiness of others to their own joy.

That is all the world worth having. Not the world of greed and gold, not the world of war and murder, not the world of pride and envy. God is the chief lover, the one pattern of love. Every one that loveth is born of God, and whatever his Father has in him.—[Christian Work.]

HERALD OF TRUTH.

Thursday, January 4, 1906.

JOHN F. FUNK, } Editors.
ABRAHAM B. KOLB, }

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCE.

Elizabethtown, Pa., Dec. 26, 1905.—On Saturday evening, Dec. 23d, Bro. J. B. Good came into our midst and preached to us. "The Master is come and calleth for thee," were the words of his text. On Sunday morning was our regular appointment, and Bro. Good spoke to us again from Mark 1:2. In the afternoon we met to organize a Sunday school. Officers were elected and nothing preventing, we will open our school Dec. 31st, and hope to have a good start by the beginning of the new year. On Sunday afternoon we were very agreeably surprised by the arrival of Bro. Moses Breuneman and wife and Bro. Simon Good and wife of Allen Co., Ohio. An appointment was made, and Bro. Breuneman preached to us on Christmas evening from that inexhaustible text, John 3:16. Notwithstanding the short notice, we had a well-filled house. Sister Good has quite a number of friends in our vicinity. M. STAUFFER.

Birch Tree, Mo., Dec. 26, 1905.—Dear Herald Readers, Greeting in Jesus' name:—We should be joyful at the thought of being privileged to enjoy another Christmas-time. Our hearts should respond to the angel chorus, "Glory to God in the highest, and on earth peace, good will toward men." We have reorganized our Sunday school for the coming year. The brethren Fred Neuschwanger, Mace Headrick and Arthur Crawford were elected as Superintendents; Benj. Detwiler, chorister, and Sister Hannah Brubaker, secretary. Our number is not large, but the attendance quite regular and the interest good. We hope the coming year may be a prosperous one and that many may be taught the way of life. COR.

Mendon, Mich., Dec. 28, 1905.—Dear Readers of the Herald of Truth—I take pleasure in informing you that on the 9th of the present month we were favored with a visit from Bro. Andrew Yontz, of the Haw Patch A. M. congregation, near Topeka, Laclede Co., Ind. He arrived here about 9 p. m., and the next morning Bro. William took him to his father, Bro. Jacob Kindy, a distance of about twelve

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miles, but on account of short notice no appointment was made, but we believe the time was profitably spent. Father Kindy has been in poor health for nearly a year. In the evening Bro. William and Bro. Yontz returned, accompanied by Sister Kindy and son, to meet an appointment at the Riverside schoolhouse, which was filled by Bro. Yontz, and the services were listened to with marked attention. We enjoyed a season of real spiritual refreshing, and hope we may be favored with more visits from ministers. Brethren, pray for us that we may be bright and shining lights to all around us. COR.

Nappanee, Ind., Dec. 27, 1905.—To the Readers of the Herald of Truth:—Our work at Fairview, Mich., was blessed with ten accessions to the congregation. Some of them were not descendants of our people. They were received into church membership on the 17th—nine by baptism and one on confession. This was a meeting long to be remembered by all, for it meant so much for that place. The converts all appeared to be so submissive, which made the impression so much stronger.

If the Lord will, I expect to start on the 3d of Jan., 1906, for Millin Co., Pa., to take up the work of the Lord there. My prayer is that many souls may be won for Him who can save and keep to the uttermost all who will come to him. Pray to this effect. Our meetings here in Nappanee, conducted by Bro. Daniel Lapp, are well attended, with four confessions. The meetings will continue over Sunday. NOAH METZLER.

Wakarusa, Ind., Dec. 27, 1905.—Greeting to all Herald Readers:—A series of meetings conducted at the Yellow Creek M. H., by J. S. Hartzler of Goshen, closed on the 21st of December, with four dear souls making the good confession. The meetings were deeply spiritual and evidently many prayers were offered by the members of the congregation in behalf of the unsaved, a number of which were under deep conviction, and some confessed their need of a Savior, and yet allowed the enemy's deceitful cords to bind them to the god of this world for a time longer. May the good Lord help them yet to confess him before men while the Spirit and the Bride are pleading with them, while fond parents are weeping and praying and while Christ is standing with outstretched arms to receive them. COR.

Elizabethtown, Lancaster Co., Pa., Dec. 25, 1905.—The Mennonite congregation of the borough of Elizabethtown and vicinity during the past summer built themselves a commodious house of worship at a cost of \$5,600.00. The M. H. was opened for worship on Thanksgiving Day, as previously announced in the Herald of Truth, at which time an appointment was made for Dec. 24th. The next meeting will be on the 21st of January, 1906, and from that time on every four weeks throughout the year. The time of meeting is in the forenoon. COR.

Ephrata, Pa., Dec. 20, 1905.—Brethren and sisters:—A New Year's greeting, as we pass from the old year into the new. May God fit and prepare us that we may make this one the happiest year of our lives. He is too wise to err and too merciful to be unkind. David seeks help with God—"Hear my cry, O God; attend unto my prayers; from the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is

higher than I; for thou hast been a shelter for me, and a strong stay from the enemy. I will abide in thy tabernacle forever; I will trust in the covert of thy wings, for thou, O God, hast heard my vows; thou hast given me the inheritance of those that fear thy name. Thou wilt prolong the king's life, and his years as many generations; he shall abide before God and truth which may prepare mercy and truth which may preserve him. So will I sing praise unto thy name forever, that I may daily perform my vows" (Psa. 61).

Our Thanksgiving services were conducted by Bish. Benj. Weaver of Spring Grove, from the 116th Psalm. He taught us richly, how we should render thanksgiving to God by helping the poor and contributing to the missionary cause, and under all circumstances not to forget the needy.

On the 2d of December preparatory services were held. Dea. S. Metzler read for an opening lesson Matt. 16, and Bro. Noah H. Mack, of the Welsh Mountain Mission, spoke from 1 Cor. 5. On the following day (Dec. 3d) the communion of the Lord's supper was observed. Bish. Benjamin Weaver and Bish. Noah Landis of Landis Valley conducted the services. They spoke from Luke 22. May God grant to each one who partook of the sacred emblems a blessing that they may go on rejoicing in the Lord and double their efforts to work for Christ throughout the coming year, and may many who are still out of the ark of safety be gathered into the fold of the good Shepherd before another year comes to its close. COR.

HYMNS OF THE ANABAPTISTS.

A field of hymnology that has lain almost totally neglected, unknown and forgotten for almost two centuries, is the part which the hymns of the Anabaptists occupy in the hymnology of the Christian era. It is a strange fact that even among those who are proud to claim direct descent from the martyr composers and earlier users of these hymns, there are comparatively few who know even of the existence of such a hymn book as the "Ansbund." Ask a Mennonite, a Baptist, a Dunkard about the "Ansbund" and the chances are that he does not remember exactly in what year the man was born or when he died or what he was noted for. And yet the "Ansbund" is perhaps the best expression of a persecuted people's belief, its hopes, fears, trials and general history, of any book of verse ever written. So remarkably is their life portrayed in these hymns that a recent Baptist historian used the "Ansbund" to show the differences of belief in different sections where the Anabaptists lived, by studying carefully the theology of their hymns. Where could that be done to-day?

The one exception to the almost universal ignorance regarding the "Ansbund" is the Amish branch of the Mennonite denomination. In very many congregations of this rather much split-up branch the "Ansbund" is still the church hymnal, and the fact that but recently a new edition of this hymnal was printed in response to an urgent call for the book, shows that it is likely to retain its present place among them for some time.

Of the one hundred and forty hymns in the earlier editions perhaps the best known is the "Haslibacher Lied," in which the writer gives a vivid description of the capture, imprisonment, examination and execution of the thirty-two stanzas has at least two translations in the English, one of which appears in the English edition of the Mar-

1906.

tyrs' Mirror, printed in 1886. To show the steadfastness of the heroes of the religious persecutions of the sixteenth century, I quote one stanza of the "Haslibacher" hymn:

"If not," they said, and meant it too,
"To-morrow's morn brings death to you."
But Haslibacher said:
"This body you may put to death—
I'll yield my life, but not my faith."

Another hymn, well known, and much used by those among whom the book still serves as a church hymnal, is the "Hans Landis Lied," describing the valiant defense, calm resignation and Christian heroism of Bishop Hans Landis, the martyr progenitor of some of the people of that name in Lancaster Co., Pa., and other sections of this country.

Still another hymn giving an account of the torture and death of Joerg (George) Wagner in 1527, is well known by the Amish brotherhood. It is valuable as a matter of history in that in his answers to the inquisitors he states with great clearness and conciseness his faith on the doctrinal points in question. Indeed, a careful study of these hymns shows the writers to have had a far better knowledge of the Bible than with the rules of poetry, and yet we forget the errors in the prosody of the stanzas and are thrilled by the heroism of the martyrs and the ability they displayed in giving a reason for the hope that was within them.

Dogmatic theology does not occupy the place in the religious world to-day that it did two hundred and more years ago, and perhaps the world does not suffer because of it, but it is a question whether the one extreme has not changed to another. At that time men gave their lives rather than yield one point of faith and doctrine in which they may have differed from their persecutors; to-day a large percent of the professedly Christian church seems to think that it makes but little difference what you believe, providing you are sincere in your belief. The "teaching them to observe all things" clause of Christ's parting admonition seems to have been changed to "teaching them to observe anything providing they are sincere." Whether the former or the latter extreme made the stronger Christian we let the reader judge.—[A. B. Kolb, in Family Almanac for 1906.]

For the Herald of Truth.

TEMPTATIONS AND HOW TO OVERCOME THEM.

By Nelson W. Culp.

Jesus had fasted forty days and forty nights and, in consequence, was hungry and weak. In this condition the devil came to him and tempted him. He undoubtedly would at such a time be more ready to yield; and just so it is in our day. Satan comes to tempt us in our weakness, when we are tired, discontented and discouraged, as in such times it is plainly evident that we will be inclined to yield more readily than at other times.

But our Savior manifested not only a manly resistance to the severe temptations that Satan laid before him, but a divine power, and gave us thereby an example that we should imitate and firmly and unyieldingly endure and resist his attacks. No temptation is so great that we cannot endure it, for God has promised never to leave nor forsake us, not even in the darkest hour and the severest trials.

We are told that after this severe trial and his triumph over the enemy, the angels came

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and comforted him, and so also will the Holy Ghost, whom God sent as an abiding Comforter, minister unto our necessities when we endure temptations and overcome them.

Jesus overcame his enemy by using the word of God as his weapon. In each attack of Satan, Jesus said, "It is written," and quoted the word that was applicable to the occasion.

When Satan comes to you, dear reader, in this way and says, "Follow me and I will show you a way to heaven that will not require you to obey the word of God," tell him, "There is none other name under heaven (besides the name of Christ) given among men, whereby we must be saved."

If he says, "You need not keep the commandments," tell him, It is written, "If ye love me, keep my commandments."

If he says, "Talk foolishly and corruptly," tell him, It is written, "Shun profane and vain babblings, for they increase unto you more ungodliness," and "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

If he says, "If a man does not treat you well, do the same to him and get even with him," tell him, It is written, "Recompense no man evil for evil."

If he says, "The Christian life is a hard life to live and you cannot be a Christian any longer," say, It is written, "I can do all things through Jesus Christ which strengtheneth me."

If he says, "You had better not read an essay or speak at the Young People's meeting, because you will be ashamed to do so," tell him, It is written, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

This enemy of souls, the devil, may come to us in different ways, and at different times, but if we take the word of God and stand firm and resist him with the Word, he will flee from us. Let us be strong in the Lord and in the power of his word, and he will give us the victory over all our enemies.

Garden City, Mo.

For the Herald of Truth.

THESE LIGHT AFFLICTIONS.

By F. B. P.

I stood and talked and knelt and prayed beside the couch of a suffering sister. From early youth this dear sister had been a patient sufferer; thirty-eight years had passed and the end was not yet. Patient, hopeful, confident, looking toward the day of her redemption, she seemed waiting for the coming of the Lord that she might go home and be with Jesus, which is far better.

I stood by the bedside of another—a brother who was poor and whose path for many years was the path of sin, reaching out even into infidelity and bitter rebellion against the almighty Giver of every good and perfect gift, but the Lord had mercy and called him out of the deep darkness into his marvelous light, and so full of joy and gratitude for the new-found peace and the redemption of his soul was he, that he cast aside all these bodily sufferings—these light afflictions, and rejoiced in God through and joy unspeakable, in the glad hope of being permitted soon to go up higher and be crowned as an heir of glory, with Jesus, whom he had once denied, but now worshipped in sincerity and truth.

In an humble cottage in a western state we beheld another scene most beautiful for every lover of the Lord Jesus Christ to contemplate. On his couch of suffering, where he had spent many years, lay a comparatively young man, with a strong and vigorous frame, an intellect above the average, a fine education, and all the natural gifts that could make him a man far above his peers, but, as he himself said, "The Lord took him out of one school and placed him in another," and after he had learned in the school of Christ he knew and saw things differently from what he had seen there before. His couch was his home—his place of abode. He could enjoy only a very few of the privileges which people in this life value so highly, and with the curtailing of his privileges the Lord gave him suffering—days and months and years of excruciating suffering, but in this great school of Christ he learned to understand how these light afflictions, which are but for a moment, work in us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal, and now his soul is full of gladness, full of rejoicing, full of the blessed hope of eternal life. His eyes seem to peer through the walls of heaven and bring down a measure of the celestial glory held in store for those whose conversation is in heaven. His soul is full of joy, his whole being is surrounded with a halo of the divine glory and blessedness, and it makes one glad and gives inspiration to his soul to spend only a short time in such an atmosphere, and if the fast-tastes of heaven are thus joyous and radiant with heavenly light, what must it be to be there?

When Peter tasted the sweets of the home beyond; with Jesus on the mount of transfiguration, he said, "Lord, it is good for us to be here." When Christian and Hopeful saw the visions of glory in the celestial home "over there," from Beulah, their souls rejoiced. When Paul looked death in the face he said, "None of these things move me." "I am now ready to be offered and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me in that day, and not to me only, but all them that love his appearing." The poet sings:

"Jerusalem, my happy home,
Name ever dear to me;
When shall my labors have an end
In joy and peace and thee?

"Jerusalem, my happy home,
Name ever dear to me;
Then shall my labors have an end
When I thy joys shall see."

For the Herald of Truth.
LIFE'S PATHWAY.

By Ada Ritchie.

May our pathway be like that of an English nobleman of whom I have read. He always carried his pockets full of acorns as he walked over his estate and when he came to a bare spot, he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life sad, discouraged or defeated we should drop a seed of kindness which by and by will grow into something beautiful.

The course of many lives has been changed by a kind word, act or deed dropped

Repentance is the first commandment of Christ, as it is given in Matt. 4:17. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." (Matt. 3:2) This is not only his first command to his disciples, but also his last, as we see in Luke 24:46, 47, where he again refers to the scriptures saying: "Thus it behooved Christ to suffer, and thus to repentance and remission of sins should be preached in his name." (Acts 1:3) And the apostles were to proclaim this to all men. "But now Christ commandeth all men everywhere to repent" (Acts 17:30).

Obedience is the entire submission to the will of God ; it is the one thing needful. Does it pay to know something about God? A true christian is not satisfied with what he has, but has a desire to learn still more of his rich promises which are given to all those who live faithful unto death. The

Sterling, Illinois.

For the Herald of Truth.

PRAYER.

By Sadie S. Weaver.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the hurden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

Prayer is a pouring out, a supplication to God. It is not simply words or repeating the Lord's Prayer. It is the sincere desire (or sentiment)

Think of the young whose innocence perishes as do the snowflakes in the mire of the streets. Consider the sins by which im-

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known.
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

Mt. Clinton, Va.

GUARD YOUR CHILDREN.

We personally knew an instance where a kindly and well meaning minister employed men of doubtful character upon his farm; one result of whose service was that his promising young son who worked with them was by them initiated into the myster-

of counterfeiting and such other branches of knowledge as may be picked up by men who are familiar with jails and criminal life. The boy was an apt scholar, and became a thief himself, and only God's mercy saved him from the life of shame and crime on which he was fairly started.

Evil communications corrupt good manners; and while it is right to deal kindly with the erring and fallen, it is wrong to expose the young, unguarded, to their influence. Doubtless a strict charge to such persons not to converse on improper subjects would often prevent the mischief; but if not, par-

ents should insist on the entire separation of their children from persons of unknown and questionable character. The principle involved in that "Householder's Psalm," "Mine eyes shall be upon the faithful of the

land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Psa. 101:6, 7).

A mother writing to the "Farm and Fireside," on the evils often resulting from put-

ting the younger girls of a family to sleep with the hired girls, some of this practice:

about her child, she would endure any amount of toil and inconvenience rather than allow it. Of course there are exceptions—girls, pure-minded girls, who would be as careful as their mothers, and the other half—but in too many cases every new hired girl brings a new lot of impure stories and information with which she is only too willing to enlighten the ignorant and innocent child. The child is under a vow to “never, never tell any one, especially mother, and feels ashamed to tell her mother that she has been false impressions which it will take years to eradicate, and losing an innocence of mind, a purity of thought, which, like the dew upon the rose, the down upon the peach, can never be regained. She may live to see the wrong and let it curse her. We all know how easily some natures are balanced, either by the force of good, or the force of evil, and influence at a certain time will prove the pebble in the streamlet scum,” which turns the course of a whole life.

This subject deserves a better pen than mine. I wish I had the power to rouse the attention of every woman who has a girl intrusted to her care, and make her see, as I have seen, that to give her the slightest appearance of an unimpaired habit, I have mentioned the main reason why the intimacy arising from the sharing of a room should be avoided, but there are other reasons why a young girl should have a room of her own. She will learn to keep it in order, to arrange it tastefully, and take pride in collecting within it her little treasures. Then, too, we are apt to think that no season of life except the early years of childhood, any and all trials; but they are scattered all around. The infant cries for its lost rattle, the child grieves over her broken doll, the school girl has her pet sorrows that everybody laughs at, and farther on come the love troubles which are certainly heart-breaking. Throughout all it is a comfort to have the privacy of one's room, where, secure from intrusion, one can rest quiet, and when necessary, one needed quiet. Mothers, give your daughters a room to keep, to decorate, and to cry in! —[H., H., H., in Christ, Con.]

MARRIAGES.

Ramseyer—Yoder.—On the 21st of Dec., 1905, at the home of the bride's parents near Wooster, O., by Pre. P. E. Whitmer, Bro. Alvin Ramseyer and Sister Melle Yoder. May God's richest blessing attend them.

Barge—Esbenshade.—On the 20th of Dec., 1905

in Strasburg Twp., Lancaster Co., Pa., at the home of the bride's brother, Frank Esbenshade by Blish Isaac Ely, Witmer J. Barge of Sterling, Ill., and Elenora Esbenshade, daughter of Adam Esbenshade. The couple will make their future home at Sterling, Ill.

Wissler-Gockley.—On Christmas day, 1905, by Bish. Jacob N. Brubacher, at his home, Milton. Wissler of West Hempfield Twp., and Susan B. Gockley of East Hempfield Twp., Lancaster Co., Pa. They were attended by Naoma Gockley and John German.

Christophel—Landis.—By the undersigned at the home of the bride's parents, Dec. 28, 1905. Bro. Samuel L. Christophel of Freeport, Ill., to Sister Amanda B. Landis of Conoy Twp., Lancaster Co., Pa. They were attended by Alvin H. and Anna Hernly. May the good Lord bless them.

JACOB N. BRUBACHER.

DEATHS.

DEATHS.

Davis.—On the 24th of Dec., 1905, in Rohrerstown, Lancaster Co., Pa., Sister Mary N., wife of K. Davis; aged 67 years. She was a daughter of the late John and Mary Newcomer and a life-long

resident of Rohrerstown. She was a member of the Old Mennonite church, and besides her husband is survived by one daughter and two sons. Funeral on the 28th at the Mennonite M. H. in Rohrerstown. May the Lord comfort the bereaved husband and children.

Albrecht John Albrecht was born in Bavaria, Germany, April 3, 1814, and died at his home near Tishlaika, Ill., Oct. 6, 1905, of infirmities of old age. He was the son of John and Mary Albrecht, born 1834. From that time until the time of his death he had resided in Putnam and Bureau counties, Ill. In 1847 he was married to Mary Conner, daughter of John Conner, a German born Irishman. In early life he united with the Amish Mennonite church, of which he was a faithful member until he was called to his heavenly home. He was a devoted Christian, and was greatly loved by the spirit world. Funeral services at the home and at the church were held at the residence of his son, M. H. of Bro. Jacob Ringenberg in the German language, from 1 Kings 19: 1-18. He was a member of the German church (E. church) in the English language from the same text, and also from Job 5:26. This aged brother was loved and respected by all who knew him. He was surrounded by a large number of relatives and friends to mourn his departure, but he did not mourn as those without hope. May the Lord abundantly bless those who have faithfully ministered to this loved one during his sickness.

Roth.—On the 15th of Dec., 1905, at Springfield, Oregon, by drowning, Jacob B. son of Daniel and Susanna Roth; aged 24 Y., 3 M., 12 D. (born 1881). He was working in the saw-mill, and his work was to hook the chain onto the logs as they came up out of the water. He was standing on the log when he stopped the mill to change saws and while they were making the change, he went out on the ponon to get in a large log to try the sawyers. The log was 15 ft. long and 12 in. in diameter. He was on the log when it shifted. The body was found at 8 a. m. in sixteen feet of water. It was a great shock to the family and to all who knew him. He was a very good, reliable man to those yet out of Christ. So let us live that when death comes in such an hour as we think not, we may be ready to meet the call. The family and friends were gathered to his funeral at 2 p. m. He was buried in the cemetery at Springfield. She said, the last evening when he got up he seemed very sad, talked very little, ate very little supper, and went to his room. He was in his room, and he seemed homesick, but he replied that he was not. It seemed as though there was something resting heavily on his mind, but no one knew what it was. He was very kind and gentle. He liked him, and that while there he had made many friends and all feel their loss very keenly. She also stated that there was a very good friend of his, a man who was well with him. It is indeed a blessed thought when our friend die, to have the hope that it is well with them, but on the other hand, it is a sad thought when we find our friend in an unavsed condition. He was buried in the Knox Butte cemetery, Dec. 17th. The presence of an unusually large concourse of friends and neighbors was a very touching sight. The largest funeral the writer ever witnessed in Oregon. The deceased leaves his parents, five brothers and three sisters, all of whom are living. Two brothers and one sister preceded him in death. Survived by Christian Gerig and J. L. Bontremer from La. 38-1. "Thus shall the Lord be true to his house in order, for they shall be a great name."

FINANCIAL REPORT
Of the Mennonite Evangelizing and Benevolent
Board for the Month of November, 1905.

RECEIVED
Washington—L. S. S. Pa., \$3.50; a Sister
Evelington Co., Md., \$3. Total, \$6.50.
Chicago Mission—Mattawana S. S., Pa.,
Anna Beachy, \$3; Kate Beachy, \$5; Warfield
River and Norfolk Congs., Va., \$2.05; Allen
A. M. Sunday school, Pa., \$1.19; A. R. Miller, 50c;
Amos Over, \$1.50; S. F. Hooley, Jr., Smucker
Bros., Ohio, \$2.50; C. P. Wideman, \$5; John
Shelly, \$5; Geo.
... .. Friend, Allensville, Pa., \$5; C. W.
Camp, \$10; Anna Camp, \$2; Wilmer Barge, \$2;
Walnut Creek Cong., Ohio, \$15; Meadows S. S.
Ill., \$8. Total, \$82.67.

India Mission.—Bohauy S. S. Kan. \$5; Was-
wich River and Norfolk Congs. Va. \$2.05; Fox-
land (Ill.) Friends; \$7; Ebenezer (Ga.) Friends,
retirement fund, \$1.00; Friends, \$1.00; B.
R. Ia. \$10.50; Manheim Bible Class, Pa. \$37.
Friends, \$1.50; Young People's Meeting, Tenn.
\$3; Robert F. Riehl, 35c; a Sister, Aurora, W.
\$5; Sam Eby, \$25; a Sister, Smithville, O. \$50.
Total, \$175.48.

India Orphans.—Katie Littlewer, \$15; Teni Bru-
der, \$10; Mr. and Mrs. M. L. Steiner, \$15.25; Na-
tawana S. S. Pa. \$7.50; J. L. Byer, \$15; Whit-
Oak C. E. S. Ill., \$15; Cullom S. S. Ill., \$10; A-
lensville S. S. Pa. \$12.23; Sunday School Meeting

some time, Sister Ressler having been, at the time she went, still far from well. Bro. and Sister Lehman are probably en route from Port Said, Egypt, to Bombay at this time.

Sister Mary Means of Arkansas City, Kan., who has been spending several months in Indiana and Michigan, visiting relatives and friends, spent Sunday, Dec. 31st, in Elkhart. She expects later to go to Medina Co., Ohio, her early home, where she will probably spend most of the winter before returning to Kansas. She was for a number of years also a resident of Elkhart Co., Ind.

Bro. Irvin R. Detweiler of Topeka, Ind., was in Elkhart on the 3d inst. on his way to Chicago, where he will take the place of Bro. A. H. Leaman, Sup't of the Home Mission, for several weeks, while Bro. Leaman goes to Ohio and from there, with his wife, to Lancaster Co., Pa. Bro. Detweiler's correspondents should address him at the Home Mission, 145 W. 18th St., Chicago, Ill.

Bish. Ira J. Buchwalter of Dalton, Ohio, closed a ten-day series of meetings with the Salem congregation, Elkhart Co., Ind., on Sunday, Dec. 31st, and the same night took the train for Vineland, Ontario, to assist in the Bible Conference held there last week. From there he expects to return to Shipshewana, Ind., to conduct a series of meetings with the Shore congregation of that vicinity.

P. M. E. Horst of Peabody, Kan., made a trip to Sheridan county during the middle of December, 1905, in the vicinity of Selden, where he conducted a number of meetings. During these meetings three persons were led to confess Christ and give themselves to the service of the Lord, and two others, who had grown cold in the work, were reclaimed. May the Lord bless the precious souls thus brought into the service.

For the Herald of Truth.

GOOD AND BAD MOTIVES.

By David Garber.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Let us, therefore, as many as be perfect be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:15).

In the foregoing passages, we have a blessing pronounced and a promise given. A blessing to those whose hearts have been purified by faith in Christ, and whose conduct is like that of "an Israelite indeed, in whom is no guile." The blessing to such is peace within, and "they shall see God" in the life work of Christ now, and "face to face" finally. The promise to such is that "if in anything ye be otherwise minded (than according to the mind of God), God shall reveal even this unto you"; for one of the great characteristics of "the pure in heart" is: they want to know and do God's will in all things, so as to "stand complete in all the will of God," and attain unto a higher state of Christian perfection. They will not neglect the means of grace, such as reading the scriptures, prayer and assem-

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bling with the people of God, with a prayerful longing as that of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Many people have good motives in what they do, but their acts are far from the truth, as Jesus said, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 8:22).

Paul thought to do God service when he went down to Damascus on an errand of destruction to the cause of Christ; but the Lord made him understand that his good motive was not acceptable to Him and showed him "a more excellent way"; and Paul "was not disobedient to the heavenly vision," but yielded obedience. The Sauls are not all converted yet. King Saul thought that were to be destroyed, for sacrificial purposes; though a good motive, the act cost him the kingdom. How many Christless schemes there are in many churches nowadays, called by a certain writer, "ecclesiastical amusements," for the purpose of raising money for some benevolent cause; but if Christ were here and passed through the churches he would doubtless say, "Take these things hence." The devil likes to cover himself under "good motives" and play havoc in the churches in some form or other. Beware! Does the end justify the means? No. "Shall we do evil that good may come? God forbid!"

Can I wear a gold ring or some other article of ornamentation which mother, father or friend gave to me for a remembrance, and be guiltless? Peter says, "Let it not be" (1 Pet. 3:3; 1 Tim. 2:9). To sum up all, we conclude, that however good the motive may be, to pave down the truth, to please friend or foe, will not stand the test in the final judgment.

Now a few thoughts on bad motives and seemingly good acts. None should be so foolish as to think they are able to hide anything from the Lord, as Paul says, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). Will not God bring to light that murderous, adulterous, covetous scheming, which is the main spring of action in many hearts, both in the church and out of it, unless it is repented of and cleansed by the blood of the Lamb of God?

Were King Herod's murderous intentions hid from God when he feigned to be anxious to worship the new-born King? Was not King David's murderous and adulterous scheme detected by Him who searches the secrets of men's hearts, in the case of Uriah, and reproved by Nathan the prophet? No doubt, his repentance and prayer to be cleansed from "bloodguiltiness" has encouraged many a fallen one to venture to a throne of grace. Read Psa. 51.

Felix's motive in sending for Paul so often, was not so much to hear of righteousness, temperance and judgment to come, as for the hope of obtaining money (Acts 24:26). Some preachers have a peculiar way of expressing themselves with an eye to a big collection, but Menno Simon did not "hint" much, when he said, "Brethren, this is slaughtering time: I need \$65.00, and if you don't send it, God will send it to me from some other source."

The scribes and Pharisees could and did make long prayers, not because they sympathized so deeply with the widows in their bereavement, but for gain (Matt. 23:14). Some people's motive in baptizing children

either for their salvation or as an act of consecration, does not prove that there is any such command in the Bible, neither does it make the child better; but rather leaves it to rest upon a false hope in later years, having never experienced regeneration; to pass without regeneration and cleansing by the blood of Christ, at whatever period in life or whatever the mode, is deceptive; our sins are washed away by the blood of Christ only, and the "old man" or "body of sin" is "buried" in the atonement. It may be that some people's motive is pure in going to war, to obey the "powers that be," not knowing "what manner of spirit they are of," for "the Son of man is not come to destroy men's lives, but to save them," and if we are born of him we are like him. This gives us boldness in the day of judgment, "because as he is, so are we in this world" (1 John 4:17). Good motives do not establish the doctrine of war. "Put up thy sword into its sheath," saith Jesus.

It is well for us to scrutinize every motive, in view of the fact that finally the secrets of men's hearts shall be made manifest, and let us, by the grace of God, endeavor to reach the point in Paul's experience, when he said, "I know nothing against myself," and then, should we be accused of a wrong motive we may say to such, "Judge nothing before the time until the Lord come," and also get a little comfort.

"The captious I cannot escape,
Who fault will always find;
But then my heart shall never fear,
Since God knows all my mind."

Hesperia, Cal.

For the Herald of Truth.

THE BIBLE AND CHRISTIAN RELIGION.

By J. P. Berkey.

Christ commands us to "search the scriptures," not only read them. Some one, with fervent love for the Bible and its promises, has said:

"Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!"

"The Bible is a storehouse, and of its contents no one can afford to be ignorant," said Moody. How strange, that people who would be followers of the Savior, need a command from him to search the blessed volume! Here are some of its rich treasures: "Let not your heart be troubled." "Fear not, little flock." "Nothing shall hurt you." "Ye shall still abide in me." "I will not leave you comfortless: I will come unto you." "In my Father's house are many mansions." "I go to prepare a place for you, * * * that where I am ye may be also." Is it not wonderful? Then with the Psalmist let us say, "I shall be satisfied when I awake with thy likeness" (Psa. 17:15). A certain poet has said:

"Now we his image may bear."

When we come to speak of the Christian religion we are speaking of a theme which is the highest, noblest, holiest and the best that can engage the thoughts of men. Its grandeur is no less remarkable because familiar; its purity not less deserving upon the attention of mankind. No doubt we live in the midst of blessings, and possibly, like Israel of old we become utterly insensible of their greatness, and from whence they

come. "Oh, that men would praise the Lord for his goodness!"

"The Christian religion came down from heaven," says Hannah Moore, "and its gracious purpose is to carry us up thither." Its author is God. It was foretold by the prophets. It was confirmed by miracles. It was ratified by the blood of its Author. Its doctrines are pure, sublime, consistent. Its precepts are just and holy. Its worship is spiritual. Its service reasonable and rendered practicable by the offers of divine aid to human weakness. It is sanctioned by the promise of eternal happiness to the faithful, and the threat of everlasting misery to the disobedient. God speed the day when all the redeemed of earth shall march through the pearly gate with songs of triumph, there to adore, wonder and admire. God bless all the saints.

Birch Tree, Mo.

For the Herald of Truth.

GIVING.

By Dewayne Culp.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42).

Christ, who spoke these words, undoubtedly meant just what he said. We have nothing but what God gave us, therefore we should be ready and willing to give of the goods which God has given to us to use in his glory. If we are selfish to our fellow-men God will not bless us as he would if we would place "everything" on the altar and with a pure motive. "Thy will be done, and not our," says the Lord. "God loveth a cheerful giver" (2 Cor. 9:7). We can give only what the Father has given us. What has he done for us? What has he given us? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What more could he have done? No greater gift was ever given. What wonderful love he must have had to save us poor sinners from our sins. We, too, then should be willing to give our life, our talent, and our all to the Master's service while we are here on earth.

Why is it that there are so few missionaries in comparison to our number as a church? Why are there no more true missionaries among the heathen who know not the God, teaching them the way of life? Are we doing our part in this work? Give to him that asketh thee. Christ did not say we should give just what we are asked for. If we have not what we are asked for we can do like the apostle, "Such as I have I give to give the heathen the gospel. Are we doing so? If we cannot go ourselves we can send or help send. Are we doing so? The workers who do give their lives for the salvation of others must be supported. Are we giving of our earnings to help the grand cause along? If we cannot give the heathen anything else we can pray for them—all can do this. If we do all that we can do to give others the bread of life, especially those who know no way out of sin, then we will surely have a great reward for our labor. Christ said, "It is more blessed to give than to receive," "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "If ye know these things, happy are ye if ye do them." Let us study our privileges and responsibilities and do with our might what our hands find to do.

Garden City, Mo.

HERALD OF TRUTH.

THE NAZARITE VOW.

The word Nazarite means, "a separated one," implying that the Nazarite was separated from earthly pursuits and consecrated to God. Either sex could assume the vow, but an unmarried daughter must obtain the consent of her father, and a wife of her husband.

It is thought that Moses found this vow as a custom, and made laws concerning it. You will find it recorded in Numbers 6:2-8. The Lord spoke unto Moses, saying, "Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even of the husk. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. . . . because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord."

Thus it will be seen that this was a threefold vow. 1. To abstain from wine, raisins, fresh grapes, and all the produce of the vine. 2. To allow the hair to grow. 3. Not to enter a house where there was a dead body, nor to mourn for the dead. If one should accidentally come in contact with a corpse, the Nazarite-ship must be recommenced.

When the time of the vow had expired, the person brought a lamb for a burnt offering, an ewe lamb for an expiatory sacrifice and a ram for a peace offering, together with loaves, cakes and oil.

After the sacrifices were made, the head of the Nazarite was shaved and the hair burned in the fire under the altar, and then the person was free from the vow. The vow was usually for a limited time, thirty days or more. However the vow could be kept for a longer time. Samuel was devoted by his mother to be a perpetual Nazarite. Samson and John the Baptist were called by the Lord to be Nazarites all their days. Paul took the vow for a short time.

But what practical lessons can we glean from this ancient custom? Clearly these—

1. To avoid not only sin but the causes and occasions of sin. The Nazarite must abstain from fermented liquor; nor must he eat raisins or fresh grapes. Their rich juice might kindle his taste for intoxicating drinks. He must keep out of the vine cellar and vineyard. Sitting with bottles in reach, or walking amid cluster-laden vines is alike dangerous. He must avoid everything that proceeded from the vine, because its fruit was regarded as the sum and substance of all sensual enjoyments. Wine inflames the passions, stupefies the brain, and kindles the taste for luxurious and enervating pleasures. It weakens the strongest and slays the mightiest.

2. The Nazarite must practice selfdenial. However, not by shutting himself away from his fellows. We must deny ourselves, but not shut ourselves up; use the world, but not abuse it; let our light shine; be pure as a Nazarite, but active and zealous as an apostle.

The unshorn hair was a sign of consecration and separation. "The cutting off the hair being a recognized sign of uncleanness (Lev. 14:8, 9), its unpolled luxuriance was a symbol of the purity he professed. Besides, its extraordinary length kept him in constant remembrance of his vow, as well as stimulated others to imitate his pious example." We are under no obligation to take the vow of the Nazarite, but we are under the most solemn obligation to consecrate ourselves to God. In this respect everyone should be a Nazarite, separated unto the Lord, bound to him by vows of service and love never to be broken. In such absolute consecration we shall be moral giants, "Strong in the Lord, and in the power of his might." Samson illustrates the strength which comes from union with God, and the weakness of separation. Many think that the herculean vigor of the son of Manoah was in the hair, unshorn from birth. That to be sure was a mistaken idea. His long hair was a proof of his Nazarite-ship, and a sign of consecration. His marvelous strength came not from his unshorn hair, but from his connection with God, of which his hair was the symbol. When the crafty Delilah obtained his secret, she "made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head. . . . and his strength went from him," not because the shorn hair lying on the floor held it in its fibers, but because he had broken his Nazarite vow, and trusted in a Philistine woman rather than in God. He threw off allegiance to God, and his strength departed from him. In his case it was physical power. When we break our vows we lose moral power. The secret of the Lord is with them that fear him; but when we give up the secret and depart from God, he departs from us, our strength is gone, the Philistines of sin overcome us, and as hime captives we march for satan, or make sport for his minions.

3. The Nazarite consecrated himself. This was strongly set forth in the prohibition as to the dead and the funeral rites of relatives. The Nazarite must prefer his duty to God to the strongest natural affections. In this respect the vow emphasizes the words of our Lord: "He that loveth father or mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Our flesh and sense must be denied
Passion and envy, lust and pride;
While justice, temperance, truth, and love
Our inward piety approve.

Association with evil things or evil persons will lead into evil. Make it a fixed rule that nothing shall tempt you to associate intimately with the irreligious and profligate. It was said of Eliot, the missionary to the Indians, that you could not be with him without getting some good. On the contrary, if we choose the profane and wicked for our company, we may learn their vices, and, if not so bad as that, our hearts will certainly be estranged from God.

How peremptory is the command at this point: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." [Sel.]

No one is useless while he can be a friend.

"Love suffereth long and is kind."

HERALD OF TRUTH.

Thursday, January 11, 1906.

JOHN F. FUNK,
ABRAM B. KOLB, } Editors.

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2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCE.

Wakarusa, Ind., Dec. 29, 1905.—Bro. Noah Mack, of the Welsh Mountain Mission, Lancaster Co., Pa., closed a series of meetings at the Holdeman M. H. last night. A good interest was made the wise choice. Many others were made to think of their lost condition and we hope and pray they may yet turn to the Lord. Bro. Mack left for home after the meeting and will begin meetings in Juniata Co., Pa., next Tuesday. COR.

Columbiana, Ohio, Jan. 1, 1906.—Dear Readers of the Herald:—As this is New Year's Day, I wish you all a Happy New Year. Last Saturday (Dec. 31st), Bro. John Blosser of Rawson, Ohio, came here and the same evening filled an appointment at the Midway. On Sunday he filled the regular appointment at North Lima, and in the afternoon left for East. Bro. E. M. Detweiler preached at Leetonia on Sunday morning from Eph. 1:7, assisted by D. S. Lehman. At the same time our Sunday school was re-organized at that place for 1906. Jonas Culler was elected superintendent; I. B. Witmer, assistant; Emma Stiller, chorister; Harvey Metzler, assistant chorister; Mabel Riehl, secretary. At North Lima, A. J. Steiner was elected superintendent; Curtis Zeigler, assistant superintendent; Jacob Martin, chorister. On the 24th of Dec., 1905, the Sunday school at the Midway was re-organized. S. D. Culp was re-elected superintendent; Henry Detweiler, assistant superintendent; James Culler, treasurer; Alvin Yoder, secretary; I. B. Witmer, chorister; Emma Stiller, assistant chorister. * * *

Forks Congregation, Lagrange Co., Ind., Jan. 1, 1906.—We enjoyed a deep spiritual feast at this place, Bro. D. Kauffman and Bro. Eli Fry working with us in Bible Conference, Dec. 25-29. Bro. Kauffman preached each evening and as a result of the labors 22 souls were made willing to confess Christ, and others, we believe, were under conviction and we are still praying that they may yet accept him. We also feel that the brotherhood was much strengthened and we hope that the good seed sown will spring forth and bring much fruit. COR.

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Kansas City, Kan., Dec. 30, 1905.—Greeting in Jesus' name. As many have kindly responded in sending so many good things for our Christmas dinner, also money, clothing, etc., to help the poor, we feel to thank you all through the columns of the Herald. May God richly bless you, is our prayer. We know it would have made your hearts glad, had you been here. The poor, lame, blind and colored were here and they enjoyed the feast. There were about 130 who partook of the dinner. We also sent out a number of dinners on that day and also a number since. We surely were surprised at the number of chickens and other eatables sent us. It made our hearts glad when the poor children came with baskets to be filled, that we had something to fill them with. God surely blessed us, and what of those who sent the things? "It is indeed more blessed to give than to receive."

We thank all the dear brethren who came and helped us with the Christmas dinner; even though the work was hard, we enjoyed it, and trust it may result in the saving of help. We surely appreciated the help. Come again. The sisters, Annie and Edna Beck, stayed with us during the week and helped along with the work. Bro. G. R. Brunk came on Christmas evening and received two young souls, who had come to help us a few days, into church fellowship. May God use them in his service and may they let their light shine, is our prayer. Bro. John Hartzler came yesterday and will leave to-morrow for McPherson county, where he will spend a couple of weeks holding meetings. May his labors not be in vain.

One poor woman came for clothing yesterday. After talking with her for some time we had prayer with her. She said, "I know God can help me." We invited her to the Sunday school and church. She asked if her old dress would do to wear. I told her, "Yes." She said she would come next Sunday. The poor say they are so glad for the Mission, as they can feel at home here even if they have no good clothes.

It does our hearts good to hear of the work being done in the different places. We so often think of those who have crossed the deep waters, especially since we had our pleasant ride out on the ocean, and we often breathe a prayer for them. God bless their efforts in the saving of many souls. We are always glad when we hear from any of the dear workers, for we feel much interested in them.

Yours for the lost of Kansas City,
SISTER J. F. BRUNK.

Chicago Home Mission, Dec. 30, 1905.—Dear Readers of the Herald of Truth, Greeting in the name of Jesus.—Having been permitted to spend a few days with the workers at this place, I thought it might be of interest to the readers to know how the work is going on at this present time.

Another Christmas Day has been celebrated. About 400 little boys and girls participated in a Christmas dinner which was given Dec. 29th. Many of these children give scarcely clothing enough to cover their bodies sufficiently to keep them warm. And I have reason to believe that many of them never get a good warm meal, only on occasions of this kind. Is it any wonder that Christ, after hearing Peter's confession, said, "Feed my lambs." These children are about all Sunday school pupils at this place. Among the number were fifteen news-boys, some of whom had scarcely time to eat their dinner. It seems this is the only way they have by which to support themselves. After dinner was over there were many good

things left, which were distributed among the poor.

We return our many thanks to the brethren and sisters of the different churches, who have assisted us so much in sending the provisions by which so many little hearts made glad. It seems to me the highest and best purpose we can have in our hearts is to labor in making others happy. I am sure when we give in the right spirit for the cause of Christ we will not lose our reward, for "God loveth a cheerful giver."

I will not write a long article at present, but if it is the Lord's will I will write another article on Home Mission Work later. Yours in Christian love,

MILTON K. HESS.

Johnstown, Pa., Jan. 1, 1906.—On the 18th of Dec., 1905, Bro. John Humel of Rockton came to us, accompanied by Sister Emma, wife of Bro. E. J. Blough, and their little daughter Florence. On Friday, Dec. 22d, Bro. E. J. Blough also came, and on Saturday evening he spoke in the Thomas meeting-house. On Sunday forenoon and also in the evening he spoke in the Blough M. H. On Monday, the 25th, he took part in a funeral service at the Stahl M. H., and again in the evening preached in the Weaver M. H. On Tuesday he visited his step-grandmother, Catharine Thomas, who fell down stairs some time ago, but her injuries were not serious. She is in her 78th year and is nearly blind. As this was Bro. and Sister Blough's former home, they visited among their friends until Saturday, Dec. 30th, when they left for home. May a kind heavenly Father bless our dear young brother in his new calling, and may he be instrumental in winning many souls for Christ. Bro. Humel, while with us, united in marriage with Sister Alice Wingard, on the 26th of December they left for Rockton, Bro. Humel's home. May the rich blessings of a kind heavenly Father be with them, and may their life be a happy one. COR.

Alto, Mich., Jan. 3, 1906.—Greeting. Bro. N. O. Blosser of Rawson, Ohio, visited our congregation here at Bowne and preached for us from Dec. 2d to 18th, which was very much enjoyed by our congregation. On Jan. 1st Bro. N. M. Slabaugh of Greentown, Ind., came to us and is teaching singing school at the Bowne M. H. every evening. On Dec. 31st we re-organized our Sunday school for another year. Superintendent, George Dintaman; assistant, Amos Kauffman; secretary and treasurer, S. J. Speicher; assistant secretary and treasurer, S. Dintaman; librarian, Wm. Hoffman; chorister, Mary Long; assistant chorister, Sadie Hoffman. The average attendance was 67. Pray for the cause at Bowne. COR.

Dale Enterprise, Va., Jan. 1, 1906.—The Middle District Annual Instruction meeting was held on Saturday, Dec. 30, 1905, at the Bank M. H. The object of these meetings is to better indoctrinate our people in the principles taught in the holy Word, "to stir up their pure minds by way of remembrance, that they may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior" (2 Pet. 3:1, 2).

The following assigned topics were treated by the ministering brethren named: 1. More zeal in attending public worship, council meetings, and communion meetings. —L. J. Heatwole.

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2. Non-resistance in war, in word, in act, and deed. Non-sueing at law.—A. B. Burkholder.

3. Life insurance, laying up treasures on earth, taking advantage in buying and selling.—C. Good.

4. Non-conformity to the world, wearing apparel, home ornamentation, worldly pleasures and associations.—S. S. Weaver.

5. Ministers and deacons should visit among all the members; members should not confine their visits only to certain families; the poor and neglected families should have our first claim.—J. F. Heatwole.

6. Non-swearing of oaths in court, to assessors, or other officials; separation from the world in secret societies.—J. S. Martin.

7. Prayer head-covering for sisters, woman's sphere in religious work; explanation of Paul's position on what is to be her place in time of worship.—J. A. Heatwole.

The topics were carefully treated and the instructions were attentively listened to by the congregation, which was fairly well represented, and we have no doubt that some lasting impressions were made that will be a benefit to the cause of Christ. One unsatisfactory feature of the work was the lack of time, which was much deplored by the speakers and the congregation.

After a short intermission the congregation again assembled, when a mission sermon was preached by Bro. A. B. Burkholder, from the words, "Woe to them that are at ease in Zion" (Amos 6:1). The brother treated his subject in a plain and practical way, clearly setting forth the necessity of more active work in spreading the gospel, showing the possibility of every member becoming a missionary. He also gave a caution that our efforts should not be too much directed to foreign missions and the home field be lost sight of. Here is an important point for consideration. We are sure there is no danger of doing too much for foreign or home missions, but there is danger of neglecting the home field. In conversing with a brother in another church district a few years ago, I told him that we had more accessions in West Virginia than we had at home. They were also having a mission away from their home field. He said the same was true of their mission. What was the reason for this? The fields were differently worked. At home there was just as much or more preaching done, but in the missions there was much more active personal work.

After the sermon we held our Mome Mission meeting, and meeting of the Virginia Mennonite Board of Missions and Charities. After the reports of the Boards were made and approved, the importance of the work was considered, officers were elected and some miscellaneous business transacted, after which the meeting adjourned.

S. M. BURKHOLDER.

Lancaster, Pa., Jan. 1, 1906.—Dear Herald Readers:—A happy New Year to all. May God's wisdom guide, his goodness provide, his power protect and his Spirit direct us all through the coming year. Meetings have been in progress at the Rockland St. Mission for nearly a week, conducted by D. N. Lehman. The attendance is fair and the effort has not been without results. We hope more may come. Sister Mary Musser has now been in charge at the Mission for several weeks. Bro. B. F. Herr is superintendent, while Bro. J. H. Mössman has charge of the appointments. Our deacon, Bro. Brackbill, has been confined to his room by illness for a week, but is improving. There is some talk of building a new meet-

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ing-house in town. Although the present house is large enough for ordinary occasions for the 300 or more members, yet the house is often so crowded that people have to be turned away. With ten or twelve electric interurban lines converging in Lancaster, the attendance at evening services is often greatly augmented by visitors from neighboring congregations, which causes the present house to be entirely too small. COR.

Mt. Zion Cong., Morgan Co., Mo., Jan. 3, 1906.—Greeting to the Herald readers in that name that is above every name. We are just starting another new year. Oh, that each leaf as it is turned may be written only with deeds of love, peace and good will! How much more we could accomplish in the cause of our Redeemer here in the world! We re-organized our Sunday school on Thanksgiving Day, the new officers to begin the work with the new year. Supers: superintendent, J. S. Dettweiler; assistant superintendent, Henry Harder; secretary-treasurer, Millie Driver; chorister, Jonas Dettweiler; assistant, A. D. Driver.

Sunday, Dec. 3d, Bro. Daniel Raber of Johnson Co., Mo., preached for us from the text, "They departed into their own country another way," giving us useful and practical thoughts. He preached several evenings at Bethel M. H. east of us.

On the evening of the 6th Bro. D. H. Bender of Pennsylvania was with us. We expected him on the 5th, but missing his train in St. Louis, he failed to be here.

Dec. 15th Bro. J. M. Kreider of Palmyra, Mo., came. He preached for us three evenings. On the 18th he and D. F. Driver started for the river, Bro. Driver remaining only a few days, Bro. Kreider until the 30th. On the 31st he preached at Mt. Zion in the morning and also at night, and took the train early Monday morning for home. We thank the Lord for putting it into the hearts of the dear brethren to come and preach the gospel of good tidings to us. How refreshing, how cheering these messages are as we hear the home ministers and the brethren from elsewhere proclaiming the old, old story ever new. We ask an interest in the prayers of God's people everywhere. EMMA SHANK.

Goltry, Okla., Jan. 2, 1906.—On Dec. 31, 1905, officers were elected for the Milan Valley Sunday school for the first six months of 1906, as follows: Bro. M. C. Herschberger, superintendent; Bro. J. K. Eash, assistant superintendent; Sister Katie Bontrager, secretary and treasurer; Sister Nettie Garber, assistant; Sister Lovina Yoder, chorister, and Bro. C. J. Bontrager, assistant. We pray that the school may be so conducted that it will be a blessing to those who attend and an honor and glory to God. SIMON HERSHBERGER.

Oronogo, Mo., Jan. 2, 1906.—A few lines from one of the many places where there has recently been reported may be acceptable to at least some of the readers of the Herald. Bro. John McCulloh of Illinois came here on the 23d of December and ministered unto us the word of life every evening until the 31st. Our prayers are that his earnest admonitions and faithful instructions may not have been in vain, but that much good may result therefrom to the glory of God. J. H. GOOD.

Wakarusa, Ind., Jan. 3, 1906.—We rejoice when we see the evidences of God's power to save and men's willingness to accept the offers of salvation. Bro. Noah Mack closed

the meetings here last Thursday evening. Six persons have publicly confessed Christ. Bro. Mack had intended going to Elkhart from here, but was obliged to change his plans and leave for home immediately after the last meeting. May God keep us all and lead others into the light. COR.

Topeka, Ind., Jan. 4, 1906.—Bible Conference was held at the Maple Grove meeting-house Dec. 25-30, 1905. The subjects studied were: Sin, justification, faith, repentance, baptism, new birth, Holy Spirit, secret societies, feet-washing, salutation with the holy kiss, devotional covering, and the Sermon on the Mount (Matt. 5:7). In the last, Christians being "meek," "the salt of the earth," and "the light of the world," were especially emphasized. We had two lessons each forenoon and one preceding the sermon each evening. The brethren I. W. Royer and I. R. Dettweiler were the instructors.

During the conference proper and the meetings which continued until Tuesday evening, Jan. 1st, nine dear ones decided to live for Christ, some of them being yet in very tender years. We have all been enjoying a season of refreshing and have been strengthened. May we as his children not only "be ready always to give an answer to every man that asketh you (us) a reason of the hope that is in you (us), with meekness and fear: having a good conscience," etc., but ready also to do the special work to which God has called each one of us. Bro. Eli Fry of Fulton Co., Ohio, was with us several days and on Tuesday evening conducted a helpful Bible reading on church government.

Bro. I. R. Dettweiler went to the Home Mission in Chicago, Jan. 2d, to assist in the work for two weeks or more while Bro. A. H. Leaman is at his parents' home in Pennsylvania. COR.

Harrisonburg, Va., Dec. 27, 1905.—Our annual Home Mission meets at the Bank M. H. next Saturday. It will also be made the occasion for a general instruction meeting for the members. Topics have been assigned to every one of our seven ministers. In His name, JACOB A. HEATWOLE.

Kansas City, Kan., Jan. 3, 1906.—Resolved. That whereas there is a debt of nearly three thousand dollars on the Kansas City Mission building, we encourage the plan adopted by the Missouri and Iowa conference of circulating a subscription paper and asking for voluntary subscriptions of any one feeling so disposed, the same to be paid any time before Mar. 1, 1906. Ordered by the Board of Directors.—T. M. Erb, Daniel Graber, J. M. Hershey, Levi Miller, S. B. Wenger, J. B. Brunk, J. F. Brunk.

ALL ARE COMING TO IT.

Coming to what? The last hour of life, the hour in which earth will recede, friends be unable to aid us and eternity will open to our view. It is coming, coming fast. Every Christian, every sinner soon must die. The law of decay and death is written upon every physical nature. The fashion of this world changeth, and man changeth to the fashion. We are going. Triumphant and recklessness will not put off the hour. Gaiety and sin will not save us from the common doom. Death is on our track. Thank God! His sting can be destroyed, and the hour in which his last blow comes, may be made as beautiful with holy rapture and glad anticipation as any other hour of life.—[Michigan Advocate.]

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business-like way we would say that he was a clear-headed man and that he fully understood his cause and calling. When he stood holding the garments of the men who stoned Stephen he did it because he believed it was right to kill an heretic and get him out of the way. He had an undoubted conviction that the Jewish religion, in the way he had been taught and in the way it was practiced by the Pharisees and other strict sects of his day, was the only right and true religion, and so for him this was the only true way to glorify God. So that when he went out to apprehend and cast into prison the disciples of Jesus and if possible bring them even to a martyr's death, he was only fulfilling the prophecy of Jesus when he said, "The time will come when those who will kill you, will think they are doing God service."

But when Paul had his eyes and his heart anointed with the Holy Ghost, he saw things in a different light, and then by the grace of God he could say, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to all them that believe, to the Jew first, and also to the Gentile." Then he could say, in all sincerity, "I glory in nothing, save in the cross of Christ." "My prayer and heart's desire for Israel is that they might be saved," and "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption," etc. (Rom. 9:2-4).

Paul, indeed, had a grand and definite view of this great salvation, when he could say, "For me to live is Christ; for me to die is gain."

He had the one great purpose continually before his mind, and this purpose he pursued now in his Christian life just as zealously, ardently and constantly as he before had followed along in the pathway of Jewish tradition and error, and this he did that he might in all his efforts glorify God to the very best of his ability.

To this end he denied himself in every way. His time, his talents, his possessions, his life, body, soul and spirit—all consecrated to the Lord and the salvation of souls.

To this end he lived, labored and prayed; and for this purpose he was willing to spend and he spent, to suffer even the martyr's death that he might receive the crown, which the great Judge would give to him in that day, and not to him only, but unto all who love his appearing. Let us receive from the example of Paul the inspiration to go and do likewise.—F.

PERSONAL MENTION.

Pre. John Blosser has been holding meetings at the Salem Mennonite M. H. near Smithville, Wayne Co., Ohio, during the past weeks.

Pre. S. G. Shetler of Davidsville, Somerset Co., Pa., began a series of meetings in the Oak Grove A. M. meeting-house in Wayne Co., Ohio, on the 10th of January.

HERALD OF TRUTH.

Daniel Kauffman and D. D. Miller conducted a Bible conference at the Metamora, Roanoke and Harmony meeting-houses in Woodford Co., Ill., during the first week in January.

John Blosser of New Stark, Hancock Co., Ohio, was ordained to the office of bishop at the Bible conference in Zion's M. H. near Bluffton, Ohio, by Bish. John M. Shenk, on the 27th of Dec., 1905.

Solomon Bixel of Berne, Ind., owns a Bible of the celebrated Froeschauer print, that was published in Switzerland in 1536, which makes it now 369 years old. It is indeed a rare treasure.

Pre. Joseph Zook of Virginia spent New Year's in Lancaster Co., Pa., and preached to the people at Millwood during the closing days of 1905. He made an extended visit among the brotherhood in Pennsylvania.

Bish. John K. Yoder, of the A. M. congregation in Wayne Co., Ohio, is still lingering along in feeble health, looking forward to the time when the great Bishop of souls shall send him the message to come up higher.

The meetings at the Olive M. H. in Elkhart Co., Ind., conducted by Bro. Jacob Bixler were full of zeal and earnestness. The attendance was extraordinary, the house being filled every evening. The meetings closed on Sunday evening with four confessions.

Bro. D. H. Bender, who was called from Indiana to Pennsylvania, returned to Nappanee and began meetings there on the evening of Jan. 11th, with good attendance. May God use our brother with the power and manifestation of the Spirit.

Bro. William Dulabahn of Rittman, Ohio, visited the Publishing House on the 13th to see about securing some special books for Sunday school work. Sunday school helps and Sunday school publications general and special can be found at our book store.

M. S. Steiner of Pandora, Ohio, is booked for a series of meetings in the Middlebury (Ind.) congregation, to begin on the 20th of the present month. We hope he may be able to awaken a deep spiritual interest among the people and gather in many souls.

Bro. Moses Brenneman of Lima, Ohio, preached at the Welsh Mountain Mission in Lancaster Co., Pa., on the evening of Jan. 9th. Bro. Noah H. Mack is in York Co., Pa., holding meetings there. There were five confessions at Stony Brook on the 8th inst.

Pre. Daniel Shenk of Warwick Co., Va., visited in his old home, and among his many relatives in the vicinity of Elida, Allen Co., Ohio, during the latter part of December of last year. We should be glad to greet him among the brotherhood in Elkhart. He is not a stranger here.

Pre. Jacob Quiring, a very able and earnest minister from Russia, is at present laboring among the different branches of the Mennonite church as an evangelist. He is at present in Berne, Ind., and will conduct a number of meetings in the Mennonite church in that place.

January 18,

Pre. Henry G. Anglemoyer of Silverdale and Pre. Aaron H. Freed of Line Lexington, Pa., conducted services at the Souderton M. H. on Sunday afternoon, Jan. 7th. Pre. Joseph Rutt of the Line Lexington congregation filled the appointment at the same place on Sunday evening, Jan. 14th.

Our editors, A. B. Kolb and M. B. Fast, spent Sunday, Jan. 14th, in Berne, Ind., whither they went to meet the evangelist Jacob Quiring of Russia, who has been spending some time among the Mennonite congregations of the West and Northwest, and has been doing good work among the people. He is said to be an eloquent, earnest and able speaker.

Pre. A. H. Leaman, of the Home Mission in Chicago, Ill., is spending several weeks with his parents, Bro. and Sister Jacob B. Leaman of Gordonville, Lancaster Co., Pa. During his stay he is conducting a series of meetings at the Monument M. H. near Kinzers, and will also visit the surrounding congregations. He brought his little daughter Miriam with him to visit her grandparents. May the Lord bless the brother's work to the salvation of many souls.

The sisters Mary Ann and Lina Lehman, of the Sonnenberg congregation in Wayne Co., Ohio, spent two or three days last week in making acquaintances among the brotherhood in Elkhart. They had been spending some time in Adams Co., Ind., previous to their visit at Elkhart. The former spent a considerable time as helper in the Old People's Home near Rittman, Ohio. They also visited in the vicinity of Wakarusa and expected, after a visit in Goshen, Ind., to return to their home in Wayne county. We greatly enjoyed their visit.

The brethren B. B. King and Jos. Borntrager, of the Fort Wayne Mission, made a hurried visit at Elkhart on the 12th. We enjoyed a brief visit with them and were pleased to see them at the Publishing House and also to show them through its different departments. They are deeply interested in their work and anxiously looking forward to the time when the new building will be completed, when they can again open their work on a more systematic basis. We wish them God's blessing in their work. They returned to Fort Wayne the same evening.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyright, 1905.)

By Oliver Olden.

PSALM XXXV.

Strive thou, O God, with them that strive with me,
Oh, let them be as chaff before the wind!
Let their devices for my hurt be blind,
Against them fight for my delivery.

Without a cause they come deceitfully
Besetting me with evil unconfined,
Accusing me with false and hasty mind—
O Lord, no longer brook them silently.

Unto my judgment will thou now awake?
Let now my enemy's rejoicing cease,
My saddened soul from their harsh taunts release.

And clothe them in dishonor and in shame,
Cause them with fear of punishment to quake,
Then shall I all day long exalt thy name,
New York City.

1906.

For the Herald of Truth.

EDUCATION WITHOUT THE HOLY SPIRIT.

By Silas Bauman.

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him" (1 Cor. 8:2, 3).

Education without the Holy Spirit is received from men teaching or training us, and what we learn by experience or observation; but knowledge received through the Spirit comes direct from God. What we know not learn any more, but with our consecrating ourselves to God, our knowledge and abilities are all consecrated to his service. To teach a man, however, that he knoweth nothing when he has received a higher education before he has received the Spirit, it seems to me, is a harder task than to teach the same fact to one who has nothing to depend upon. Before God can teach us we must come to the conclusion that we know nothing as we ought to know it. Just as a little child which does not claim to know anything as yet and is willing to learn everything. To such Christ says, he will reveal himself, and such Christ uses to reveal his will to us. He had been with them, or rather they had been with him during the time of his earthly ministry; to them he gave the Holy Spirit and they wrote the four Gospels which are given to us in so simple and plain a manner that the spiritually minded can readily understand them.

But some will say, How about Paul, who had received such an advanced education at the feet of Gamaliel? He had to be struck down first by the divine power from heaven and learn his own helplessness and unworthiness, and then he learned to look to God and depend upon him, and his education was brought into the right channel and he became a useful and efficient instrument in God's hand.

Was it because he had education or because he had the Holy Spirit? Ask Paul himself and he would answer, Because he had received the Spirit. He tells us that he labored more than all the disciples, although not he, but Christ through him.

But when it comes to plain and simple language, we see that James and John and Peter speak to us in words that cannot be misunderstood; but the people are no longer willing to make use of these simple words and these plain truths. They want sermons that tickle the ear, rather than have the plain truth in simple language, which tells us, "Bridle your tongue," "love not the world," "turn away from the lust of the eye, the lust of the flesh, and the pride of life," etc.

I believe that these plain truths will judge more people in the day of judgment than those learned sermons which the common people cannot understand. It required an educated man to convince the learned Jews and scribes. Paul says (1 Cor. 1:25), "The foolishness of God is wiser than men, and the weakness of God is stronger than men." In the 26th verse of the same chapter he says, "Not many wise men after the flesh are called." But in our day we hear men say, "That man preached a good sermon." Yet we do not hear of many Adams' being killed and Christ taking possession of the house, of prophesying, of speaking with "new tongues," but a great deal about imitating. Oh, let us all pray for the gift of the Holy Spirit!

Floradale, Ont.

HERALD OF TRUTH.

For the Herald of Truth.

GOOD FOR EVIL.

By T. T. Johnson.

"Then said Jesus, Father, forgive them, for they know not what they do" (Luke 23:34).

These words were spoken by Jesus while suffering on the cross. His enemies and persecutors were there with hearts full of envy and hatred, but notwithstanding Jesus was filled even in this sad hour of bitter suffering with love and tenderness toward them and said, "Father, forgive them, for they know not what they do." If our love were only like the morning dew, the wicked ones would seek more to be with the righteous. If we bore the divine truth, which releases the evil, more manifestly in our hearts, we would not allow ourselves to be harmed by any influences of wrong that may be presented to us. No wrong or evil can stand against the divine truth and righteousness. There may be temptations and trials; but the Lord has promised that he will not suffer us to be tempted above that which we can bear, and if we give ourselves up to the guidance and protecting care of the Holy Spirit we shall be able to overcome and gain the victory; but if we do not stand firm to oppose sin and Satan and overcome the enemy, evil will take the upper hand and overpower the good. Evil is like the weeds growing in the garden; if we do not root them up and destroy them they will destroy all the good that is in the garden. We must be diligent to search out the evil by the word of God and root it up and destroy it, lest in time it will destroy us and our good purposes and principles. It is better to trust in the Lord than in men. If we trust in men we have nothing, for they cannot help us. If we allow evil to occupy our hearts, it will soon become a fountain of corruption within us that will lead us to destruction, for there is no standing still; we are continually progressing either toward the good or the evil. We must choose the good and intently pursue it; and all this we must do, not in our own strength, but in the strength of God and his divine grace; and then the Lord will help us and give us the victory over the lust of the eye, the lust of the flesh, and the pride of life, and we will grow brighter and stronger, and the love of God will flow out of our hearts like a fountain of living water to refresh and make fruitful the parched earth. May the Lord help us all to throw open wide the doors and windows of our hearts, so that the balmy airs of divine love may freely flow into our souls and give us peace and joy, and the blessed hope of eternal life through Jesus Christ, our Lord.

Goshen, Ind.

For the Herald of Truth.

A POINTED ANSWER.

The editor of the "Sunday School Times," replying in "Notes on Open Letters" to one of his correspondents, who wished to be more especially enlightened on 1 Pet. 3:3, in reference to the wearing of gold, gave in a recent number a good explanation of the way people are led nowadays to disobey the word of God and to give heed rather to the teachings of men than to the eternal and unchangeable Word.

That the reader may better understand the drift of the matter and what the seemingly sincere inquirer after the truth desires to know, we give her inquiry in full:

"It is an old and threadbare question which I bring to you at this time. I would like to know what you consider the biblical teaching regarding the wearing of gold, feathers (not birds), etc., by Christians. Do the many references to self-denial mean this? Ought a soldier of the cross to be known by his uniform? What does 1 Pet. 3:3 mean? There are in our little town four churches, two of them being advocates of plain dress, and sharp lines are being drawn by those who believe that Christians should be wholly different from worldly people in these matters. I have a Sunday school class of young men, and I wear before them my watch and chain and my two rings to show that I am a married woman. I thus go into detail to show you I do not refer to the lavish display of personal adornments."

An old preacher once said, "I always thought preachers were to explain the scriptures and make them plainer—but these men complicate them and make them dark and incomprehensible." Where do we not have a plain "Thus saith the Lord" on any question, we of course must take the general tenor of the scriptures in deciding it. In this matter, however, we need not do this, because we have the plain word, so plainly given that the most illiterate need not be at a loss to know what the meaning is. In 1 Pet. 3:1-6 we read what Peter says about the character, conduct and conversation of devoted, pious Christian women, and in verse 3 he says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." In 1 Tim. 2:9, 10, the apostle Paul comes to our aid in words still more direct, clear and forcible than the words of Peter. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, pearls or costly array; but (which becometh women professing godliness) with good works."

These are simple, clear and plain words, and if they do not mean that Christian women should avoid these things and men likewise similar adornments, then in the name of all that is good and pure and right, give us an explanation, harmonizing with the word of God, that will clear up all questions and all doubt. Then we have still the words of Jesus, that what which is highly esteemed among men is abomination in the sight of God" (Luke 16:15), and again in 1 John 2:15-17 we have this admonition which points out very clearly what God would have us do as a people separated from the world and with our affections on heavenly things, in these words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

We are very sure that Jesus never had occasion to wear a gold ring to indicate that he was a single man, and that Paul and Peter and John and the rest of the disciples, and the holy women, as Mary, the mother of Jesus, Mary and Martha, Priscilla and Dorcas and Phoebe and all the other women, never had occasion to wear gold and adorn themselves in costly array to show their social, political or any other standing, or that, as the followers of Christ, they had to wear a pin or a button or other insignia to show their position in life. There was the one purpose to glorify God and glory only in his cross, and if there were more glorying in the cross of Christ to-day, we would need less wearing of gold and costly apparel and have more of that divine love and grace which would forever crucify us to the world and the world to us.

HERALD OF TRUTH.

Thursday, January 18, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCE.

Welsh Mountain Mission, Lancaster Co., Pa., Jan. 10, 1906.—New Year's Day was a day of rejoicing at the Welsh Mountain Mission. It was previously announced that provisions, etc., would be received at various places in Lancaster county for free distribution among the colored people on that day, and early in the morning these contributions came flooding in until sufficient was on hand to give each family a good supply as a New Year's gift. The things were packed in baskets and those who were entitled to a basket called for it at the mission store. There are about twenty families of colored people on the mountain at present and all of them received their portion gladly. It was a pleasure to see the children devour some of the good things found in the baskets. One mother said, her three children clapped their hands when she unpacked the basket. Surely, "it is more blessed to give than to receive." When we bring joy to others by our giving we can rejoice with them that rejoice. Our prayer is that these people with whom we are laboring may not only rejoice because of these natural gifts, but may soon rejoice in the Lord. We desire to return our sincere thanks to all who have contributed and have helped to bring joy to the needy. Some brethren and sisters and friends of the mission, who could not do so in person, sent cash contributions. May the Lord bless all who helped to make this day a day of rejoicing both among the workers and the colored people. When we thus give to the poor we are lending to the Lord, and the Lord will not let it pass by unnoticed. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Some of the money sent in, was used in buying things out of the mission store and consequently will appear in our quarterly report, as it passes through the treasurer's hands and must appear on the books in order that our accounts balance at the end of the quarter. What was left after the needed merchandise was bought will be reported as contributions. We simply make this explanation, so that those who have contributed will understand why the cash contributions appear in the report.

LEVI SAUDER.

HERALD OF TRUTH.

Goshen, Ind., Jan. 12, 1906.—The Short Bible Term, which opened at the College last week, is very interesting and helpful. Sister Rose Lambert, returned missionary to Armenia, will remain all of next week. Sixty are taking the Bible course. Continued meetings will begin Friday evening, Jan. 19th. Bro. J. S. Hartzler will be at Hudson, Ind., on Jan. 14th. C. K. H.

Normanna, Texas, Jan. 8, 1906.—A. B. Kolb, Elkhart, Ind. My Dear Brother:—Greeting in the name of the Master. I will write you a few lines, since we are in our new home in Normanna. We have just begun building and are very busy, although we have a right pleasant place to live until we get our new building up. Last Saturday a week ago four families arrived here, which makes six in all. Others expect to come soon. This is certainly a lovely climate. The altitude is high, 250 feet above the sea-level. Land is advancing rapidly in price that I fear within a few years it will be so high that it will be hard for persons who have but little means to get a farm. At present land sells from \$12.00 to \$25.00 an acre. I think we will like our new home. Have been thinking that possibly you might take a run down here one of these days. I will send you the pay enclosed for the Herald for another year. Send it to Normanna, as I have missed it greatly since we are here. We left Illinois the first week in December and have not had the paper since. With best wishes,
PETER UNSICKER.

Vineland, Ont., Jan. 10, 1906.—The Vineland congregation enjoyed a season of spiritual refreshing during the Bible Conference held here from Jan. 1st to 5th. The brethren I. J. Buchwalter of Dalton, Ohio, and S. G. Shetler of Johnstown, Pa., instructed us from the word of God during these days. A number of the brethren and sisters from Waterloo, York and Haldimand counties were also present. The brethren Israel R. Shantz and Norman B. Stouffer of Alberta, Canada, were present and each preached instructive sermons during the course of the conference. The outline of the program was as follows:

- I. Salvation.—1. Salvation. 2. Repentance. 3. Death. 4. Resurrection. 5. Heaven.
- II. Church Regulations and Ordinances.—1. and 2. Church government. 3. Communion. 4. Life insurance. 5. Non-resistance.
- III. Christian Activity.—1. The Good Shepherd. 2. and 3. The workers at work. 4. Practical Christianity in the home. 5. Giving.
- IV. Christian Character.—1. and 2. Love. 3. Self-denial. 4. Humility. 5. Christian perfection.

Bro. Buchwalter visited the congregation at Berlin on the 7th. Bro. Shetler remained at Vineland until the 8th. Several precious souls made the good choice of salvation during the meetings. We pray that the good influence of the conference may bear much fruit for Christ and his church. COR.

Hudson, Ind., Jan. 8, 1906.—The series of meetings held in the Fairfield Twp. M. H., Dekalb Co., Ind., since the Bible Conference there, closed Sunday night, Jan. 7th. The workers were Bro. Andrew Yantz, Bro. Silas Yoder and the writer. God wonderfully blessed our labors with the people of this place. Much personal work, backed by earnest prayer, was done. Seven precious souls yielded to the Savior's call and confessed him as their Savior. The church in general and the whole community were helped and made to realize their condition. The interest increased from first to last. The last

night of the meeting, especially, will never be forgotten. The house was filled to overflowing half an hour before the appointed time. The meeting-house proved itself insufficient to accommodate the people. The congregation wept at the messages were given by those above named and Bro. Eli Stover and Bro. John Wrey, who were also present. We had become very much attached to the people and thought it good to be there, but God said, It is enough; come away.

Iowa, Louisiana, Jan. 8, 1906.—Dear Readers of the Herald of Truth, Greeting:—I wish to all of you a happy New Year. We have again re-organized our Sunday school for the coming six months. The following officers were elected at our recent meeting: Superintendent, Jacob Bauer; assistant, John Schrock; chorister, John Schrock; secretary and treasurer, Peter Schrock. We trust the Lord may bless our work and give us a prosperous year in our Sunday school work. COR.

Weaverland, Lancaster Co., Pa., Jan. 4, 1906.—Greeting to the publishers and readers of the Herald of Truth, in Jesus' name, in whose name and strength we live and move, and have our being, if so be that we are his disciples. I love to read the columns of the Herald. Many inspiring words are found therein. Also, in the correspondence we get a great deal of valuable information, which brings us in closer touch and sympathy with one another.

Our aged deacon, John Hollinger, who has served the church faithfully for a number of years, is very feeble and no longer able to attend to the duties enjoined on him as deacon in our congregation; hence the necessity of choosing one to fill his place was considered and approved by the congregation in regular order. Fourteen brethren were selected as candidates for the important office. To-day the lot was cast in the Weaverland M. H. in the presence of a large assembly of people. The lot fell on Bro. Samuel D. Martin and he was accordingly ordained by our bishop, Benj. Weaver. Services were conducted by Bish. Henry B. Rosenberger of the Blooming Glen congregation in Bucks Co., Pa., who was visiting with us at this time. Bro. Rosenberger spoke in the German language and Bro. Abraham Herr of Millersville, Lancaster Co., who was also with us, spoke in the English language. May God strengthen and bless our young brother in his new calling.

The brethren Bish. Henry B. Rosenberger, Bish. Jonas Mininger and Dea. Abraham Clemmer (the latter two from Montgomery county), were with us a few days and filled appointments at Martindale on Thursday evening, Bowmanville on Friday morning and Goodville in the evening. COR.

Wallace, Lincoln Co., Neb., Jan. 8, 1906.—Dear Herald Readers, Greeting in Jesus' name.—We were favored recently with visitors from Adams county. They were Esther, Katie and Frankie Lapp, children of Emanuel Lapp, and Rine Snyder. They first visited friends in Frontier county. Then Meakles, after which they came to us on the 31st of December, and remained until Jan. 3d, when they left for home. While they were here we had a Bible meeting, led by Bro. Snyder. The subject was, "Love." It is indeed a blessing when we can meet together and sit, as it were, in heavenly

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places in Christ Jesus, and to learn the great truths of his word.

The train was late, but finally came. While they were waiting, I imagine I hear them say to each other, "There comes the train; I hear the rumbling." In a few minutes they are aboard and whirling away towards their destination. Dear reader, we are all on one of the great trains of life speeding away toward eternity, our final destination; but are we on the right train? There are two trains; the one bears us to heaven and eternal glory; the other takes us on the broad road to destruction, and like us on the wrong train. Let us see, therefore, that we are on the salvation train that bears us on to life and glory, and we are safe. It gives us pleasure to meet our friends and fellow-believers here, but the joy will be infinitely greater when we meet our beloved in the Lord, where there are eternal joys at God's right hand, and no more parting. God bless the young soldiers of the cross and make them strong in the Lord and in the power of his might. N. L.

Fort Wayne, Ind., Jan. 8, 1906.—Dear Readers of the Herald, Greeting in Jesus' name.—As it is some time since there was any news direct from here, we again take this opportunity of letting the brethren and kind friends know how the work is progressing. The condition of the church is encouraging. There are instances of remarkable growth in grace in the lives of some of our faithful ones, which is encouraging to the workers, and it is all the more so, since we can see that the Lord has some faithful jewels also in the cities where sin seems to have almost supreme control.

No preventing providence, the new mission building will be plastered by the time this reaches the readers. The work has been hindered during the last month on account of the want of funds. Yet we extend our sincere thanks to the churches which have remembered us so kindly with their offerings. We trust that the Lord will bless the donors according to the promise in Luke 6:38, although it will yet require about \$700 to finish and equip the building. We hope also that the churches whom the Lord has blessed, will not forget the needy field in Fort Wayne, where the grain is already white for the harvest. Yours for the Master,
BEN. B. KING.

Scottsdale, Pa., Jan. 7, 1906.—Dear Herald Readers, Greeting in Jesus' worthy name.—Last Sunday we were favored with a visit by Bro. A. B. Kolb, editor of the Herald of Truth. Bro. Kolb gave us a very practical talk in Sunday school, rather reviewing the last quarter's lessons, but more particularly referring to Daniel. In the evening he conducted a song service before the regular church service. Many fond recollections came to your correspondent's mind while Bro. Kolb was with us. How pleasant were our associations when I was in Elkhart, publishing with the Mennonites.

How my mind goes back to Bro. House! How my mind goes back to Bro. J. F. Funk, Bro. J. S. Coffman and Bro. Samuel Yoder, as they, Sabbath after Sabbath, declared the gospel to us, and my Sunday school teacher, Bro. M. D. Wenger; and then the many young people with whom I associated, the songs we used to sing together, and last, but not least, of the time when I was received into church fellowship at Elkhart by old Bro. Shaum, who has long gone to his reward. Many have been the changes since. God has dealt graciously with us. In his own wisdom he has seen fit to take home to himself our children, leav-

HERALD OF TRUTH.

For the Herald of Truth.

BIBLE MEETING

Held in the Zion M. H. near Bluffton, Ohio, Dec. 25-30, 1905.

The brotherhood and community in the vicinity of the Zion Mennonite M. H. near Bluffton, Ohio, enjoyed a great spiritual feast during Christmas week.

The conference opened on Christmas morning. B. B. King was chosen moderator; A. J. Steiner, secretary; M. N. Geiger, chorister; Fred Geiger, treasurer. N. O. Blosser was absent on account of sickness, and in his stead George Lambert occupied the time in German on "Christus, der Sohn."

The afternoon was occupied by Sunday school exercises, which were both interesting and edifying.

Bro. Shetler of Johnstown, Pa., was detained by a funeral and arrived on Tuesday afternoon. His subject, "Man—the purpose of his creation," was taken up by John Blosser. The different subjects were discussed as follows: Christus, der Sohn; Der heilige Geist, der Troester; Die heilige Schrift, das Wort Gottes; Wahre Bekehrung; Ein geringes Gebot; Wehrlosigkeit; Selbstverleugnung; Der heilige Gottesdienst; by George Lambert.

Angels; Woman's Sphere in the church; Practical Christianity in the Home; Spurious Investments; The Christian Marriage; by S. G. Shetler.

On Wednesday afternoon Daniel Shenk of Norfolk, Va., opened the meeting with prayer, after which John Blosser was ordained to the office of bishop, by John M. Shenk. The evening services were of an evangelistic nature, and were conducted by the brethren Lancaster, Shetler and King, the latter of the Fort Wayne Mission. These meetings were well attended and much interest was manifested. The conference closed on Sunday evening, though several meetings were held during the few following days by the brethren Lambert and King.

The conference was conducted with earnestness and spirit, and conviction was driven home to the hearts of the unsaved, and a desire to live better and worthier lives was awakened in many hearts. Ten persons became willing to renounce the ways of sin and turn to the Lord. Some who had backslidden were also reinstated into church fellowship. We praise God for all the good that was done and hope it may live to bear fruit to the glory of God and the salvation of many souls. May God continue to bless the work and also the brethren.

A. J. STEINER, Sec'y.

BEHOLD, HE SHALL COME.

Shall we know him if we see him
When he comes?
Shall we fear him, shall we flee him
When he comes?
Shall we love him and believe him
Will his own at last receive him,
Or will slighting coldness grieve him
When he comes?

Shall we dare to stand before him
When he comes?
Shall we worship and adore him
When he comes?
Or will pride presume to try him
With our craven fear deny him,
And our sins cry, "Cruelly him,"
When he comes?

May our feet be swift to meet him
When he comes!
May our hearts leap up to greet him
When he comes!
May our lips be fit to sing him
When he comes!
May our hands be clean to bring him
All we have and are to crown him
When he comes! [Selected.]

ORPHANS' HOME SONG.

I hear a low, faint voice that says:
Papa and mamma are dead.
And it comes from the poor orphan child,
That must be clothed and fed.:

Chorus:—[Savior, lead them by the hand,]
Till they all reach that glittering strand.

I think of the many children now,
Poor little boys and girls,
Who once had mother's loving hands
To smooth their golden curls:—Chorus.

But now we see those once trained curls
Hang carelessly round the brow:
They say to us, My papa's dead,
And I've no mamma now:—Chorus.

O Savior! every orphan bless
Wherever he may roam:
Bless every hand that lends him aid,
And bless the Orphans' Home:—Chorus.

The little girls seem very much at home here, and while they are a care, they also are a great pleasure to us. Brethren, pray for us that we may do what is best for them in all things. Also remember them that God may put it into their little hearts to be good, and that they may grow up to be useful women. God bless you all, and may this year be one that will bring us all closer to Him and more like Him who died for us, is my prayer.
J. M. EBY.

For the Herald of Truth.

SUNDAY SCHOOL MEETING AT CONCORD, TENN.

The second annual Sunday School Meeting of the Mennonite church near Concord, Knox Co., Tenn., was held on Friday, Dec. 29, 1905.

The meeting was opened with singing, followed by scripture reading and prayer. The following officers were chosen: Moderator, H. J. Powell; assistant moderator, N. Z. Yoder; secretaries, Christina Neuhauer and Mary Stoltzfus.

The following subjects were discussed: Purpose of the Sunday school, importance of early training, duty of the parents toward the Sunday school, preparation of the lesson, success in Sunday school work, and Sunday school mission work.

Many practical and helpful thoughts were presented by the various speakers, both in the discussions and the essays. The talks were interspersed with soul-inspiring songs. An interesting feature of the meeting was a children's service, consisting of scripture verses, songs and recitations. A collection, amounting to \$6.70, was taken for the Orphans' Home at West Liberty, Ohio. The meeting closed with prayer by H. J. Powell.

CHRISTINA NEUHAUSER,
MARY STOLTZFUS,
Secretaries.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Wish Mountain.—Wish Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Sts., Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—162 Rockland St., Lancaster, Pa.
Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio.
J. A. Liechty, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

ADVANTAGES OF SOUTH AMERICA AS A MISSION FIELD.

By C. D. Esch.

In the article on South America in last week's number I tried to show that South America is a neglected continent. This week I wish to give a few of the advantages that this vast field offers to the missionary. I say a few, because time and space would not permit to give anything like a complete presentation of the great advantages as they actually exist.

First we wish to look at the vastness of the fruitful territory, 7,000,000 square miles, 5,000,000 of which are capable of supporting a large population. This amount of rich soil is not to be found on any other continent on the globe. There are no large frozen regions as in North America, no vast expanses of desert as in Africa and Asia. The only waste land on the whole continent is the small strip of mountains in the western half. This cannot be said to be waste, because there are found some of the richest mining districts in the world.

Secondly, let us look at the climate. While South America lies largely in the torrid zone, yet there are but few places where the climate is not temperate, on account of the altitude of the most part of this rich territory. The only places where the climate is unhealthy (even as that of most parts of India), is along the low river and swamp districts, where there are very few inhabitants. In Argentina, which I think is the most promising field of all, the advantages are very great. John F. Tompson, who was for forty-five years a resident of that country, in summarizing its characteristics, says: "Argentina is the land of plenty; plenty of room and plenty of food. If the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and 186 sheep, and after they had eaten their fill of bread they would have half a ton of wheat and corn to sell or send to hungry nations. There is for all an abundance of peaches, oranges, grapes and figs. Where one such family now lives, forty like it might well live in prosperity."

"The climate is incomparable, that of Los Angeles not excepted. For 250 days in the year there is nothing to be seen in the sky but the white and blue of the Argentine flag—no dark clouds, nor angry storms. The winters are mild. * * * The summer heat, which in most parts is no greater than that of Washington, is never charged with humidity, and is therefore helpful and not harmful to life. * * * In the hills of Cordeba, thirty hours from the port of Buenos Ayres, we have a heaven-made sanitarium. If those in whose lungs tuberculosis has already made considerable progress, would throw away drugs and go to those hills and only breathe, every breath would bring them life and respite from pain."

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"The United States, Russia and India must reckon with Argentina as a wheat producer. * * * It is a delight, often met with there, to look on a field of twenty square miles, with the golden ears standing even and close together, and not a weed, or stump of a tree, or a stone as big as a man's fist, to be seen or found in the whole area."

"These facts show that it would take but little means to start an industrial mission, in that region, and once started, the workers would not need return every few years for their health, nor cry for support from the home church."

Thirdly, let us notice the governmental conditions. We see that all the countries are so-called republics, which have thrown off the Spanish yoke and are striving for prosperity among themselves. Most of them have adopted the form of constitution of the United States and have largely patterned their governments as a whole after this country. They have the school systems, the railroads, public highways, electricity and many other things which help to make our country what it is. But with all their patterning after Christian nations in secular things, they are greatly steeped in idolatry and sin, because they have not the one thing that makes people happy and prosperous, namely, the light of the gospel of Jesus Christ.

Fourthly, the large number of immigrants (which is continually growing larger), is mainly coming from Catholic Europe, and evidently they are not bringing this much-needed light, but are rather increasing the darkness.

And, fifthly, the language used in all parts of South America is Spanish or Portuguese, which are merely dialects of each other and can be learned in a short time.

Space will not permit of describing the great opportunities among the native tribes, of whom a very large number exist in the south-central portion, nor the great opportunities in selling books and literature of all kinds, nor the great success already attained by missionaries.

As before stated, these people are our brethren, both in position and race, and are crying to us for help. Will we not bring to them the "balm of Gilead," which is for the healing of all nations? (To be continued.)

Goshen, Ind.

For the Herald of Truth.

SOUTH AMERICA.

By H. L. Weiss.

(Continued.)

We will now proceed to give you a few instances of change in the hearts and lives of these dear people wrought by the preaching of the gospel of Jesus Christ. At one place during service a number went out and burned their tobacco which they were smoking, and came in and were converted. Others returned tools, etc., which they had stolen ten or twelve years ago from their employers.

A merchant, after being converted, returned to his store, drilled a hole in his whiskey barrel and one in the floor and let it all run through where he was sure that no one else would be defiled by it. The same one took the tobacco from the shelf and burned it. Looking about he saw that the room was filthy, so he scrubbed and cleaned it up; last, but not least, he discovered that his person was not clean, and he felt that the temple of the Holy Ghost ought to be clean, so he likewise cleaned himself, and now he is off preaching the gospel of Jesus Christ to his people. Others

are now serving as chief stewards and employees of large firms. Lately a German told me, "I will not employ any one who does not belong to your church." He himself was not a Christian.

What is it that is arresting the attention of the Chilians to the gospel of Jesus Christ? It is the changed life of those who have been converted. They are open bibles known and read of all men. May God give us, host of them, even in our beloved country.

I will herewith relate to you the conversion of Charles Placencia, a native, who had been sick for years and spent all he had for the doctoring. He consulted our Sister Jane Pena, who was a noted herb lady doctor and had cured many. She had been a staunch Catholic, but is now as staunch a Protestant. While she was mixing the herbs she would preach the gospel to him. He exclaimed, "Keep quiet, I don't want your gospel." But she continued and said, "If you want my medicine you must hear what I have to tell you." She soon convinced him of the truth, and now he is one of our best Christians. People who have been drunkards, profane men, thieves and lost to themselves and their families, are now gentle fathers and loving husbands. Does it pay to bring the gospel to these people? We repeat with Missionary Payton from the New Hebrides:

"My heart often says within itself, When will men's eyes at home be opened? When will the rich and the learned and the noble and even the princes of the earth renounce their shallow frivolities and go to live among the poor, the ignorant, the outcast, and the lost, and write their eternal fame on the souls by them blessed and brought to the Savior? Those who have tasted this highest joy, 'the joy of the Lord,' will never again ask, 'Is life worth living? Life, any life, would be well spent, under any conceivable conditions, in bringing one human soul to know and love and serve God and his Son, and thereby securing for yourself at least one temple where your name and memory would be held forever and forever in affectionate praise.'"

It is hard for us to understand why there are so few who desire to win immortal souls, who shall in that day be their crown of rejoicing; why so few are willing to exchange a life of earthly pleasure and self for that which brings to those who are in darkest heathen lands and superstitious Catholic countries, an immeasurable weight of glory. We would by no means exchange with you. Our lot has fallen in pleasant places. Will you not be partakers in this noble work by praying and sending of your means? If you are not willing to sacrifice for the Lord you love, then you are not worthy of his love.

Casilla 49, Valdivia, Chile.

For the Herald of Truth.

ORPHANS' HOME BREVITIES.

By A. Metzler.

When the Mennonite Orphans' Home was moved from Wayne Co., Ohio, to its present location at West Liberty, nearly six years ago, there were seven inmates; now there are fifty. In these six years 114 children were taken into the Home and 63 placed out. During a siege of sickness in 1902 died, which were the only deaths that ever occurred at the Home.

Only children who are destitute of a home and under twelve years of age, as a rule, are taken into the Home. When one of the parents or near relatives are living they are expected to pay according to their means.

January 18,

1906.

A majority of the children received into the Home are the offspring of depraved parents, drunkards or deserters, and were picked up in the slums of cities, county poor-houses, and some roaming over the country without any home.

Of the children received into the Home during the past six years, seventeen have united with the Mennonite church, while only four of these were from Mennonite ancestors.

As a rule children are placed into Mennonite families only.

Children have been received into the Home from six different states and placed out in eight different states.

The superintendent receives no salary, and the workers usually give their services free. There are three workers at the Home, besides the superintendent and wife.

Two girls who are inmates, aged fourteen and fifteen years, respectively, have been selected for workers at the Home until they are of age, at least. Both are Christians.

All the children who are of school age attend a graded public school nine months each year, and all attend Sunday school and church services every Sunday and receive Bible instructions every day.

The boys who are old enough assist in the work on the farm of thirty-two acres; the girls assist in the housework every day.

Sister Tena Burkhardt has been a faithful worker at the Home since Dec. 4, 1899; Sister Mayne King, since Feb. 26, 1901, and Sister Anna Miller since May 3, 1905. They are consecrating their time and service to the Lord.

The great need of the Home is consecrated Mennonite families who are willing to do mission work by taking into their homes one or more of these poor, unfortunate, homeless little ones, and bring them up "in the nurture and admonition of the Lord." The reward is sure (Ex. 2:9, 10; Jas. 1:27).

The workers realize that the blessings of heaven are resting upon the work.

Pray for the work and for the workers, and to God give all the praise and honor.

West Liberty, Ohio.

For the Herald of Truth.

BIBLE CONFERENCE REPORT.

The late conference held at the Clinton Brick M. H. in Elkhart Co., Ind., Dec. 25-30, 1905, was a success. D. H. Bender and J. S. Shoemaker were the instructors. In connection with the usual Bible study, revival meetings were conducted in the evening. Two souls confessed Christ. We believe the brotherhood has been much benefited by this work. The following are a few notes gathered:

The Bible was given for the good of man. God receives glory from man if the Bible is properly used.

Man is to know himself. God made no mistake when he made man. All those under sin are under the power of the devil. We get into wicked, sinful places as a matter of choice. The first mistake made, leading to sin, is being selfish. Every man and woman who live in sin are there because of their own choice, not because any one else is to blame.

God never suggests to man to choose death. He pictures before us life and death. He says, You have the power to choose which you will have; but I say, Choose life.

If you are lost, you cannot blame your parents. It makes no difference what they have been; it is not impossible for you to be good. God helps every one who comes

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to him. You have on your side God, your conscience, the church, the Bible, the minister and all of God's people. If you are lost, you must fight your own way down to hell against all these agents for right and truth and heaven.

There never have been souls saved, nor will there be, without the aid of man.

One reason why we have so much questionable Christianity among Christian people is because the position of the Christian worker has been made an enviable one from a worldly standpoint, and the church is more to blame than the minister.

God will make you fishers of men. Those whom God has made, whom Christ has qualified, whom the Holy Spirit has called and filled and sent out, are indeed qualified workers, regardless of what their other attainments may be. It is true, we are not all qualified for the same work and the same position.

It is all right to get an education, or even the highest education, provided you keep in mind the right definition of education. God wants us to be the best possible servants for him. He wants us to develop our minds and our reasoning faculties, but he does not want us to build our qualifications for winning souls on our mental abilities.

To be a successful soul-winner, you must make an unconditional surrender of yourself. Keep yourself out of sight and magnify the Lord Jesus. Go where the lost ones are. Use tact. Tell them the truth, even if it does hurt. Be willing to make any sacrifice to save lost souls.

The home is the most sacred institution on earth, excepting the church of Jesus Christ. If the home is what it ought to be, the church will be what it ought to be, and so will also be the nation.

There are three kinds of repentance: 1. To be sorry that we find out that what we have been doing is wrong. 2. To be sorry because we have been found out in our sins. 3. To be sorry because of our sins and become so conscious of them that we realize hell awaits us, and are compelled to cry out, "God be merciful to me a sinner."

Every sin must be confessed. When a personal, secret sin once becomes known, then it becomes a public matter and must be confessed in the open.

Conversion is God's work; repentance is man's work.

The Spirit, not man, sends conviction to the sinner. He convicts all men of sin whether or not they have ever heard of the Bible. People endure all kinds of self-inflicted punishment to get rid of sin, but there is salvation in no other way than through Jesus Christ. How shall they accept whom they do not know? God lays it upon us to send the Word to such helpless ones.

Every one who is saved is sanctified; but there is always room to be holier and get farther away from sin. Do not let the devil swing you to the opposite extreme and make you believe there is absolute perfection in the body. We never get beyond making mistakes.

There are several indications of a sanctified life: Humility; continued service under all circumstances; being in perfect union with God's word; a life of purity.

We are to work in the church, not out of it. We are beyond the power to be controlled by the world, but we are yet tempted by it.

God means us to be peculiar in this that we are different from the world in our life, in our faith, in our practice; like God in what we do.

God has given us minds as well as hearts. He expects us to make use of both.

So many people profess to be Christians and yet are unconcerned about the Lord's work. Our Christian work should be first, and everything else secondary to it.

OLIVIA G. HONDERICH,
Secretary.

THE HEAD UNCOVERED.

Is it in keeping with the spirit of the gospel for sisters, with their heads uncovered, to take an active part in the Christian Workers' meetings, even speaking and reading essays?

Suppose a young brother should attend a Christian Workers' meeting, step to the front when his name is called, and deliver an address without removing his hat? Suppose he should stand up in front with three or seven others and sing, having his hat on all the while? Then suppose he should keep his hat on his head while kneeling with the congregation in prayer? Then what? Every sister, and every brother, too, would be wondering what was the matter with that young brother. They would wonder whether he had ever read what Paul says about men having their heads uncovered during religious services. Some might wonder whether the man was really converted. It would be the talk of the neighborhood for days, and on every hand the elder in charge, the preachers and deacons, and possibly the Sunday school superintendent and the president of the Christian Workers would be urged to visit the young brother and instruct him more perfectly in the way of the gospel and the rules of the church. All the sisters would be wondering whether the same thing might not be repeated to their mortification the next Sunday evening.

It looks bad. It is bad, in fact, it is mortifying. But, candidly, why is it worse for a young brother to violate the gospel than for a young sister to do the same thing? The same chapter that makes it the duty of the man to worship with his head uncovered makes it the duty of the woman to have hers covered. The difference is this: It is not good manners for the young man to appear in church with his head covered, while the woman may do as she pleases. This leads us to conclude that some people have more respect for good manners than they have for the gospel. Let it be remembered that at a Christian Workers' meeting the eleventh chapter of First Corinthians is intended to apply to the sisters as well as to the brethren. Were we as sensitive about the gospel as we pretend to be about good manners, we would not see sisters taking an active part in religious duties with their heads uncovered.—[Gospel Messenger.]

MARRIAGES.

Cosgrove.—Short.—On the 9th of Jan. 1906, at the residence of the bride's mother, by Bish. Isaac Eby, Bro. Charles Cosgrove and Sister Katie Short, both from Archbold, Ohio. May God grant them a long and happy life.

Hershey.—Ranck.—On Jan. 3, 1906, near Strasburg, Lancaster Co., Pa., at the residence of the bride's parents, by Bish. Isaac Eby, Bro. Jacob Hershey of Intercourse, and Sister Emma G. Ranck, daughter of Amos L. Ranck. They were attended by Omar Buckwalter and Ada G. Ranck. May God's blessings attend them through life.

Musser.—Rohrer.—On Jan. 3, 1906, near Mechanics Grove, Lancaster Co., Pa., by Bish. Isaac Eby, Martin D. Musser of near Witmer, and Ada L., daughter of Bro. and Sister Michael L. Rohrer, of the first mentioned place. They were attended by Phares Landin and Lizzy Musser.

Funk.—Beamesderfer.—On the 4th of Jan. 1906, in East Petersburg, Lancaster Co., Pa., by Elder A. S. Hottenstein, Edgar P. Funk, son of Martin G. Funk of Manheim township, and Anna S. Beamesderfer, of the first mentioned place. The wedding

Kulp—Detweiler.—On Dec. 30, 1905, in Belmont Twp., Bucks Co., Pa., by Pre. Peter Lou John K. Kulp and Lizzie Detweiler. They were attended by Theodore Detweiler and Eva Moyer.

Pontius.—On Jan. 5, 1906, in Elkhart, Ind., died of heart disease, from which he had been suffering for some time, Franklin Pontius, 60 Y., 6 M., 23 D. He was born in Stark Co., Mo., June 18, 1845. He leaves to mourn his death a sorrowing companion, an aged

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Interpretation of Scripture.—The interpretation of scripture is an important part of the work of the Bible student, the teacher and preacher; and it is sometimes painful to hear what strange and erroneous significations certain would-be instructors of the people give to certain passages of scripture. Some indeed, as the apostle says (Heb. 5: 12, 13), assume to be teachers, and who long before should have been teachers, but are yet, so to speak, babes, and have need to be fed with milk, because they are "unskillful in the word," and cannot endure strong meat. We have sometimes heard teachings of this kind, as we listened to teachers in the Sunday school; sometimes to leaders of Bible classes and Bible meet-

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ings, and a great many times to preachers. We remember of a certain learned divine, who was a fine scholar in a general way, who labored through a very scholarly dissertation before his congregation to show from the teachings of God's word that it was the Christian duty of every able-bodied citizen to go out with carnal weapons in defense of his country and government. It was a masterly effort on his line of thought, but it was a miserable failure at a true and faithful interpretation of the sacred and harmless doctrines of the Lord Jesus Christ, and in that sense did no credit to the speaker as a minister of the gospel.

A number of years ago we met at a certain Mennonite house of worship in Indiana a Mennonite preacher, who was not very old in the service, but who assumed a good deal for himself, and as a natural consequence was led into many errors.

Self-assuming people always cause themselves many sorrows by the high opinion they hold of themselves. He was, as the apostle puts it, "dull of hearing," or perhaps better said, "dull of understanding," and on this occasion especially, badly misconstrued the text he had selected as the foundation of his discourse. At the close of the service we in a kind and brotherly way took the opportunity of calling his attention to the fact and pointing out the misconception, the true meaning of the passage and the practical application to which it would naturally lead. He curtly replied, "Well, I must consult Webster about that," having reference to Webster's Unabridged Dictionary, which is an excellent book when used in its proper place, and it would be well for many people to consult it more frequently than they do, but it is not the book, by any means, from which our preachers should draw their knowledge of theology and practical Christianity.

A Sunday school teacher in his class on Sunday morning had the lesson (Matt. 13: 24-30) about the man who sowed good seed in his field, and while men slept his enemy came and sowed tares among the wheat. The teacher taught the class that by this parable the Savior wanted to show the people that the good seed was the good people in the church, and the bad seed—the tares—were the unfaithful members in the church, and that they should both be left growing together until death or unto the end, and that God would then separate them and give to each his proper part and portion. The explanation that Jesus gives to his disciples in verses 36-43, however, is different and so plain that almost a child would readily understand it. He tells the disciples, that the field is the world—not the church. He who sows the good seed is the Son of man; the good seed are the children of the kingdom, the faithful members of the church. The tares are the children of the wicked one—the people who are living without God in the world and make no profession; the reapers are the angels; the harvest is the end of the world, etc.

It is plainly given here that this has reference to the world with the two great

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classes, the church and the world, which occupy this great field and are to occupy it until the end of the world. But in the church a different order prevails. The church shall be separate from the world, and the unfaithful, disobedient and perverse members who persist in their perverse ways must be separated from the fellowship of the righteous; church discipline must be observed. The apostle teaches us to withdraw ourselves from every brother who walketh disorderly; the Savior plainly and pointedly teaches that if any man will not submit to reproof and advice from the church, he shall be held by her faithful members as a heathen man and a publican; and concerning the more heinous sins and transgressions the apostle tells the Corinthian brethren to "put away from among you that wicked person."

So it appears very plain that Jesus in his "parable of the field" did not mean the Christian church; but the great field of the world, where the righteous and the wicked form two great classes, who have no relations with each other, further than that the church shall be a light to the world, preach the gospel, show the people their transgressions and the house of Jacob their sins, and put forth every effort to convert the sinful world and bring them to a better life, and keep themselves unspotted from the world. Light and darkness can have no fellowship one with the other.—F.

PERSONAL MENTION.

Bro. Eli Stofer has changed his address from Hudson, Ind., to Ashley, Ind.

Pre. D. J. Kropf and wife of Aurora, Ore., are at present on a visit to the brotherhood and friends in Missouri and other places.

Sister Sarah Kurtz of Belleville, Pa., who has been a worker in the Mennonite Home Mission at Canton, Ohio, is visiting at her home.

Pre. Isaac Mast of Surrey, N. D., recently spent a week in his old home in the Kishoquillas Valley, Pa., and while there he preached a number of sermons.

Bro. J. S. Horner, who moved from Kokomo, Ind., to Chief, Manistee Co., Mich., about two years ago, visited his former home and preached for the Howard-Miami congregation.

Bish. Michael Schloneger of Louisville, Ohio, who has been suffering for some time with a cancer, is reported very poorly. May he be comforted with the abiding presence of God in his affliction.

Bro. Jacob Gingrich and wife, who have been spending some time with friends in Elkhart and Goshen, expect to go to Freeport, Ill., about Jan. 26th to visit their son Dillman and remain about a month.

Pre. Noah Metzler of Nappanee, Ind., held a series of meetings in the A. M. meeting-house in Belleville, Pa., beginning Jan. 4th. Pre. Michael Yoder of Mattawana, Pa., spent Sunday, Dec. 31st, at the same place.

Bro. J. F. Funk has so far recovered as

to be able to get to and from the office with the aid of crutches, and on the evening of the 18th he left in company with Jas. A. Bell, manager of the Company, for Anniston, Ala., for a week's stay in the sunny South.

Sister Magdalena Mann of Elkhart, who left her home a few days ago to visit Bish. S. F. Coffman and family in Vineland, Ont., Sister Coffman being her daughter, had a stroke of paralysis shortly after her arrival there. At last accounts she was improving, though still in a serious condition.

Bro. J. K. Zook, senior editor of the Belleville (Pa.) Times, resigned his position on the 18th. His son, Bro. S. H. Zook, will hereafter have full charge of the publication of the paper. The Times is an excellent type of country newspaper and is widely read among our Amish brotherhood. We wish Bro. S. H. success.

Change of Address.—Dr. John D. Burkholder, from Philadelphia, Pa., to 511-15 Woodworth Building, Lancaster, Pa. Bro. Burkholder, who has made his home in Philadelphia for some time, practices osteopathy, by which means many cases of long standing are cured, or at least greatly benefited. By his removal the Mennonite Home Mission loses a helper, but a useful man is welcome wherever he goes.

Bro. J. W. Yoder of Belleville, Pa., has organized a singing class in the Mennonite M. H. at Strasburg, Pa. Our brethren who have the ability to teach vocal music, can be of inestimable benefit to the church at large by devoting some time to this work. There should be a well conducted singing class in every congregation at least once a year, with the object of teaching all to read music for the purpose of making singing in the church a more effectual aid in all lines of gospel work.

Bro. M. B. Fast, editor of the Rundschau, accompanied by the editor of the Herald, spent Sunday, Jan. 14th, at Berne, Ind., where Pre. Jacob Quiring of Russia was holding meetings. We were met at the depot on Saturday afternoon by Bro. Editor J. A. Sommer of the Bundesbote and Mennonite, and taken to the Mennonite M. H., where a very interesting children's meeting was in progress, conducted by Pre. Quiring. In the evening we attended a Sunday school teachers' meeting, conducted by Pre. S. F. Sprunger. Sunday morning we attended services, on which occasion Pre. Quiring preached a sermon on the suffering and death of Christ, after which the communion was observed. This is one of the largest congregations in the General Conference of Mennonites, and four ministers and deacons administered to the large congregation present. The capacity of the house is about 1,200 and was nearly full. The Sunday school in the afternoon, which is the second largest in the state, was an interesting occasion. There are between fifty and sixty classes and the total enrollment is about 1,000, with a high average attendance. In the evening Bro. Quiring preached a sermon on the Prodigal Son. It was one of the

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most remarkable portrayals of the subject we have ever heard. We returned on the following day, well pleased with our visit with these warm-hearted people. Bro. Quiring will probably spend a few days at Elkhart and Goshen on his way west to the Pacific coast, where he expects to spend some time. There is also an urgent call for him to come to Saskatchewan to labor among his countrymen, the Doukhobors.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM XXXVI.

The wicked man with boastful heart doth say
That his iniquity shall not be known;
With pride he walks upon his downward way,
Before his eyes no fear of God is shown.

The faithfulness of God extendeth sway
Unto the skies; 'tis like the mountain grown,
And by thy righteous judgments, thou alone
Canst save both man and beast from evil day.

How precious is thy loving kindness then!
Oh, long continue it to those who trust;
Extend thy righteousness to upright men,
And let me not by wicked hands be thrust;
The fountain of true life is found in thee,
In thy light we the light divine shall see.

New York City.

For the Herald of Truth.

KEEP DOWN THE WEEDS.

By F. B. P.

We were going out some distance into the country. It was a bright, beautiful summer morning, and we observed, as we drove along, the fields, the growing grain, and especially the front yards surrounding the homes that we passed. Some were nicely kept, mowed, watered and raked. They presented a beautiful appearance and told us of a keeper who was concerned about the appearance of things around her, while flowers and rare plants were growing in a way that made them a real adornment to the entire surroundings.

Others were just the opposite; one especially we noticed: the house and other surrounding buildings were well built, large and commodious, painted and in good repair, but the front yard was a terror; overgrown with tall, coarse weeds from center to circumference; rubbish of various kinds scattered round and in the most intricate disorder. Our companion said as we passed along, "If I were at home here, I would surely have these ugly weeds cut down and the yard cleaned up."

To turn this into a practical lesson, we thought of the human heart, how some good, pious, devoted Christians are taking care of their own hearts first. They are every day beholding their own faces in the Bible looking-glass, and they don't forget what manner of person they are, and in view of their deficiencies and imperfections they cultivate humility, self-denial, charity, and esteeming others better than themselves. They seek to grow stronger and larger in every Christian grace. They have no time to look for the faults and shortcomings of others—they see that in the garden spot of their own hearts the weeds of sin and impurity are constantly springing up, and until they have these rooted up and instead planted and fostered the sweet flowers of all the Christian graces, they have their hands full, and, like the well-cared-for front lawn, embellished with flowers and

HERALD OF TRUTH.

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rare plants; then life, conduct and conversation are always beautiful and consistent with their profession and the word of God, because they constantly sweep before their own door and not before their neighbors'.

Again, the front yard grown up with weeds and scattered over with rubbish may well be compared to the men or women who are continually watching for the faults and mistakes of others without ever looking for those they make themselves. They are so busy and their time is so entirely taken up with the faults and failings of their neighbors and friends and their fellow-church members that they have no time to care for their own. The weeds of sin and the rubbish of self-righteousness, egotism, self-exaltation and self-indulgence, pride and vanity have so overgrown their own hearts that the flowers of love, joy, peace, humility and charity cannot thrive nor grow. And in their lives, walk and conversation you continually see the grossest inconsistencies. Not only the front yard, but the back yard also, and the space on either side are an abomination to every pure-minded, consecrated soul. Brethren and sisters, take care of your own yards, cultivate your own garden-patch; keep down the weeds, and adorn it with the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5).

For the Herald of Truth.

THE CHRISTIAN SOLDIER NOT TO BE ENTANGLED IN THE WORLD.

By Martha K. Detweiler.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4).

The apostle Paul as a good soldier of Jesus Christ gives the above advice to Timothy, whom he calls his son, and again exhorts him "to endure hardness as a good soldier" of Jesus Christ, and also commands him to commit the same to faithful men, who shall be able to teach others also. This same work is to go on and on through all the ages. He wants large, comprehensive souls, well purged from vulgar fears and prejudices, able to comprehend and interpret the work of man and of God; a rich, flourishing mind, pregnant with inexhaustible stores of reflection, a perpetual spring of godly ideas and dignified intelligence.

The Jews who were the people of God at that time were so entangled in the affairs of this world that they were even worse than the heathen, therefore this exhortation, and this also applies to us as the children of God, and in a living faith in him we are to lead a life of trust, and cast all our cares upon him, knowing that he careth for us.

Sometimes it seems hard for us to stand in defense for God and his word and for righteousness and truth upon the battlefield of earth, and not become discouraged and lose heart; and then sometimes he seems to leave us all to ourselves, and at a time when we seem to need him most. But he knows best and sees things differently, and his thoughts and his ways are very far above our thoughts and our ways, and we will always find his helping hand with us when we put all things into his hands and look up to him with a child-like faith and assurance in the promises of his word. As workmen for God we must not lose heart, but always study to know what

God would have us do. To doubt would be disloyalty to God, and a sin. We must learn to know what and where the right is, and always dare to stand by it and be witnesses for it. In doing this, to man's blinded eye, it may be wrong and foolhardy, but God will ever so direct that on the darkest battlefield we shall know how and when to strike so as to vanquish the enemy.

When we consider the nature and circumstances of man, he is indeed a creature to be pitied. He is introduced into the world helpless to the most extreme degree. He must in his earlier years be supported and cared for by others; as soon as he is able to act for himself he finds that his life can be sustained and his wants supplied only by toil and labor, because God has so ordained that by the sweat of his brow shall man eat bread while he lives upon the earth.

Paul labored with his own hands that he might not be chargeable to any man. He was a tent-maker, and he exhorts Timothy, who was a young man of wisdom and piety, in regard to the duties devolving upon him as a Christian minister. He gave him the gospel as a sacred treasure and charged him to deliver to others only this pure gospel, and transmit it pure and uncorrupted to the church.

Now, we know that we must needs use the things of this world to our subsistence. We are commanded, as above stated, to work, and the apostle says, "If any man will not work, neither let him eat." But we must not be so entangled in the things of the world as to divert our strength, our time and talents to these perishing things, or allow ourselves to be drawn away from God and neglect our duties toward him. This is what causes the warfare. If we enlist under the banner of King Immanuel we must follow the orders of our Captain, which are given to us in his word. We may follow any honest and legitimate occupation. It is not wrong for us to be engaged in any calling that is honest and respectable and that can be maintained to the glory of God.

In the human body there are many members, but all belong to the body, and each member has its peculiar function, yet all work together in one body. The hand cannot say to the foot, "I have no need of thee," or the foot to the hand, "I have no need of thee"; but all serve for the common good. So also in our Christian life. If our aim is true and noble and we have an eye single to the glory of God, and all the members in the body have this conviction and this purpose in view, there will be peace and harmony in the body of Christ, the church of the living God, and it will be edified, strengthened, grow and increase, and God will be glorified and souls saved.

There are of course many hindrances confronting us in the way all the time. The enemy of souls may be going about in visibility and meet us boldly in open day, in the field, or he may be lying in ambush, hidden away in secret places, to take us unawares, and among all the absurdities into which the tempter leads us there is none to which people take more easily and none that is more fraught with sin and degradation than pride. Genius, piety, beauty, health, love, peace, meekness, humility, and all the divine characteristics, are neither bought nor sold, but are free gifts from our Creator.

Let us therefore fight the good fight of faith, so that finally we may be crowned with the crown of immortality, for the crowning-day is coming by and by.

HERALD OF TRUTH.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1299 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. J. A. Liechty, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

STORY OF CHANG SIE OMINIE.

By R. Fields.

Just at the close of the Woman's Bible Class in 1900, a timid looking woman appeared at our door bearing a note from one of the missionaries, saying that she would like to be our cook. On inquiry she said that she knew absolutely nothing, but would like to learn. So we made a bargain and she came into our household.

She was dressed all in white, which in Korea is the badge of mourning, and later on we found that when she was twenty-nine she became a widow and that her husband, her own mother and her mother-in-law all died within a few weeks of each other. Two little ones were left her, a girl of some months (Goodie they called her, because she did not cry), and a boy of several years. "Oh, how many times I wished I were dead!" she told me, and of the days and nights she cried without ceasing, for what could she do?

The weary years passed by and then, one day, she heard of the Jesus church, but she heard many times before she had courage to go and hear for herself. One day she did go and how ashamed she was of it! But she went again and why? Because they told her that she could be happy again if she believed in Jesus who bore all our sorrows; so she continued going to the little church and finally gave her heart to the Lord, who, true to his promise, took away her sorrow and gave her the peace for which she had been longing.

One instance in her early days in our home will illustrate her conscientious faithfulness. For a number of times I went to the kitchen at night and helped her set the bread. When I was sure that she knew how, I told her that she could do it alone. "Oh," she said, "I am so afraid it won't be good if I do it alone." But I did not help her and the next morning found, as had been expected, that it turned out beautifully. On inquiry I learned that she had lain awake all night wondering and anxious, lest it should not turn out well.

When she came to us she knew only a little of her Bible and could not read, but she has learned, and a year and a half ago I took her with me on a long country trip where we were holding classes, principally among women who had been Christians for a number of years. It was an experiment. As we needed another Bible woman I thought she might be led into the work, but she seemed unwilling to teach, because she thought the others knew more than she did, and she was not in her element, as I found later.

When we returned to Seoul she went on with her housework, and then again last spring went out with Miss Barrett and me, for a trip among less developed churches,

where she did better. Last summer she went with me to Pyeng Yang and as I was visiting, she had most of her time for Bible study, and improved it. When the word came to spend four months in the South she consented to accompany me and there she shone. Part of the work in Taiku city was visiting in the homes of Christians, who had been notified of our intended visit that they might invite in their heathen neighbors, and how she did preach to them! But it was not until we went to the country that I discovered her special ability.

The first day we traveled ninety li, reaching the place about dark. No foreign woman had previously visited the place, so the house and courtyard were thronged with women and children. After my supper I went out on the porch to meet the women, as they could not get into the room. I talked to them a few minutes, but they were all strange and did not understand me, so Chang Sie Ominie talked until late, and the next morning they began coming at half past seven and kept coming and going until we left at 12:30. There must have been at least 150 women who heard her preaching that morning and she kept it up almost continuously. When I grew weary of the crowds and suggested that we send them away, she would say, "Oh, I like the crowds. It gives me an opportunity to tell them of Jesus." And she would continue until, after they were gone, she would throw herself upon the floor with the remark, "I am drunk from seeing so many people."

Leaving this place at noon, we went a few miles to another village, where the experience was repeated and the people came in such crowds that there was no time for rest. My endurance was less than hers and at times I would fasten the doors to keep the people out while I rested and then I could hear her preaching to the women who stood watching her while she prepared the food.

These women who are hearing the gospel for the first time often seem to be quietly listening when suddenly the speaker is interrupted with, "What is your age?" "I am forty," is the reply, and the preaching is continued for a few moments when another says, "How many children have you?" "Two," she replies and continues preaching. "Have you a daughter-in-law?" "Yes," she quietly says, and still the preaching goes on. Interruption after interruption comes, which makes me feel like saying, "Be quiet until after we are through preaching." But after all, the quiet, patient answers tell the most. Sometimes the impudent question, "How much money do you get for preaching this doctrine?" is asked, and then she replies, "I am not paid for preaching; I am only the lady's servant, and I am telling you of Jesus because he has taken away my sins, and I want him to take yours away, too."

As yet she has not been employed as a Bible woman, and does not wish to be; her reason being, that she wishes to be in a position where she cannot be accused of being employed to preach.

How happy she was, when from among her crowd of listeners one would decide to be a Christian! We feel that a number from among those who listened have now their names written in the Lamb's book of life as a result of her earnest efforts.

Chang Sie Ominie is but one of the results of the preaching of the gospel in Korea. We rejoice that some of Korea's women have learned of the true life and happiness, and what shall be done for the thousands of others whose lives may be transformed by the light if only the gospel message is given to them?

January 25.

For the Herald of Truth.

INTEMPERANCE IN DRESS.

The apostle tells us on this subject (1 Pet. 3:3, 4): "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of costly apparel."

In 1 Tim. 2:9, 10, the apostle Paul speaks on this subject in these words, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works."

To make this subject effective and induce people to give heed to it, it may be necessary to prove a number of Bible truths, as the inclination to-day is to either let the undesirable portions of God's word go by default, or prove them meaningless.

Though this is done to a very large extent, it is a dangerous method of getting around the scriptures. The better way is to take God's word in its true sense and follow its precepts as they are given us, as "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). If all scripture is thus given it all means something, and then this scripture referring to the putting on of apparel must also mean something, and those who dare to nullify them, or explain them away, those who disregard or willfully disobey them, what reward will they have? Jesus says, "Ye are my disciples if ye do whatsoever I command you," and the promises of God are given only to those who love and obey the word of truth.

In the closing chapter of the book of Revelation we have an awful judgment pronounced against those who are not willing to accept the "all things" that Jesus commanded his disciples to teach. The Spirit, speaking to John, says, "If any man shall add unto these things God shall add to him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book" (Rev. 22:18, 19).

The only question for us here, then, is to decide whether these teachings of Peter and Paul are part of the inspired writings or not. That they are, there can be no question in the reflective and sincere heart, and if this be so, they must and certainly do mean something; and if they do mean something and are acknowledged as God's law, God's unchangeable word, then if we disregard and disobey them, we will certainly bring the wrath of God—the punishment of the disobedient—upon us in the day of judgment.

If men shall give an account in the day of judgment for every idle word they speak, then shall they not be accountable also in the eternal judgment for their disregard of the command to put on becoming apparel, and not waste the good gifts of God in the vain display of pride and extravagance, while their poor brethren and sisters are perishing with hunger and dying without God in the ignorance of sin and unrighteousness? Read right in this connection Matt. 25:31-41.

The extravagance in dress in the Mennonite church alone—we do not mean the cost of good, comfortable clothing, but simply the excess over and above the good, comfortable clothing—that is indulged in by both brethren and sisters, that is not for

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use, but simply for vanity, show, extravagance and pride, if it were denied and spent for the promotion of the cause of Christ, the preaching of the gospel and for missionary work in general, both at home and abroad, it would support and keep at work a small army of missionaries, both in the homeland and in the foreign field. Let every soul interested in his or her own salvation and in the salvation of others meditate and pray over this subject and ask God for wisdom to properly understand it and act so that our souls as well as the souls of the lost may be saved. * * * F.

For the Herald of Truth.

WATCHING.

By A. K. H.

"Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh."

Our Savior frequently impresses this warning upon his followers. Watch or watching would seem to imply to guard something, and that something is what Jesus entrusts to his disciples or followers, that is, the welfare and happiness of our immortal souls. It also implies that there are adversaries or opposing influences, and by watching we may perceive the approaching adversary, as James says, "Resist the devil and he will flee from you." In this way we may retain the gift of eternal life.

By watching we may perceive the approach of the enemy, and by withstanding him we may be able to render his assault upon us ineffectual. Satan may approach us through our carnal desires, our inclinations, sinful associates, or other evil influences, and in whatever way the assault may come, if we are sincerely watching, with an eye single to the glory of God, and our body full of light, without yielding or giving way, we will be able to overcome and remain unharmed.

Paul says to the Ephesians, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the word of God, praying always with all prayer" etc.

This shows us how amply the saints are equipped with effectual weapons, and if they are wielded in faith, we will be able to cope with and put to flight our stoutest foe.

In the above I have touched some points along which lines a normal Christian warfare is conducted; but Paul, in 1 Cor. 11, says, "Many are weak and sickly among you and many sleep." This is another phase of the Christian life, and proves clearly that these Corinthians did not take every discipline of the Christian life. Disloyalty is sin, and sin, when it is admitted into the heart, defiles the temple of the heart, and the Holy Spirit will not dwell in a defiled body, and the fruits of the Spirit, which are "love, joy, peace," etc., will also be absent when the Spirit from whom they emanate takes his departure.

For the Herald of Truth.

THE MISSION OF CHRIST.

By Rosanna L. Kindy.

Dear Readers of the Herald of Truth—Greeting in the worthy name of Jesus, who

HERALD OF TRUTH.

came into the world in the most abject poverty, who laid in a manger because there was no room for him in the inn, and who all through his life manifested the most humble spirit, so that his followers should have in him an example of lowliness and humility. The apostle says, "Mind not high things, but condescend to men of low estate" (Rom. 12:16). The Savior himself also teaches us that "that which is highly esteemed among men is abomination in the sight of God," "for the lust of the flesh, the lust of the eye and the pride of life is not of the Father, but is of the world." "Wherefore come out from among them, and be ye separate and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

All these quotations, both from the teachings of Christ and the apostles, show to us the real spirit of Christianity, the true spirit of the gospel, and that if we wish to be the true children of God and the followers of Christ we will necessarily have to learn of him, as he says in Matt. 11:29, 30, "Learn of me, for I am meek and lowly in heart, so shall ye find rest unto your souls, for my yoke is easy and my burden is light."

What more could he do? What more could he say to make the way clear for us, so that not even a child could err therein? Blessed is that servant whom when his Lord cometh, he shall find so doing.

But if we fail to follow his precepts, how sad and terrible will the end be! If we have lived a life of carnal pleasure and self-indulgence, and adorned our bodies with professed godliness, and have our houses bedecked and adorned with worldly vanities, and have disregarded all these earnest and plain teachings of Christ and his disciples, how shall we escape the condemnation that is in store for all the disheveled and those who do not regard the voice that is in these latter days speaking to us from heaven, even the voice of the Son of God, who shall judge us in the last day?

Oh! let us prepare to meet the Bridegroom and go in with him to the marriage feast of the Lamb, to feast our souls on eternal joys, such as eve hath not seen nor ear heard, neither hath entered into the heart of man the things which the Lord has provided for them that love him.

Mendon, Mich.

THE GIRL LOAFER.

A girl loafer. That does not sound very pretty, does it? And yet there are a good many girls whom the title fits. In other words, there are girls who spend their time doing absolutely nothing. Circumstances do not render it necessary for them to earn their living, and so they stay at home and fritter the precious moments away in useless pursuits or idleness. Don't a good many of them lie in bed in the morning and let their mothers get up and get breakfast? And don't you think they also dress up in their best clothes and spend the afternoons enjoying themselves while their mothers are at home and prepare their evening meal? And when they are home they spend their time reading trashy novels or trimming equally trashy hats.

When a girl goes to a party and is late in getting to bed she looks on it as quite proper and natural that she should be in bed late the next morning, and all of the family accepts the fact as a matter of course. But if the mother is up half the night with an ailing baby neither her lazy daughter nor any other member of the family seems to think

it necessary that she should stay in bed and make up her broken sleep.—[Philadelphia Bulletin.]

LEAVE THE SHADOWS BEHIND.

Sel. by L. M. Wenger.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only good things which are lovely and lovable. Thus you will make life better worth living.—[Household.]

MARRIAGES.

Kulp—Detweiler.—On Dec. 30, 1905, at the home of the officiating minister, Pre. Peter B. Loux of Dublin, Bucks Co., Pa., Bro. John Kulp to Sister Lizzie Detweiler, both of near Dublin, Bucks Co., Pa.

Landis—Rosenberger.—On Jan. 7, 1906, at the home of the bride's parents, Bro. and Sister Abr. Rosenberger of Chalfont, Pa., by Bish. H. R. Rosenberger, Bro. Samuel Landis to Sister Anna Rosenberger, both of Chalfont, Bucks Co., Pa.

Detweiler—Hartzler.—On the 16th of Jan., 1906, at the residence of the officiating minister, Pre. John E. Kauffman, near Mattawana, Pa., Abner Y. Detweiler to Sadie Hartzler.

Gerber—Leis.—On the 4th of Jan., 1906, at the A. M. meeting-house 3d line, Wellesley Twp., Waterloo Co., Ont., by Bish. Jacob Lichty, Solomon Gerber to Laura Leis.

Bast—Lichty.—On the 4th of Jan., 1906, at the A. M. meeting-house at St. Agatha, Ont., Joseph Bast to Lizzie Lichty.

Jutz—Bender.—On the 4th of Jan., 1906, near Baden, Ont., by Pre. Peter Boshart, Jacob B. Jutz to Topping, Ont., to Leah Bender of New Hamburg, Ont.

Nahrgang—Shantz.—On the 28th of Dec., 1905, by Bish. Amos S. Cressman, Joshua Nahrgang to Lizzie Shantz.

Wall—Wiens.—On the 27th of Dec., 1905, near Henderson, Neb., by Bish. Isaac Peters, Bro. Abram C. Wall to Sister Marguerite Wiens.

Kropf—Lichty.—On the 28th of Dec., 1905, at the A. M. meeting-house at St. Agatha, Waterloo Co., Ont., by Bish. D. Steinmann, David Kropf to Barbara Lichty.

Hostetler—Kaufman.—On the 14th of Dec., 1905, in Bratton Twp., Mifflin Co., Pa., by Bish. Michael Yoder, William Hostetler to Emma Kaufman, both of Allentown, Pa.

Byler—Hostetler.—On the 12th of Dec., 1905, at Reedsville, Pa., by Pre. Ch. J. Yoder, Ch. J. Byler of New Wilmington, Pa., to Fannie Hostetler of Reedsville.

Yoder—Hostetler.—On the 12th of Dec., 1905, at Reedsville, Pa., by Pre. John Hostetler, Samuel H. Yoder to Nancy Hostetler, both of Reedsville.

Alderfer—Burkholder.—On the 10th of January, 1906, by Pre. H. G. Anglemeyer of Silverdale, Pa., Bro. Henry S. Alderfer to Sister Anna C. Burkholder, both of Silverdale, Pa. May God's blessing accompany them through life.

DEATHS.

Thieszen—John Thieszen was born Aug. 10, 1837, in West Prussia, Europe; at the age of 14 he went with his parents to Russia, from whence he came to America in 1854 with many others who left that country for conscience' sake on account of the change in the laws regarding military duty. He settled in Kansas where he has since resided. He was married to Elizabeth Siemens in 1853, who survives him. He died on the 21st of December, 1905, after suffering for ten months of cancer of the stomach. He suffered in patience and looked forward with calm resignation to the time of his release. Burial on the 24th.

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EDITORIAL NOTES.

Africa. We pay our taxes to the government under which we live, but acknowledge God as our supreme lawgiver and guide, even though we be subject to the higher powers of the country in which we live. We

in life and death. We believe in non-resistance, because the Gospel teaches it. We believe in all the things for which the world calls us peculiar, because the Gospel teaches all these things, and we had rather follow the plain teachings of the Gospel than the world's interpretation of it. We are not ashamed of our profession, for it is simply what the Gospel teaches us, and the Gospel, and that alone, is the power of God unto salvation, to every one that believeth, and salvation is better than any earthly possession or honor. We believe that our number is small because the way of the cross is not the way of the carnal mind, and that few of the vast world take time or trouble to find the true way of the cross, and the real delight of unquestioning obedience to all our Lord's commands. To the least observed and yet most specifically explained command, Jesus himself adds, "If ye know these things, happy are ye if ye do them." We believe that the reward lies not in learning to know, but in doing what we know to do, and that we shall be accountable for that which we know and do not, and for that which we might know, and do not.

Bro. A. H. Leaman, Sup't of the Chicago Home Mission, preached at the Chestnut

138 waists, 145 yds. dry goods, 10 pr. mittens, 10 pr. gloves, 2 spreads, 6 wrappers, 18 coats, 1 pr. underwear, 154 dresses, 55 jackets, 1 pr. mittens, 28 caps, 1 scarf, 57 pr. pairs of socks, 5 muffers, 60 coats, 12 quilts, 35 handkerchiefs, 10 pr. suspenders, S. S. cards, papers and patches. Gratefully acknowledged,
J. F. BRUNK
Kansas City, Kan., Jan. 16, 1906.

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ELKHART, INDIANA

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"Who is that little girl with the sweet, contented face?" inquired a visitor one day of the principal of Betty's school. "Is she one of the scholars?" "As to scholarship," answered the principal, "there are girls here who excel Betty Benson. It is quite true that she is a good, all-around student—who does her work very well; but after all, Betty's strong point is her thoughtfulness. She is just what she looks, sweet, all through, and a perfect home sunbeam."

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dharmatari, C. P., India.

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Chicago—Home Mission, 145 W. 18th Street, Chicago, Ill.
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 Philadelphia—Mennonite Home Mission, Corner and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster—402 Rockland St., Lancaster, Pa.
 Canton—Mission Home, 216 S. Belden Ave., Canton, Ohio. J. A. Leebly, Supt.
 Kansas City—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

GOOD NEWS.

Arabian Sea, Jan. 3, 1906.—Dear Editor, Greeting in His name.—The Lord willing, we will arrive at Bombay tomorrow, Jan. 4th, at 11 a. m. I have gained considerable strength enroute. The sea voyage seemed to be just what I needed. Will write a more detailed article when we arrive at Dharmatari. We are busy packing now. Your soul-cheering letter, which we received at Port Said, was much appreciated indeed.

Yours for Him,

M. C. and LYDIA L. LEHMAN.

Bombay, Jan. 6, 1906.—Dear Editor, Greeting.—You will rejoice with us to know that Bro. and Sister Lehman reached Bombay safely yesterday. Bro. Lehman is still weak and must be careful not to overwork, but the sea voyage did him much good and he is apparently recovering rapidly. We were rather surprised to meet them, but we praise God for bringing them here in safety. Yours,

J. A. RESSLER.

For the Herald of Truth.

SOUTH AMERICA—A CALL TO THE CHURCH.

By C. D. Esch.

In the issues of Jan. 11th and Jan. 18th of the Herald you will see that we tried to prove the two main facts in regard to the actual conditions of South America, which are as follows: First, that South America is a neglected continent, and, second, that it offers greater advantages to the missionary of North America than does any other country on the globe.

Seeing, then, these two great facts—which I think no one who has studied the field to any extent will deny—the question naturally arises: What is our responsibility, and what do these two great facts say to us as a church? But some one says, "We have one foreign mission and six or more home missions to support. Truly, we have, and that noble work they are doing; but with that we cannot escape the responsibility toward our South American brethren. Brethren I say, because there is no heathen nation on earth as near of kin to us as the people of that continent. They are our door, because they live right at our door, because they come from the same contingent (Europe) that we do, and because they are accepting our form of government and modern improvements.

Furthermore, experience has shown that this field is the greatest of all for industrial mission work which pays on a very large scale. Many instances might be given to demonstrate this fact, but one, I think, is sufficient. Two young men who had a few

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years of academic and Bible training, started from our country, with less than two hundred dollars, for a town in southern Brazil. They succeeded in getting a good piece of land for almost nothing, and with what little money they had they bought some implements and began to cultivate the soil. They soon made money enough to start their work on a larger scale, began to employ natives and preach the gospel. To-day they have a good industrial mission with a chapel and a Bible school, with a church membership of forty-five and as many children and older school. All this in accommodate three years, without asking the home church to pay one dollar. It shows to some extent what can be done if there is some one to do it.

Again, those people are so badly steeped in sin that they greatly need not only Christian teachers, but more people who will simply live the Christian principles in business and in all other lines of work. Most of the republics of South America are very anxious to have men and women come from this country and act as school teachers. They offer good wages, fully as good as they do in some of our own rural districts. And who can get to the hearts of children better—except parents alone—than the good, consecrated and loving school teacher? And what is a greater blessing to a community than a band of consecrated teachers who are not after the money, but after the souls of their pupils?

We have some volunteers for foreign work who are not physically able to go to India. Experience has shown that the most healthy are not any too safe in that country. But if you will again read the quotation from Tompkins in last week's issue, you will find that it would be profitable to send some of our workers who cannot stand the strain and heat of our own large cities to that field.

Now, I do not want any one to think that I am censuring the Evangelizing Board, for I do think they are doing as much as is in their power to help the cause along, but they can go no farther than we (the church) will support them. And if the church is willing to put up a small sum to start with, I am confident that the Board will do its part in carrying out the desires of the church. This sum would not need to be very large and would only need be paid once, while in India we have already paid \$50,000 for property and buildings, and a continual support from the home church is necessary to keep the work moving. Yet it is a grand investment. Would to God we had one hundred more stations like it with four hundred or more students at each station brought out of the clutches of Satan and made to rejoice in the salvation of Jesus Christ.

In South America different methods of work would have to be used to reach the people as mentioned—through schools, business, agriculture, etc. Through these lines just as great work may be done as through orphanages and zenanas.

If I have succeeded by my feeble efforts in getting some one to a true knowledge of the field and of getting some one to pray more effectually for this dark land, my efforts have been blessed. And as it is altogether impossible to give a complete knowledge of affairs in a few short articles, if any one who wishes further information on this subject will write to me I will gladly give you the address where you can procure books on any kind of mission work. I again ask, if the question should be asked in our judgment, "Where is your South American brother?" what would be our answer?

Goshen, Ind., 1225 S. 8th St.

HOW THEY LIVE.

The Jewish people generally lived upon food of the plainest description. Boaz complimented Ruth, who was much his inferior in rank, by permitting her to partake of his meal of bread and vinegar. "And she sat beside the reapers; and he did reach her parched corn, and she did eat and was satisfied, and left" (Ruth 2:14). Of as plain food and simple a description was the supply of food brought to David and his companions in arms, when he had been obliged to flee from Jerusalem. Two hundred loaves of bread, one hundred bunches of raisins, one hundred of summer fruits, and a bottle of wine (2 Sam. 16:1). Also in 2 Sam. 17:28, 29: "And they brought beds, and barley, and earthen vessels, and wheat, and barley, and flour, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat." The simplest and most ordinary diet of the Jews, prepared by themselves, was bread, which was commonly baked in a wooden bowl, or kneading-trough with leaven, or suffered to stand until it became sour. Sometimes their bread was baked on the hearth (Gen. 18:6), which is still a common method in the East. Another kind of bread was baked in a shallow earthen vessel, like a frying-pan (Lev. 2:7), and some round the outside of a great stone pitcher, properly heated, on which was poured a thin paste of meal and water. Parkhurst thinks this is alluded to in Ex. 16:31. Sometimes they bake it in an oven, in the ground, four or five feet deep, well plastered with mortar, against the sides of which they place the bread, where it is instantly done.

Wine seems to have been a beverage much in request among the Hebrews; and it was sometimes drunk to such an extent as to cause ebriety—a circumstance which has furnished the prophets with many tropes. See Isa 5:11-22; Jer. 8:14; 9:14; 16:48.

In eastern countries every preparation of milk is in general request. Coagulated sour milk, which is a most refreshing beverage, is prepared by the infusion of a certain herb, which causes fermentation. Butter is generally procured by putting the milk into a goat-skin, which is so tied up as to prevent the milk from running out, and then hung between the poles of a tent or house, where it is agitated in one uniform direction, till a separation is caused between the butter and the milk. Buttermilk is a luxury, and the chief dessert among the Moors; when they speak of the extraordinary agreeableness of anything they compare it to buttermilk. It is no wonder then that Jael gave it to Sisera (Judges 5:25). The fresh, sweet and pleasant ricotto or clotted goats-milk of the Levant is made, it is said, by boiling and then curdling with rennet.

The Orientals are in the habit of rising early, commonly with the dawn, that they may have leisure to rest or sleep in the middle of the day. As soon as they are up they take breakfast, which consists of bread, fried eggs, cheese, honey, and leben, or coagulated sour milk; but sometimes they begin with grapes and other fruits, freshly gathered, and then have for breakfast, bread, coffee and wines, particularly one brand, called Muscadell. About eleven o'clock in the forenoon, in winter, they dine, in summer rather a little earlier. A piece of red cloth, cut in a round form, is spread upon the divan under the table, to prevent it from being soiled, and a long piece of cloth is

laid around to cover the knees of such as sit at table; but the table itself has no covering except the victuals. The dishes, etc., are disposed in proper order around the edges and in the center. Among the great, dishes are brought in one by one and after each person has eaten a little they are changed.

The potage, of which we read in the Bible, was made by cutting meat into small pieces, with rice, flour and parsley, but sometimes of meal and herbs alone; for they eat but little animal food in the East. When they intend to honor any person at table, the master sends him a larger portion, as Joseph did to Benjamin (Gen. 43:34).

In general, they sup about five o'clock in winter and about six in summer. As this much resembles a dinner, it is unnecessary to describe it.

Their mode of eating must not be overlooked. The thick meats they take up with the thumb and the two forefingers; and their milk and potage is eaten by dipping bread into it. When they drink water at table, it is usually out of shells, horns or cups; but if from a river they take it from the palm of the hands; or if from a pitcher or the ground, they suck it through their sleeve, for fear of leeches.

Wines were formerly very common among the Jews, being kept in leathern bottles (Matt. 9:17), and cooled by the snow of Lebanon.

Sitting at meals (until near the end of the time of the Old Testament) appears to have been universal (Gen. 43:33; Ex. 32:6; 1 Sam. 20:5; Psa. 23:1; Ezra 4:3, etc.). The ancient Egyptians sat in an upright position at meals and each at a small table. They also used chairs. We have the first indications of the change in posture from sitting to lying, in Amos 6:4 and Judith 12:15. In our Savior's day, the reclining posture at meals had become universal, and every time that sitting at meals is mentioned in the New Testament it ought to have been rendered "lying," to make it accord with the universal practice.

In former times, portions were sent to those who were absent (Neh. 8:10, 12; Esther 9:22). It should be recollected, too, that the men and the women, in higher life, had separate tables (Esther 1:9), as is the case in the East also at the present day, though this was not the case in ancient Egypt. The custom of the Arabs, also, who never preserve fragments of their meals, but invite the poor to partake of them, may explain the reason why Tobit sent for the poor to partake of his dinner (Tob. 2:2), and why the poor, the maimed and the blind were invited to the rich man's supper, in Luke 14:21).

From Mishna it appears that the Jews had forms of thanksgiving, not only at the eating of the passover, but before and after ordinary meals, and even on the introduction of many of the dishes. The duty of Christians on this subject is enforced, not only by the reason of the thing, and the practice of the Greeks, Romans and Jews, but by the example of our Savior in Mark 8:6; John 6:11, 23; and of Paul in Acts 27:35. In the end of the fifth book of the Apostolical Constitutions is a form of grace or prayer for Christians.—[Comp. Com.]

THE OLD MAN'S STORY.

Place: Bar room in a city hotel. Time: 11:30 p. m. Scene: Young man standing at the bar with glass raised to his lips.

The door opens and an old white-haired man enters; as he does so, he glances to ward the young man, and raising one hand

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as if to warn him, he exclaims, "Young man, set down that glass."

The young man quietly obeyed and turned to face the speaker.

"Do you know, my young friend, what you are doing?" continued the old man as the two stood face to face.

"I am not sure that I do," replied the young man, with a laugh, "since your very sudden entrance, and somewhat startling words, have frightened me nearly to death, but since you have asked, may I also inquire as to the cause of your very alarming words?"

Motioning the young man to a chair, and taking one himself near by, the old gentleman continued: "Young man, it may appear strange to you, my entering as I did and also my earnest words as you were about to drink that poison, but I have a little story to tell you, which I trust will be of some benefit to you."

"I shall never forget one awful night some years ago that caused me the death of the most beautiful boy and most loving wife that man ever had. I had been married only a few years, but from the start had been tampering with this vile stuff, never dreaming that an appetite was being formed over which I would have no control. But at last, one bitter cold night, I was standing at this very bar when I was suddenly startled by the sweet childish voice of my little five-year-old boy—my sweet little Harry—calling to me from yonder door, 'Papa, will you turn home?' For an instant I was too surprised to speak. But at last I said, 'All right, Harry, you run on home, I'll be there soon. Tell mamma not to sit up for me.' Then turning to me he said, 'All right, papa, I'll go, but I do wish you would turn too. Good night, papa, good night.' And away he went.

"After my little Harry had left for home, I continued to drink until my better sense being overcome, I engaged in a quarrel with the bar-tender, and being thrown out doors, I went home in a terrible rage. It was just peeping daylight when I opened the front door of my house and stepped in. My wife sat by a little trundle bed, weeping, and our little Harry lay nearly dead before her. He had lost his way after leaving the hotel, and was found when nearly frozen by a kind policeman, who, knowing the boy, had brought him home. But I was too drunk to understand it, and began at once to abuse my poor wife—my dear Clara—and in my passion I raised my fist to strike her. But she sprang from me. I followed her, and raising my clenched fist, I struck again, and, oh, my God forgive me, my little Harry—our little darling—was lying senseless at my feet. He had seen me raise to strike his mother, and jumping from his little bed he had just climbed to a chair between us in time to receive the blow intended for her.

"Our little Harry lived but a few days, and his last words to me were, 'Good-by, papa; I know you're sorry, but please, papa, don't cry. I am going to heaven to see Jesus, and dat mamma has told me so much about, and I will wait there for you, papa. Be good to mamma. Don't drink any more, and some day I'll see you and mamma in heaven. Good-by, papa.'

"I tell you, my young friend, the blow was a hard one, but still worse, when in two months after, my dear wife was also called to be with Harry. The shock had been too much for her, and she too was laid to rest. Now you know why I spoke, why I dread that awful glass, and let me warn you, 'touch it not.' I have saved many poor souls since that awful night. I make it my life work to do something that might help blot out that

awful night, and let me ask you to be another for my cause."

The old man ceased speaking, and wept like a child. The young man who had listened intently all through, now arose, and taking the old gentleman by the hand, said, "As God is my judge, and for my own and for the sake of a dear wife and babe who now await my coming at home, I shall never again touch that poison."

"God bless you, my friend," cried the old man, "and I thank heaven for this night's work."

The young man was true to his promise, he never drank again, and is to-day a successful minister of the gospel.

MARRIAGES.

Lehman—Martin.—On the 16th of Jan., 1906, at the home of the bride's parents, 237 East Walnut St., Lancaster, Pa., by Bish. Noah L. Landis of Nesqueh, George E. Lehman of Franklin Co., Pa., to Leah W. Martin.

Quiring—Reimer.—On the 19th of Dec., 1905, at Gossels, Kan., Peter Quiring to Anna Reimer.

Hiebert—Gossens.—On the 4th of Jan., 1906, at the home of the bride's parents, near Henderson, Neb., by Pres. John Kiewer, Lena, only daughter of John Gossens, to Peter Hiebert. May God bless them in their journey through life.

DEATHS.

Brubaker.—On the 14th of Jan., 1906, near Freeport, Ill., of typhoid fever, of which he suffered two weeks, Henry M. Brubaker, formerly of Manheim Twp., Lancaster Co., Pa., in his 77th year. His wife and one son, also one brother and three sisters survive. Funeral services on the 16th. Burial at Freeport.

Shenk.—On the 17th of Jan., 1906, at the home of Amos Graver of near Conestoga Center, Lancaster Co., Pa., Sister Susan Shenk, in her 85th year. She was a daughter of Jacob Shenk, and was the last member of the family. She was unmarried. Funerals on the 20th at 10 a. m. at the residence of the Mennonite M. H. at River Corner, where interment was made.

Nafziger.—On the 24th of Dec., 1905, in Perth Co., Ont., Bro. Samuel Nafziger, aged 81 years, 8 months, 22 days. He was born in Tripoli, France, and came to Canada in his twentieth year. He was married to his surviving wife in April, 1855. He was the father of six sons and two daughters, who survive him. He was buried Dec. 26th. Funeral services at the house by Peter Spenter and at the meetinghouse by Jacob Lichty and Daniel Steinman. Peace to his ashes.

Troyer.—On Nov. 28, 1905, near Shipshewana, Ind., of lung trouble, Orpha, daughter of Bro. Noah and Sister Pannie Troyer, aged 17 years, 11 months, 22 days. Funeral services at the home of Bro. Y. C. Miller from Matt. 9:24 and by Josiah Miller from Job 14:1, 2. May God comfort the bereaved parents.

Erisman.—On the 29th of Dec., 1905, near Manassas, Lancaster Co., Pa., at the home of her son-in-law, B. K. Miller, of the infirmities of age, Sister Catharine, widow of Bro. Christian Erisman, deceased, aged 87 years, 7 months, 3 days. Funeral on the 24th of Jan., 1906, at Erisman's M. H. Services by Pre. Jos. Boll, J. N. Brubaker and M. Wiltmer. Text, Rev. 20, part of verse 6. Grandmother was a member of the Mennonite church for many years and was read for the summons to come up higher. She was a daughter of the departed Bish. Jacob Hostetter of Manheim. She was one of a family of ten, of which she was the one remaining, namely, the aged sister, Barbara Hershey.

Classen.—Sister Sarah Wiens was born in Rosentort, South Russia, Jan. 21, 1816; was married to Cornelius Classen in 1863 and moved with her husband and family to America in 1875. She united with the Mennonite church in Russia in her youth and was a faithful member until death. Two days before her death she visited her youngest daughter, and there while sitting in a rocker she was taken with an attack of heart disease and passed away so quietly that her daughter Anna did not notice that her mother was dead until she awoke to her and on falling received a reply was horrified to find her mother dead. Buried on the 4th of Jan., 1906, at the Quiring M. H., Mountain Lake, Minn., in which congregation she had been a member. Funeral services by Bish. H. Quiring. Text, Rev. 14:14-16.

Garber.—Jan. 17, 1906, near Goshen, Ind., of Bright's disease, Esther Garber, aged 69 years, 8 months.

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and the emigration continued. Finally the ukase was issued granting them the privilege of serving the government in the peaceable capacity of forestry duty, that is, planting and taking care of forests, an industry begun by the government on the vast treeless steppes for the purpose of providing the country with timber in coming years. The young men who were called to this service are governed by the same regulations as the soldiers in that the service is compulsory, but they are under the care of their own chaplain, do not mingle with the military and bear no arms. This move by the imperial authorities finally checked the tide of emigration, as many considered it no more than right that they should render some service to the country that had given them house and home when they were forced from the old fatherland. During the late war with Japan this agreement was not violated, although the Mennonites paid what was practically an exemption tax. Now, with the country in the throes of a revolution, a new situation develops. A representative form of government is to be inaugurated. Will this new form of government grant our Mennonite people immunity from military service? Likely not. Then why not leave the country? That may become necessary, but at present it would be unwise because of the unsettled conditions, which might precipitate a persecution, and which, besides, would force them to sacrifice their property needlessly, perhaps. Hence they are waiting and anxiously awaiting developments, hoping that God will so direct affairs that they may be enabled to live at peace where they are, or if not, that they may be enabled to leave the country in peace, when the new government shall have been established and the Russian people know that they wish to leave only because their conscience forbids them to perform any service which they believe to be in violation of God's command.

PERSONAL MENTION.

Bro. L. J. Lehman and family of Cullom, Ill., are expected in Elkhart, Feb. 6th. They expect to make their home here for the present.

Bro. S. Rhodes of Harrisonburg, Va., at present in Goshen, Ind., conducted services at the Barker St. M. H. near Mottville, Mich., Jan. 14th.

Bro. I. J. Buchwalter of Dalton, Ohio, will remain at the Stahl M. H., Johnstown, Pa., after the Bible Conference, to conduct a series of meetings.

We are glad to learn that Sister Lina Zook Ressler, who has been under treatment in Bombay, India, is gaining strength. May her recovery be rapid.

Bro. D. J. Johns of Goshen, Ind., is holding meetings in the church in Fulton Co., Ohio. God bless the preaching of the Word to the salvation of many souls.

Bro. Joshua B. Zook of Allensville, Pa., spent Sunday, Jan. 21st, with the congrega-

tion near Baldwin, Md., and preached twice. His visit was much appreciated.

Bro. Isaac Shantz, who has recently moved to Lucien, Okla., would be glad to have brethren and sisters who pass through that section of country stop and visit them.

The hardships of the recent trip south proved a little too much for Bro. J. F. Funk, and he became ill at Austell, Ga., but returned home on the 26th. He was confined to his room for nearly a week, but is able to be out again.

The brethren I. W. Royer and J. B. Seitz, and a number of other brethren and sisters who are attending the Short Bible Term at Goshen, attended the services at Elkhart Sunday evening, Feb. 4th, the brethren named taking part in the services.

Bro. B. L. Neff of Philadelphia, one of the helpers at the Home Mission, gave us a pleasant call on the 30th. Bro. Neff visited the Kansas City Mission, and spent about three months in Chicago, during which time he assisted at the Home Mission.

Bro. Levi J. Miller of Garden City, Mo., preached for the A. M. congregation in Allensville, Pa., on the 31st of Jan. and the next evening at Belleville. The meetings which he held in the A. M. house of worship in Bratton township resulted in five confessions.

Bro. D. D. Miller of Middlebury, Ind., recently sojourned with the brethren in Tazewell Co., Ill., and for his hire in that congregation the Lord gave him sixteen precious souls who confessed Christ. He was called home from Illinois on account of the illness of his mother.

During the continued meetings at the Oak Grove M. H., Wayne Co., Ohio, Bro. S. G. Shetler also conducted some Bible meetings during the day, two of which were especially for the children. Though the roads were very bad, yet the attendance and interest were good, and forty-six souls confessed Christ.

Bro. Jos. Miller of Shipshewana, Ind., and Bro. John Hygema of Wakarusa, Ind., spent Sunday, Jan. 28th, with the congregation at Bowne, Mich. Bro. Miller returned home Jan. 29th. Bro. Hygema remained till Jan. 31st. From here he went to White Cloud, Mich. The sermons by the brethren were much appreciated.

Bro. Jacob Gingrich and wife, who have made their home in Elkhart, Ind., for over a year, and had intended moving to the Canadian Northwest this spring, have abandoned this plan and have shipped their household goods back to their old home near Preston, Ont., whence they will go on their return from a visit to their son Dillman at Freeport, Ill.

Bro. Aaron Wall of Mountain Lake, Minn., spent several days at Elkhart visiting friends. Bro. Peter Friesen, of the same place, joined him here on the 30th and together they left for home on the 1st of Feb. Bro. Friesen preached at the Chicago Home Mission at the Monday evening German

services (Jan. 29th). He is preparing himself for mission work.

Sister Charlotte Catterman of Mancelona, Mich., is spending the winter at the home of Sister Catterman's step-father, Bro. J. A. Hartzler, where she is taking care of Sister Hartzler (her mother), who has been much afflicted for some time. We hope under the special nursing of Sister Catterman her health may greatly improve.

Bro. Henry Mast, accompanied by his brother, David Mast of Illinois, Pre. Samuel Mast of Holmes Co., Ohio, and Daniel Mast of Lawrence Co., Pa., all brothers, visited their brother, John Mast, near Middlefield, Granger Co., Ohio, during the latter part of January. Family reunions of this kind are very frequent, but in the highest degree enjoyable when the scattered members of a family can meet in the spirit of love and harmony.

The "Mennonite" announces that on the 14th of February two prospective missionaries in the Gen. Conf. Men. church, P. J. Wiens and Agnes Harder, will be united in matrimony in the West Swamp M. H. near Quakertown, Pa. They expect to leave America on the 20th of February for India. With their aid the situation at the G. C. mission stations at Champa and Ganjgir will be relieved in due time. God bless them in their labors.

Bro. Noah Metzler of Nappanee, Ind., returned from his visit to Pennsylvania on the 24th of January. His health was not as good as might be wished for, nevertheless the visit was an enjoyable one in that he met many who are earnestly seeking to walk in the strait and narrow way. Bro. Metzler expects, the Lord willing, to be with the Howard and Miami Cong. the first part of this month. May God richly bless his labors there.

Bish. Andrew S. Mack of Pennsburg, Pa., who for many years has been a pillar in the church, has recently, we regret to learn, passed through a period of severe bodily affliction. On Thanksgiving Day he attended services and spoke to the congregation the last time. He was taken with a bad cold, accompanied by a severe cough, and weakness of heart. He was confined to his bed for two weeks, and for one week his sufferings were so severe that he felt each evening that he would not live to see the next day, but God's ways and thoughts are greater than ours, and in mercy he has spared our brother, and now (Jan. 31st) the patient has so far recovered that for the past four weeks he has been able to go about the house. He is in hopes now that, if it is the Lord's will, he may be able by spring to resume his ministerial duties, for which we devoutly pray.

The old Elkhart Institute building, almost opposite the Mennonite M. H., in Elkhart, has been sold by the Mennonite Brethren in Christ, by whom it was bought from the Elkhart Institute Association. The new purchaser hopes to locate a business college in the building.

February 8,

1906.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyright, 1905.)
By Oliver Olden.

PSALM XXXVIII.
Rebuke me not, Jehovah, in thy wrath,
My burning sin I readily confess;
My deviations from thy sacred path
I shamefully acknowledge in distress.
Nor in displeasure do thou chasten me,
For in thee, O Jehovah, is my hope;
Away from sin-oppression hasten me
And help me with it righteously to cope.
Oh, have compassion on my circumstance,
Uplift my sorry heart for fear it fall;
Mine adversaries evilly advance
Because I follow thee and on thee call.
Forasmuch me not; be thou not far from me,
O Lord, make haste, my strong salvation be.
New York City.

For the Herald of Truth.
DECEITFULNESS OF RICHES.

By Silas Bauman.

"The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17:9-11).

Deceit originates in the heart and was planted there by the deceiver in the garden of Eden. Unless the Lord search the heart and takes out all inbred sin, we are not safe to follow its inclinations. But after we have learned how sinful our nature is and how our hearts are polluted by sin and we have come to God and prayed, "Create in me a clean heart, O God, and renew a right spirit within me," then the Lord will direct us and our desires will go in the right direction.

The text refers to unrighteous ways of getting riches. I believe that there are as many wrong ways of disposing of them as there are wrong ways of getting them, and the honesty of a person who is not conscientious in disposing of riches cannot be safely trusted in the getting of them. If we get riches at the expense of others we do not love them as ourselves. If we use our riches for pride and luxuries and selfish ways while others who we might help with our plenty are in need, we do not love them as ourselves. There are three evils in this world which, if remedied, would make a great change. These three are: riches, honor and the lust of the flesh, and they are so closely related that we cannot separate them. If I had to judge as to which does the greatest evil I would say, "riches." If it is not the greatest evil in the world it is the greatest in the church.

Christ said (Matt. 13:22), "He also that received seed among thorns, is he that heareth the word; and the care of this world, and deceitfulness of riches, choke the word, and he becometh unfruitful." How much seed is sown at the present age! And how the church is growing in worldliness, craving and slaving for riches and worldly gain! People seem to believe that gain is godliness, and Paul says, "From such withdraw thyself." He says that godliness with contentment is great gain.

Godliness is serving God with our possessions and not an attempt to see how much we can get together of these earthly treasures. Christ says, "Lay not up for

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yourselves treasures on earth, but lay up treasures in heaven," where they are not stolen and will not decay.

If our heart is right we will not be deceived with riches, for the more we have cannot spend money for that which is not bread, useless things which are only for worldly glory and honor or for the glorification of our flesh.

God does not compel any one, but if the Spirit of God would move the world or rather the church, the desires of the sanctified heart would be put into practice, which would be to evangelize the world, instead of building mansions and laying up treasures on earth. Oh, how much money do people risk in order to gain a few dollars, but when asked to lay up treasure in heaven where they can expect a great income, it seems to them extravagant to give so much; yet at the same time three times the amount is spent for something which is not necessary. Let us pray with David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Floralade, Ont.

For the Herald of Truth.
FAITH AND WORKS.

For a definition of faith we can find none better than that given by Paul in Heb. 11:1. "Now faith is the substance of things hoped for; the evidence of things not seen." It is that feeling of trust toward God, given by him through his Spirit, that makes us feel that we can wholly rely upon his word, although it may seem ever so impossible to our natural minds.

The true Christian cannot long survive without this implicit trust in his heavenly Father. It is one of the essential factors in the Christian life. It is by faith that we have access unto him. A prayer offered without faith is destitute of power. The apostle James says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

In Heb. 11:6, Paul says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We have many instances in the holy scriptures where faith was brought to the test and God was pleased to protect his children for the manifestation of their faith. Through faith Shadrach, Meshach and Abednego could pass unscathed through the fiery furnace, when those who came near were struck dead by the intense heat. Through faith Daniel with his God live safely through that night in the lions' den. Through faith Abraham could take it upon himself to offer his only son as a sacrifice at God's command. Many were the blessings given by Christ in return for the faith which the people showed in him.

Knowing, then, that faith is indispensable, let us look to works, another factor in Christian life that is essential. In Jas. 2:14 we read, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" When Naaman, the leper, came to Elisha to be healed, he believed that the prophet could heal him, but he did not receive the blessing until he complied with the words of the prophet, commanding him to wash seven times in the river Jordan. When the Israelites were about to take Jericho, the city was

not given into their hands until they had marched around it seven days in succession and on the seventh day seven times. When Christ healed the blind man he anointed his eyes with clay and told him to wash in the pool of Siloam.

Thus we see that faith and works are both essential, and therefore we conclude that they must go hand in hand. We may believe that there is a kind and loving Father who is able to save us, but this alone will not do us any good, for James says, "The devils also believe and tremble," and again he says, "But wilt thou know, O vain man, that faith without works is dead?" If some one comes to us for help, will it do him any good if we say that we feel sorry for him and wish him good luck and so on, making a great fuss about it, if we are not willing to lend him a helping hand? No, it will not, for here again come the words, "Faith without works is dead." It is through our works that our faith is made manifest and perfected.

So many of our professed Christians of to-day, when they enter the church, think that being baptized is all that is necessary. So they sit down inactive and take it easy. This is not the kind of a follower that Christ wants; he wants an alert, active worker. However small our talent may be, however insignificant our work may seem, let us do for the work God gives us, if done faithfully, will not seem insignificant to him.

When some difficulty arises and some dark shadows come looming up in our pathway, let us not come in a half-hearted way before God, telling him our troubles and asking him to help us, and then sit down and wait for God to smooth the way. Let us come to him in earnest prayer, asking for his protection and that his Spirit may direct us, and then go to work earnestly under the guidance of his Spirit and accomplish that which God gives us to do. I believe God often leaves it to us to a great extent to answer our own prayers. For what can God do for a man if he is not willing to show by his actions that he really wants to be helped?

We feel the need of having missionaries in the heathen lands and also in our large cities, in the dark places of sin, to carry the message of Jesus to the lost and dying, and we pray to God that he may send them. But what do we do further? Why do we not by our works show that we want them to be saved? We cannot and are not all called to go personally, but let those go who are prompted by the Spirit to go. There is something that we all can do. There is hardly any one who cannot sacrifice something for the cause of Christ. The greater the sacrifice the greater the blessing. Remember the widow's mite.

Do we in our home community show by our works that we want the lost and dying souls to come to Christ and be one of us? Instead of speaking to them and encouraging them to come, our actions and dealings with them often discourage them and keep them away. We have had such a case in our own church during our last meetings. Who will be held responsible for the fate of such a soul?

Let us by our works show that we are Christians and have faith in God, so that, when our call comes to leave this earth we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Shipshewana, Ind.

HERALD OF TRUTH.

Thursday, February 8, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Normanna, Bee Co., Texas, Jan. 26, 1906. [Note: We give this space in the Herald, believing that our brethren who wish to settle in Texas, will do well to look over the land near Normanna.—Ed.] Dear Brother:—Greeting in the worthy name of Jesus. As there have been so many inquiries about this country that I have not time to answer all personally and do them justice, I shall try, if you will allow me space, to answer the questions through the Herald of Truth. This is a general farming country. The principal crops are corn, cotton, cane, melons, broom-corn and all kinds of garden truck; in fact, nearly everything that a person wishes to plant, grows successfully here. We need not irrigate, but I am told it is a little dry some years. I think that stock raising would be a very profitable industry, and of course creameries would follow. It is also an extra good bee country—hence the name. It is claimed that nearly all kinds of fruit do well here. Nice, large grapes grow wild. I have, however, not seen many fruit trees here.

The grain market is generally good. Corn, 50c; oats, 48c per bushel now. The shipping facilities are good. Honey was sold at 7c per pound wholesale, the purchaser taking the honey from the hive himself. I have not learned the retail price.

The surface is gently rolling, and the climate, it is claimed, is very healthful, but the water is very good; tolerably soft, but a little warm. Another good feature is the altitude. It is 250 feet above sea level, and situated about fifty miles from the Gulf. There is plenty of timber for firewood and for posts, but none for lumber. Common lumber is from \$19 to \$25 per thousand. The soil is mostly a rich black sandy loam. I have seen but very few good places. Land selling for \$12.50 per acre. The cost of clearing is and must be cleared. Some land sells as high as \$25 per acre. This is under cultivation and has improvements. Terms are one-fourth cash and balance to suit the purchaser, with interest at 8 per cent.

Normanna is situated on eighty miles Railroad in Bee county, about eight miles southeast of San Antonio. Beeville, the county seat, lies about twelve miles south of us. At Corpus Christi, which is southeast

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of here on the coast, I understand they are dredging the harbor for sea-going vessels.

The "ranch," consisting of 12,000 acres, has been divided into sections and is being sold in lots. Something like 4,000 acres are sold. Only about 1,500 acres have been sold to the Mennonite people. I know of no other tract near here that we can hold, neither are we so situated that we can hold the land for our brethren. That means, "First come, first served."

The winter is very delightful. We shall be able to tell you about the summer after having lived here a while. The atmosphere is not so damp as one would expect it to be. We have good, sociable neighbors, but we live far apart. There are many Mexicans here. I believe they have been doing most of the farming. They, however, will not stay unless a person rents them land or employs them. They work for from \$8 to \$12 per month and board themselves. In most instances they build their own houses (huts). The owner of the ranch has lumber here to build about six new cottages. The Mexican build a corrupt form of the Spanish language. We can not converse with them much until we learn their language at least in part. This would be a good place for missionaries, I would think. Sister Unzicker has seen only one negro since we are here.

Schools are good. Our nearest school is three miles. But we expect to have one nearer soon. Church and Sunday school privileges are not as good here as they might be as yet, although we have a few places of worship in the little town of Normanna, and we have a hearty welcome to Mennonite people here with us, a membership of about fourteen. We expect another family here the 6th of February.

We extend a hearty welcome to all who wish to join our colony. However, I would not advise any one to move here without first seeing the place for himself. I think first seeing the place for himself, especially if a poor person can do well here with his work. A person with a few thousand no doubt would do very well.

I have tried to answer all of the questions as briefly as I could and hope this will prove satisfactory to the inquirers. Mission stations are needed here in the South as well as in other places and I hope many will work to establish missions throughout the country.

PETER UNZICKER.

Middlebury, Ind., Jan. 31, 1906.—The

meetings held here during the week ending Jan. 28 by Bro. M. S. Steiner were well attended, and the earnest efforts were not without results. One whole Sunday school class numbering five members accepted Christ. There were seven confessions. Truly we rejoice when our children in their early youth turn to Jesus and experience the joy of sins forgiven. Pray for us and for those who have made the good confession. COR.

Stony Brook, Pa., Jan. 29, 1906.—Dear Herald Readers:—Greeting in the name of Jesus, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Tit. 2:14.

Jan. 21st Bro. Abram Witmer preached at the Lower M. H. from Luke 13:6-10. He drew such plain, practical lessons from the parable that all were greatly benefited. In the evening at East York he spoke with the great earnestness and power from Luke 18:35-43. One young man, who had been counting the cost for some time made the wise choice at the close of this meeting. On

the 28th Bro. Theo. B. Forry, our home minister, spoke to us on the subject of faith from the text Heb. 11:6. Feb. 11th, the Lord willing, thirty-three persons who have recently confessed Christ will be baptized and received into church fellowship at this place. Bish. Jacob N. Brubacher of Mount Joy, Pa., is expected to be with us and officiate at the solemn rite. May we all have our lamps trimmed and burning, so that we may be shining lights. Remember us in your prayers. COR.

McVeytown, Pa., Feb. 1st, 1906.—Pre. Levi J. Miller from Garden City, Mo., came here on Jan. 19th and held continued meetings until Feb. 1st, during which time eleven persons made confession and expressed a desire to unite with the people of God. May God richly bless them with his Spirit that they may become faithful workers in the vineyard. Bro. Miller left to-day to visit the congregations at Allensville and Belleville, from which place he expects to go to Lancaster county. May God reward him for his faithful labors. COR.

Newkirk, Okla., Jan. 28th, 1906.—We are always glad to hear through the Herald of the work of the church in other places where the work is going on successfully and much effort is put forth in spreading the gospel. Yet we realize more fully than ever before the meaning of the text so often used, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:36-38).

During the past year only one of our ministers visited at this place and preached to us in the schoolhouse located three and one-half miles west of the above-named town where we held our Sunday school last summer, but which had been closed for several months during the winter on account of the few in number to carry on the work. Since others have moved in we have again organized at the same place. The following brethren were elected: Superintendent, D. M. Eber-sole; assistant superintendent, J. F. Weber; secretary, Abram Frey. We trust that much good may be done in the Sunday school work, and that some of our ministering brethren will be able to meet with us during this year. THE ASSISTANT.

Goshen, Ind., Feb. 1, 1905.—Dear Herald Readers:—Our series of meetings conducted by Bro. D. H. Bender, closed last Monday evening resulting in twenty confessions. The meetings were interesting and spiritual. The attendance was very good. At times there were as many as three hundred persons present.

There are two hundred and ten students enrolled in our school at present. The work is going very smoothly and with good interest. The outlook for the Spring and Summer terms is unusually good. The school authorities of Elkhart county made a ruling recently that will require the teachers to be better prepared in the way of special training. To make this possible we have extended our teachers' courses so as to meet these requirements.

The Brethren Daniel Kauffman, J. S. Shoemaker, David Burkholder, M. S. Steiner and S. F. Coffman were recent visitors here. Quite a number of brethren and sisters from the surrounding country and a few from a distance visited the special Bible classes. Come again. Visitors are ever welcome and we will gladly receive you and show you through the school and visit with you. Yours, RUDY SENER.

1906.

Sterling, Ill., Feb. 1, 1906.—On Monday, Jan. 29th, in the afternoon, we held a meeting to select a candidate for the ministry to fill the vacancy caused by the death of Bro. Samuel E. Good. Bro. Aaron C. Good, son of Pre. Christian Good of Harrisonburg, Va., was chosen by the voice of the congregation. The Lord willing, the ordination will take place on the 25th of February. Bishops Nice and Shoemaker were present. COR.

Selden, Kan., Jan. 30, 1906.—Dear Readers of the Herald of Truth, Greeting.—On the 23d we were agreeably surprised when Bish. Joseph Schlegel and Pre. N. E. Roth of Milford, Neb., who were visiting the scattered members in western Nebraska, Colorado and Kansas, came into our neighborhood and taught the Word unto us. At this time two young souls were received into the church by baptism and three were reclaimed. Communion was also observed. Peace and unity prevails among the brethren, for which we feel very thankful to our heavenly Father. We are encouraged to go on in the work of the Master. We have church services and Sunday school every Sunday, our Sunday school being "evergreen." We invite all our brethren who go about from place to place preaching the glad tidings of salvation, to stop with us when they can. COR.

West Liberty, Ohio, Jan. 31, 1906.—The week's Bible Conference at Bethel M. H. closes to-day. Daniel Kauffman and A. D. Wenger are the instructors. The interest and attendance were exceedingly good. Many had to be turned away for want of even standing room in the house during the evening sessions. Bro. Wenger each evening gave the brethren's talk before the sermon on observations in the Holy Land. To accommodate the large crowds of people it was decided to hold meetings in the evening at both Bethel and Walnut Grove, Bro. Kauffman preaching at the latter place. Even with this arrangement the meeting-house here was filled to its utmost capacity every evening and at nearly every session pounding the word of God more perfectly to some thirty confessions, nearly all young people, seventeen of them being Orphans' Home children. Bro. Kauffman leaves to-night for Pennsylvania, while Bro. Wenger will continue to hold meetings at the different churches for several weeks. Praise the Lord! COR.

For the Herald of Truth.

WOMAN'S SPHERE.

By David Burkholder.

1. In the Church.—When we undertake to notice or point out the proper sphere of the woman in her different stations, relations and duties of life, we readily discover that it is a subject which has occasioned much controversy and which has been much abused; also, that it has two extremes. The man who boldly asserts that according to the teachings of Christ and his apostles it is the duty of the woman to go and preach the gospel goes to extremes, because we do not find the "Thus saith the Lord." Perhaps the strongest argument that he has to support or defend his assertion lies in the fact that God commands our sons and daughters to keep his commandments, and that he will give them the promise of life if they do so. We will admit that it does, and that it means other things, too. It means, to foretell future events, to instruct in religious doctrines, to interpret or explain scripture or religious

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subjects, and to exhort. Thus we see that Philip's four daughters may have prophesied, and, after all, we have no proof that they preached. And when God shall have poured out of his Spirit upon all flesh, our sons and daughters shall prophesy. This, however, does not command all to preach. The fact that when Christ chose and commissioned his twelve apostles to go and preach the gospel to every creature and that there were no women included in that number gives us strong evidence that he did not want women to preach publicly. Even when he sent out the seventy disciples no women accompanied them, so far as we can learn. And after Christ had finished his work on earth, and the work of spreading the gospel and Christianizing the world devolved upon the apostles, Paul instructed his spiritual sons, Timothy and Titus to set in order the things that are wanting and ordain elders, ministers and deacons. The qualifications given required men who were blameless, "being the husband of one wife," etc. No orders at all were given to ordain any women, and of course if would be altogether improper for them to preach without being ordained.

On the other hand, if we undertake to construe 1 Tim. 2:11, 12, and 1 Cor. 14:34, 35, to mean that these passages forbid a woman to teach a Sunday school class or even sing in the church, then we will certainly be straining these texts and making them teach something that conflicts with other texts. For instance, Titus 2:1-5, where Paul teaches Titus how to instruct aged women how to behave, etc., and to be teachers of good things and especially to teach young women. This may imply that any Christian woman of good standing in the church and having the proper qualifications, has a scriptural right to teach a Sunday school class and do personal work as a missionary. Priscilla, one of those zealous and active workers, was engaged in this kind of work, not as ordained to preach, but prompted by the Spirit; and in manifesting her zeal to teach she did not confine her work alone to her own sex, but we find her engaged in expounding the word of God more perfectly to Apollos, the great and eloquent Alexandrian orator, who had already been mighty in the scripture.

Likewise the Samaritan woman at Jacob's well, after drinking that living water which became a fountain in her own heart, cleansing her from the old enmity and hatred, now springing up into everlasting life and flowing from her body like rivers of living water, was now ready to go and call the attention of her despised race at Sychar to this great Prophet of Nazareth in Galilee, recommending him as the long looked-for Messiah; and thus through her instrumentality many others believed and were saved. This was undoubtedly personal work, not public preaching, and we believe it was acceptable in the sight of God.

There are other noble women who may have been engaged in a similar work. Paul highly recommends Phoebe as a servant of the church who was a great succor to many and to Paul himself. He also mentions Mary, Tryphena, Tryphosa and the beloved Persis and tells them to salute them because they labored so much in the Lord.

Some commentators maintain that these women were ordained deaconesses. Let this be as it may, but we have no scriptural proof for it. Much more might be said on this part of the subject, but we will let this suffice.

2. Relation of wife to husband and vice versa.—When the husband reads only Gen. 3:16; Eph. 5:22, 24 and Titus 2:5 without

giving any particular attention to other references of scripture on this subject, he may come to the conclusion that his wife is under obligation to submit herself unto him and obey him in all things that he may see fit to require of her. And some women think Paul did not mean exactly what he said in the above passages. But we have reason to believe that he meant precisely what he said, providing the husband complies with the duties Paul enjoins upon him to "love his wife as himself" or as "Christ loved the church," as "renders due benevolence unto her," as unto the weaker vessel, and "not be bitter against her." If we find a husband who loves his wife well enough to die for her, surely, such a man can be "revere[n]ced" by his wife, and there can be no hardship in submitting unto him. Truly, the woman has lost much in the fall and the sex has been reduced to great degradation and many hardships, especially in heathen nations, but the gospel restores her to her proper rank and to an equal interest with man in all the blessings of the gospel; for in Christ Jesus there is neither male nor female; for they are all one (Gal. 3:28). And according to Eph. 5:25 Christianity raised and elevated the woman to her due place in the social scale. And even in Gen. 3:16, where God said, "her husband shall rule over her," we have no reason to think that it shall be with an iron rod, like an autocrat or tyrant invested with absolute independent power by which he is rendered unaccountable for his actions. And Eph. 5:22, 24 where Paul commands the wife to be subject to her husband in everything as the church is subject to Christ, we must remember that Christ does not require anything of the church that is unreasonable, consequently it does not imply that the husband shall treat his wife as a slave. She is flesh of his flesh and bone of his bone, therefore she is called woman (Man's wife) or from the Saxon wifman (wife-man), taken from his side near the heart, not from the head to usurp authority over him; neither from his feet that he should walk over her. The man who allows or even compels his wife to get up on cold wintry mornings to build the fires and get breakfast ready before he gets up after she had been obliged to get up half a dozen times during the night to wait on a sick baby, is not rendering due benevolence unto her, [Neither does he love her as he loves himself.—Ed.] Again, the man who spends most of his time in town in some lodge or saloon, drinking, smoking, chewing and gossiping, and expects his wife to have his meals ready at the proper time, when he had not prepared any wood to cook what little she had, and then when he comes home and does not find everything to suit him, gives her a good scolding, is not loving his wife as himself. [Neither does he love her as he loves himself.—Ed.] Likewise, the man who takes out a life-insurance policy and sells all the cows in order to keep up his dues and keeps his wife so scant in clothing and groceries that she cannot keep her feet dry or her body anywise comfortable, "is not loving his wife as himself." [He does not provide for his own and denies his faith and trust in God besides, and the apostle calls such a man worse than an infidel.—Ed.]

Some husbands lay great stress on 1 Tim. 2:11-15, where Paul gives his reason why women should not teach or usurp authority over the husband, because Adam was first formed and "was not deceived," but the woman was deceived and was in the transgression." But on certain conditions she shall be saved in childbearing, and under these trying circumstances the husband

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the proverbial goat to camel-swallowing. And they will swallow the camels of unbelief without making a wry face or changing a line of their features. In a new work, "The Finality of the Christian Religion," by George B. Foster, the writer, one of the higher critics, gives "an elaborate scientific criticism of Christianity from the point of view of a modern scholar." The question considered is this: Is Christianity to be regarded as a movement of merely relative importance, an influence which in time must give place to stronger influences; or is it a thing of absolute and final value, and therefore permanent? The conclusion ultimately reached is that Christianity is a "finality," but in the course of the argument all vestiges of Christianity as an "authority-religion," a revelation, are swept away. The religion which emerges as a lasting power is a Christianity which has sprung in a purely natural way from the instincts of the human heart. The argument thus involves a destructive criticism of supernaturalism and a constructive treatment of religion as an evolutionary process. Professor Foster has unique powers of analysis and combination. Nevertheless all these powers fail to drive one from the conclusion that the Bible reveals God's will to man, that it is inspired by God, that to accept some of Christ's teachings regarding himself and to reject others is to make ourselves believe what Adam, through Satan, made himself believe, namely that we are as wise as God, if not a little wiser. To reject any of Christ's teachings is to place Christ in the light of any imposter of the worst sort. God is an imposter. His word deals with supernatural things. Faith in him works supernatural results and gives us supernatural revelations. God is either all that the scripture claims him to be or he is nothing but an idea. Either all of the Bible is true or none of it is true. One theory of evolution after another has been set up and knocked down with God's truth and true science and in the end the Bible teaching on evolution alone will stand. "All things are made by him, and without him was not anything made that was made." It would be a pretty hard thing to put a roof over the structure which some men put up in the name of wisdom and philosophy.

PERSONAL MENTION.

Bro. Geo. Lambert left for the West on the 7th inst., to be gone possibly a few weeks.

It is always a pleasure to meet our friends, and we are glad that so many stop over here as they go east or west. All are welcome.

Bro. M. S. Steiner of Bluffton, Ohio, left for Kansas City on the 6th. From there he will probably go to Minnesota to visit the congregation near Mountain Lake.

Bro. L. J. Burkholder of Markham, Ont., is at present holding meetings in Haldimand Co., Ont. May the preaching of the Word lead many to accept it and confess Christ.

Bro. S. G. Shetler, in his recent work in

the Amish Mennonite congregation at Oak Grove in Wayne Co., Ohio, much encouraged the entire congregation and forty-six souls confessed Christ.

The brethren Levi Miller of Missouri and John Mast of Morgantown, Pa., visited with the congregation near Lapps, Lancaster Co., Pa., on the 4th of February and conducted the services at that place.

Bro. H. O. Hiestand, of the Doylestown congregation (Blucks Co., Pa.), conducted the evening services in the Mennonite meeting-house at Souderton, Montgomery Co., Pa., on Sunday, Feb. 11th.

Bro. D. D. Miller of Middlebury, Ind., in his recent work in Tazewell Co., Ill., received the divine sanction of his efforts by eighteen souls coming out on the Lord's side and confessing Christ. The Lord give them grace to hold out faithful to the end.

Bro. G. B. Landis of Hesperia, Cal., spent the 6th in Elkhart, and gave this office a very pleasant call. His companion died in California last October, leaving a family of eight children, who are now with their grandparents in Kansas. Bro. Landis expects to remain in this part of the country for some time.

Bro. Peter Friesen of Mountain Lake, Minn., has returned from his visit to the congregation at Bluffton, Ohio, and the Mission at Fort Wayne, and spent the 9th at Goshen, coming to Elkhart in the evening. On the 10th he left for Chicago, where he expects to remain for several weeks, assisting in the work of the mission.

Bro. A. H. Leaman, Sup't. of the Chicago Home Mission, who with his wife spent several weeks in Pennsylvania, returned to Allen Co., Ohio, last week. Sister Leaman's health has greatly improved. She will remain with her parents in Allen county for some time. Bro. Leaman has returned to Chicago to resume the work there.

Pre. John Weaver, of Harrison Twp., Elkhart Co., Ind., who recently suffered an attack of lung fever, is again convalescent and able to be about the house. He is about eighty-five years of age, but before his sickness was still able, at times, to take part in the public services. May the Lord bless him abundantly in his declining years.

Bro. Joel Blosser and wife of Mahoning Co., Ohio, on their return trip from Sterling, Ill., stopped over at Elkhart to visit relatives and acquaintances in Elkhart and vicinity. We were glad to entertain them for a short time at the Publishing House on the 3d of February, and show them through the several departments of the House, in which they were much interested.

Bish. Joseph Schlegel of Milford, Neb., accompanied by Nicholas Roth, visited with the brotherhood in Sheridan Co., Kan., from the 26th to the 29th of Jan., 1906. They held a number of meetings, receiving in the meantime four members into church fellowship and holding communion with the congregation there on the 25th. The brethren and sisters seemed to be much encouraged by the work of the brethren among them.

May our heavenly Father's blessing rest upon the work and also upon the entire brotherhood.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyright, 1905.)

By Oliver Olden.

PSALM XXXIX.

I said, I will take heed unto my ways,
With silence I was dumb and held my peace,
I asked to know the limit of my days
That God from doubt my spirit might release.

The life of every man is surely vain—
For whom does he his cherished riches heap?
Deliver me from such a grievous bane,
And from perpetual transgressions keep.

Remove thy heavy stroke away from me,
I am consumed by thy censuring blow.
When thou correctest mine iniquity,
That which is to be wished, awry doth go.

Oh, spare me and up-brighten, I implore,
Before I thither go and am no more.
New York City.

For the Herald of Truth.

SLANDER AND FORGIVENESS.

By F. B. P.

There are a great many people, among them many professors and church members and even ministers, who take intense delight to tell all the unkind and derogatory things they hear or have heard about a brother, a sister or a neighbor, and they never fail to tell it all and often add a little here and there to give greater effect, so that they may be able to make their story more interesting and make their brother or sister or neighbor appear still more culpable and bad; and when it is proved to these tell-tale gossippers that their accusations are untrue, and that the party they thus try to belittle and to whom they are doing so great an injury—when it is proved to them that their effort to rob this person of that which is most valuable to every honest man, and especially every child of God, and which money cannot buy—when this is proved to them and they should be convinced without a question, even then they continue in gratifying their unholly desires and carnal lusts, and again and again repeat their false accusations, even after they know them to be untrue. This is what the apostle calls a wisdom that is not from above, but is sensual and devilish. What an awful condition of mind! What a terrible judgment is awaiting such in the final day, when every one shall receive a reward in accordance with his deeds! This is a very forcible illustration of what the apostle James tells us about the tongue, when he says, The tongue is an unruly evil, full of deadly poison; the tongue is a fire, a world of iniquity, defileth the whole body, setteth on fire the course of nature, and is set on fire of hell. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Behold what a great matter a little fire kindleth. Brethren, these things ought not so to be.

When a man steals our money or other property, he is branded and cast out as a thief; but money and other material possessions are of little value as compared with a man's reputation, his good name, his integrity, his virtue, and yet the world teems with men, and many of them professors and such as boast of their high spiritual attainments and who are esteemed as great and good men, active workers in the kingdom,

but with hearts full of envy and vicious purposes, who, wantonly, wickedly, with malice aforethought and well-laid plans, go about and play havoc with the reputation, character and Christian integrity of their brethren, sisters and neighbors, and then lull their guilty consciences to sleep with the delusion that they have done no wrong, neither harmed any one; yet they know the scriptures, and if they have not closed their eyes and ears and stealed their hearts and their consciences against the truth, they must know that the law of God, the law of Moses, the civil law, the gospel and all righteous judgment stand with fearful penalties against these unrighteous, unholly doings, and that upon the perpetration of them lies a far heavier burden of guilt and a sorer punishment than upon him who robs his fellowman of a few paltry dollars of filthy lucre; yet the people, the world and the church, all seem to regard it as a very trifling and unimportant matter. But when we take into consideration the words of our Savior that of every idle word that men shall speak they shall give an account in the day of judgment, and then consider again that these false accusations and malicious misrepresentations referred to above are of a far deeper die in their degree of sinfulness, much more far-reaching in their consequences and much more fraught with unrighteousness in their designs, we must conclude that they have in themselves a far more serious bearing than mere idle words. And if idle words must be accounted for in the day of judgment, how much more our words that have caused so much more wrong and that are so much more sinful?

We hear a great deal in our day about making restitution for wrongs we have committed, but restitution for wrongs committed and injurious effects on the character and reputation of others does not appear in the schedule of the advocates of this beautiful and important Bible doctrine.

We should be just as ready and willing to vindicate and justify those who have been wrongfully accused at our hands and to help them maintain their integrity and good name before the people, as we were zealous and instrumental in defaming and accusing them. And when a brother has actually been overtaken in a fault and has committed a wrong, and has confessed his wrong, and has humbled himself before the brotherhood, asked forgiveness and satisfied all the demands of the gospel and the church, and in this way been restored to his full standing, it would be a low, cowardly, debasing and unrighteous thing, unworthy of any honorable, honest man or woman, to say nothing of a professed Christian or minister, if he should refuse to forgive his brother and still hold the things he has made right, against him. That man could certainly never honestly pray, the Lord's Prayer without asking God to bring eternal damnation upon his own soul. There are some very important and close-fitting truths in the word of God, and we have indeed but a very narrow pathway to pass through between the lions on either side, that they do not catch and tear us.

If some of our Old Testament methods of correcting matters of this kind were still in force, many of our modern Christians who make high claims to piety and a sanctified Christian life, would soon lose their hold on the people and suffer a well-merited punishment. The Lord through the psalmist says (Psa. 101:5), "Whoso privily slandereth his neighbor, I will cut off." Jesus declares with equal emphasis (Luke 17:3, 4), "If thy brother trespass against thee, rebuke him; if he repent, forgive him. And

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if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." After giving an account of the condemnation that fell on the unmerciful servant who would have no compassion and no mercy on his fellow-servant, who begged for patience and pity, Jesus says, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Luke 18:35). Let us give earnest heed to the truth of God's word.

For the Herald of Truth.

OBEDIENCE TO PARENTS.

By Nettie Showalter.

"Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise" (Eph. 6: 12).

Dear young readers, may God give us grace that as obedient children we may ever be willing to comply with these commands of our Lord in obeying our parents. I say commands, for they are indeed unmodified commands. Obedience should be one of the first lessons learned in life, for that lesson well learned enables us to reach that condition from which springs a happy and useful life. I have frequently failed in being obedient, and it brought to me sad experiences in life, especially in the late past when I realized my mistake, but not until it was too late to confess to my dear father, for the death angel had already come to welcome his spirit to the bright home above. Oh, the great cause for sorrow and regret it has caused me! Yet I was not without the loving favor of God, who is ever ready to pardon those who come to him.

"A broken and contrite heart, O God, thou wilt not despise" (Psa. 57:17). "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). Blessed consolation, indeed, for the penitent believer. May God give us grace to more fully realize how important it is to be obedient to those who have loved us and have done so much for us.

Should we fail at any time to see as they do, let us believe that the Lord is through them directing us in a more perfect way. Hereby we may afford them much pleasure in realizing that their labor has not been in vain in trying to bring us up and directing us in the way we should live to honor them, and glorify our heavenly Father who has so richly blessed us.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). "For God commanded, saying, Honor thy father and mother, and he that curseth father or mother let him die the death" (Matt. 15:4).

Harrisonburg, Va.

For the Herald of Truth.

CHASTISEMENTS.

By Rebecca F. Huber.

"Whom the Lord loveth he chasteneth" (Heb. 12:6).

I shall not endeavor to speak of the different ways God uses to chasten his people; more than that he has various ways and means and they are always just the right means.

God as a loving Father has always found it necessary through all ages to discipline or chasten his people in order to keep them close to him and to prepare them for further usefulness. The Israelites wandered in the wilderness that their faithfulness might be proved and that they might be prepared for the great conquest before them, also that they might not forget that the Lord was their God after coming into the promised land to enjoy the many good things the Lord had promised them.

We know, however, that the children of Israel, after possessing the promised land, wandered away from God again and again and that God in his infinite love and mercy chastened them and caused them to turn again to him. Yet they would forget him again and finally they were taken captive, there to experience another kind of schooling that they might learn that "the Lord, he is God," and that he desires obedience and reverence.

If the children of Israel had need to be chastised, surely we do. It seems we are so prone to wander away from God and to walk afar off, covering after the things of the world as though they were more desirable than spiritual things.

Oh, Lord, keep us at the feet of our dear Savior, even though it be necessary to chastise us severely.

I am glad for the words, "Whom the Lord loveth he chasteneth," for when we feel the land of God holding us through the furnace to try us we can realize that he still loves us and wants us to become more Christ-like. "He chasteneth us for our profit that we might be partakers of his fullness." We all realize that to be chastened is not pleasant for the time being, "but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

It is one of God's ways to sanctify us and to make of us vessels fit for the Master's use. It also proves our faithfulness to him. Through afflictions many are brought nearer to God and are made to realize our dependence upon Him who is able to care for us in every circumstance in life.

We should be careful that we do not murmur at God's dealings with us. Paul says, "All things work together for good to them that love God." Let us remember "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward."

Thank God for chastisements, even though they are grievous for the time being, for they are the means of making us more perfect in Christ Jesus and fitting us for higher service in his vineyard.

Elida, Ohio.

IN TIME OF TROUBLE.

Andrew Murray tells us what to say in time of trouble:

First, He brought me here—it is by his will I am in this strait place, in that will I rest.

Next, He will keep me here in his love, and give me grace in this trial to behave as his child.

Then, He will make the trial a blessing—teaching me the lessons he means me to learn and working in me the grace he intends for me.

Last, In his good time he can bring me out again—how and when he knows.

Say—I am here, first, by God's appointment; second, in his keeping; third, under his training; fourth, for his time.

HERALD OF TRUTH.

Thursday, February 15, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Kokomo, Ind., Feb. 6, 1906.—Dear Herald Readers, Greeting.—Bro. Noah Metzler of Nappanee, Ind., came here on the 3d, and the same evening began a series of meetings, which are now in progress with good interest and attendance, the house having been well filled at every meeting except Saturday evening, the roads having been very rough. Thus far there have been six confessions. We have great reason to rejoice and be thankful. May God send the spirit of conviction in mighty power upon the unconvinced, and grant our brother strength that with the power of the Holy Spirit he may deliver the message with power and in purity.

From Allensville, Pa.—Bro. Levi J. Miller of Garden City, Mo., delivered an interesting sermon to the congregation at this place last Thursday evening, from the text, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:4). His talk was much enjoyed. Friday evening he preached at the Belleville M. H. Sunday, Feb. 4th, Bish. John E. Kaufman of Mattawana, Pa., preached at this place. His theme was "Baptism." After the sermon he received six young souls into church fellowship by baptism. May the blessings and mercy of God be extended toward them and may they prove faithful to their confession.

Newton, Kan., Feb. 5, 1906.—Dear Readers of the Herald.—We indeed have many reasons to thank our Father in heaven for the many spiritual blessings he has been bestowing upon us in the past four weeks, and we feel like saying with the Psalmist David, "Bless the Lord, O my soul; and all that is within me, bless his holy name." On the 17th of Jan. Bro. J. E. Hartzler of East Lyme, Mo., came here and began a series of meetings. God wonderfully blessed us in these few weeks of meetings. Seventy souls were willing to confess Christ as their Savior. God certainly has heard and answered our prayers. This is what has been our desire and prayer for the past few years. We do indeed feel glad to see souls confess and repent of their sins, but we as Christians have so much greater responsibility

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resting upon us, for it is not those who are faithful in the beginning, but endure to the end who shall have eternal life. Pray for these souls that they may not be discouraged, but may be lights to those whom they daily meet. From here Bro. Hartzler went to Peabody to labor several weeks there. God bless him.

Diinuba, Cal., Jan. 30, 1906.—Dear Editor and Readers of the Herald.—Greeting in Jesus' name. We know that God makes no mistakes, therefore may he have the directing of our lives entirely in his care, and if we unwittingly commit sin we know that we have an advocate with God, even Jesus Christ, the righteous. And let us confess our faults one to another and bear with one another, and from our hearts forgive one another, for if we truly forgive one another, God also will forgive us our faults. To cherish hatred, or speak ill of others, is not Christ-like, no matter what our profession may be.

We have moved again, this time to the vicinity of Diinuba, Cal. We are at present living in tents, which reminds us of the children of Israel. We have erected stables, but no dwelling house as yet on our ten-acre farm. There is nothing on it now but alfalfa. Bro. Tyson has twenty acres, of which part is planted in peach trees and grape vines. His dwelling house is almost finished and they expect to occupy it next Thursday. We praise God for good health so that we are enabled to work. We like California very well for climate and fruit. It is not very cold at any time. Of course, we realize that it is not paradise by any means, for there are disappointments and sin the same as in other places on earth. We are waiting for some helpers here. May God make our church a blessing in the world. God bless all the dear ones.

E. C. and L. A. WEAVER.

Kansas City, Kansas, Feb. 5, 1906.—We had a good meeting at the city jail last Sunday morning at 10 o'clock, and at the Mission Sunday evening. There were two confessions at each place, and at the Sunday school at 2 p. m. eight girls expressed a desire to be Christians. We have now 23 members in Kansas City and several others will soon come. Pray for us. We are starting a branch station six miles from here.

COR.

West Liberty, Ohio, Feb. 6, 1906.—Dear Bro. Kolb.—Bro. A. D. Wenger closed his meetings last night. As nearly as I can count them there are 85 converts in all. Bro. Wenger left for Johnstown last night.

A. METZLER.

Windom, Kan., Feb. 7, 1906.—Bro. John E. Hartzler of Garden City, Mo., is holding meetings here in Kansas just now. At West Liberty M. H. twelve persons have come out and made the good confession, and sixty-four persons at the Pennsylvania M. H. near Trousdale. It is pleasing to know that nearly all of this number are young people, who have the promise in Prov. 8:17, "Those that seek me early shall find me," and Psa. 119:9, "Whereof shall a young man cleanse his way? By taking heed thereto according to thy word." May the Lord help every young reader to pray as the psalmist did in verse 18, "Open thou mine eyes, that I may behold wondrous things out of thy law."

R. J. H.

Bellevue, Ohio, Feb. 9, 1906.—"Praise Be from whom all blessings flow." If there is joy among the angels over one sinner

that repenteth, what will be the joy when eighty-six precious souls become willing to forsake sin and live for Christ! There are at present eighty-six converts in this and Champaign counties. Let every child of God pray that still more may become willing to do likewise.

COR.

Lebanon, Pa., Feb. 8, 1906.—Greeting in Jesus name to all the Herald readers. Our little flock in Lebanon county has reasons to rejoice over the many blessings that the Lord has sent upon the congregation during the meetings held by Pre. A. D. Wenger of Millersville, Lancaster Co., Pa. He labored with us for several weeks, filled with the Holy Ghost and power. The meetings began Jan. 4th and closed the 18th. We had not intended to have them so long, but it seems hard to close such meetings while so many are still out in the dark world of sin, and our bishop encouraged us to continue yet a little longer. Nineteen souls came out on the Lord's side and confessed him as their Lord and Savior. Among these the oldest are over sixty and the youngest fourteen years of age.

M. E. B.

Fort Wayne, Ind., Feb. 7, 1906.—Dear Brother.—The Lord willing we shall be able to occupy our new mission hall, Feb. 8th. Dedication services will not be held until later, as the home for the workers is not yet completed.

B. B. KING.

Elkhart, Ind., Feb. 10, 1906.—Greeting to all in the name of Jesus. The meetings held here by Bro. S. F. Coffman of Vineland, Ont., closed last night. God owned his word and blessed the efforts made, and five souls confessed Christ. The members of this congregation are greatly encouraged and revived, and it is a source of heartfelt gratitude and joy to see the evidences of sympathy, unity and love among the members. May God keep us and those who have decided to cast their lot with us, and may he qualify us all to do better things for God in the future.

Bro. L. J. Lehman and family of Cullom, Ill., came here the early part of this week and will reside in the south part of town. We welcome them to our circle and pray that God may bless them and make them a blessing to the community. Bro. Coffman and family left for home on the midnight train last night. It was a great pleasure to have Bro. and Sister Coffman with us, as both were formerly residents here, and both were received into church fellowship in the Elkhart Cong. May God keep and bless them.

COR.

Silverdale, Bucks Co., Pa., Feb. 12, 1906.—Readers of the Herald, Greeting.—Bro. Jacob Rush and wife of the Deep Run congregation attended church services at Bloomington, on Sunday, Feb. 4th, where Bro. Rush conducted the meeting. After the services they visited with Pre. H. G. Anglemeyer at Silverdale. Bro. Anglemeyer visited the Mennonite Home Mission in Philadelphia on the 11th of Feb. and preached to the congregation there. The mission seems to be in an active and prosperous condition, which is very encouraging. May the Lord bless the work more and more.

COR.

Ephrata, Pa., Feb. 8, 1906.—The psalmist in his distress professes his hope in God, and also his patience, in the 130th psalm, as follows, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice, let thine ear be attentive to the voice of my supplications. If thou, Lord, shouldst mark in-

iquities, O Lord, who should stand? But there is forgiveness with thee, that thou mayest be feared," etc.

On the 4th of February Bro. John Bucher of Clay read the opening lesson at our meeting from Rom. 10, and Bro. Noah Mack preached from Mark 10:47. On the 6th of February we had council meeting as to whether we should have continued meetings or not. In order to preserve the unity and harmony of the church it was finally decided not to have them. As a small congregation we see the dangers surrounding us. We see some of our people drifting into other churches. This makes us feel sad. We feel thankful for this meeting. We ask Christians everywhere to pray for us. Let us pray that the eyes of the people may be opened to the true light of God's word and that we in patience may possess our souls, and that God may direct us in all our thoughts and purposes and in all our duties. "Seeing then that we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of God."

COR.

For the Herald of Truth.

REPORT

Of Bible Conference held at Bethel M. H., West Liberty, Ohio, Jan. 24-31, 1906.

Organization.—J. B. Smith, moderator; S. E. Allgyer, assistant moderator; Lydia Belle Stutzman and A. Metzler, secretaries; D. S. Yoder, treasurer; S. E. Wayne, query manager; Amanda Troyer, chorister.

The weather, from the beginning to the close, was delightful, and the attendance so large that many were turned away for want of even standing room in the meeting-house.

Daniel Kauffman and A. D. Wenger were the instructors. D. D. Miller was also expected, but could not be present on account of the illness of his mother. A sermon was preached each evening by one of the instructors, preceded by a half-hour talk on "Observations in the Holy Land," by Bro. Wenger. It became necessary in order to accommodate the large crowd, to hold evening meetings at both Walnut Grove and Bethel, Bro. Kauffman usually preaching at the former place and Bro. Wenger at the latter, and still the house was crowded to its utmost capacity.

Two collections were held, amounting in all to \$89.19.

The subjects treated were: 1. God, the Creator. 2. Man, the Creature. 3. The Fall and its Consequences. 4. God, his Attributes. 5. Christian Relations—(a) to God; (b) to one another; (c) to the world. 6. Ministry of the Spirit. 7. Justification. 8. Forgiveness. 9. Regeneration. 10. Worship. 11. Sanctification. 12. Baptism. 13. Non-conformity. 14. Communion. 15. Non-resistance. 16. Feet-washing. 17. Secret Societies. 18. Devotional Head Covering. 19. Life Insurance. 20. Future Destiny of Man.

Some of the thoughts presented during the conference were:

Do not doubt God because you cannot understand all about his works, power and ways. We can never understand all things.

Man was created in Eden immortal. Do not expect to be able to receive the glory of the crown unless you are willing to bear the cross. Laziness is not a type of happiness. God gives us power to live up to the

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light we have if we will only do it. Sometimes it means the severing of ties with father, mother and friends—sometimes perhaps disinherence. It means self-denial, victory, glory. We can make no sacrifice so great but that it will pay us. The longer we are active in the service the stronger we grow. God's blessings are in proportion to the degree of our consecration.

Let us leave all doubts to the devil. A live man responds to the call of the Lord. If you have not a religion that gladdens your heart, then you have not the right article.

The old man is nailed to the cross; if you pull the nails out he will get loose again. Some people exalt themselves with the thought that they are humble. Gaudiness and love of display, etc., are the outgrowth of a condition of the heart that is not right. Whenever you cut the veins through which flows the blood that gives life to unnecessary adorning of the body, then unnecessary things will wilt. If the superfluities in dress do not first come on the heart they will not appear on the outside.

Whenever you find a quarrelsome disposition manifested in a church, look out for a funeral. Parents who do not teach their children to behave in church are not doing their duty. Children in a home make the parents most happy when they themselves are happy. God is the little children's Father, but when they arrive at the age of accountability they often choose Satan as their guardian.

Human goodness is too short to reach to heaven. There is but one kind of a person who cannot be influenced and that is a dead person. Jesus Christ is our elevator. We step onto the elevator and he lifts us up by an unseen power. We believe the burden of sin away; we do not feel it away.

To unite with a lodge is to leap into the dark. You have to devour first before you know what you get.

I prefer to let my life and actions speak, instead of wearing a "Jesus Only" button. Keep your hands off of anything that promises an immense dividend. God has no place for place-hunters. Keep yourself ready to be used where God wants to use you.

The strongest hold you have on your brother is by supplying his needs. A sin between you and God only, need not be confessed to man; it sometimes destroys your influence. Whenever you open your mouth be sure you say something sensible or else do not open your mouth at all.

Whoever stands against church organization is a religious anarchist. Whenever there is an Achan in the camp, either have him converted or throw him out. We do not observe the outward ordinances to become justified, but because we are justified.

After the Bible conference Bro. Wenger continued to hold meetings at the different churches for nearly a week, and we unite in praising the Lord for his wondrous works among us. There are at present eighty-five souls who have confessed Christ, a few before the conference and quite a number during the conference, and some during the meetings held since. Most of these are young people. May God ever keep them faithful.

A. METZLER,
LYDIA B. STUTZMAN,
Secretaries.

For the Herald of Truth.

BUNYAN'S PILGRIM'S PROGRESS.

One of the first books the writer of this article ever read was the Pilgrim's Progress, written by that devoted follower of Jesus, John Bunyan. This book has probably been most widely read of all religious works, and

has been the means of bringing thousands away from the paths of sin into a living faith in Jesus Christ. There is perhaps no book, aside from the Bible, that throws out influences for good such as this beautiful allegory, written in the Bedford jail, where Bunyan, for a number of years, was incarcerated, on account of his faith in Christ. The writer read this book when a lad of about ten years of age. He is an old man of seventy now, but the impressions left on that youthful mind, sixty years ago, have always been a source of comfort and encouragement through all these years of trial and conflict in the Christian life. In order to refresh his mind, however, he recently read the book again, and though the experiences and conflicts of Christian and his companions, as portrayed under the similitude of a dream by the noted author, were not new to his mind, notwithstanding the beautiful inspirations and the encouraging thoughts impressed anew upon his mind were truly uplifting and invigorating to the soul in true fellowship with God.

Let me give the reader a few extracts: "Now were they (Christy and Hopeful) in sight of Zion, and here some of the bright ones came to meet them. Here, too, they heard the voices of those who dwell in Zion, and had a good view of this land of bliss, which was built of rare gems of all hues, and the streets were laid with gold, so that the rays of light which shone on Christian were too bright for him to bear."

"So they lay by for a time and wept, for their joy was too much for them. At length, step by step, they drew near to Zion, and saw the gates were flung back. A man stood in the way, to whom Christian and Hopeful said: 'Whose vines and crops are these? He told them they were the King's, and were put there to give joy to those who should go on the road. So he bade them eat what fruits they chose, and took them to see the King's walks, where they slept. "I then saw that when they awoke they would find go up to Zion; but as I said, the sun threw off such bright rays from the mount, which was built of pure gold, that they could not, as yet, look on it; save through a glass made for that purpose."

"Now as they went, they met with two men in white robes, and the face of each shone bright as the light. These men said, 'Whence come you? And when they had been told, they said, 'You have but one thing more to do, which is a hard one; but then you will be in Zion,' etc.

He then gives a description of their passing over the river and their final entrance into glory, all of which is very inspiring and beautiful. Let the reader get one of these books and read for him or herself. The time will be profitably spent, and you will receive many excellent lessons that will prove valuable in the experience of every child of God.—F.

A MOTHER'S SOLILOQUY.

"Tis mine! Bound to me by a sacred tie that death itself can never sever. The little heart shall never thrill with pleasure, or throbb with pain, without a quick response from mine. I am the center of its little world; its very life depends on my faithful care. It is my sweet duty to deck those dimpled limbs, to poise that tiny, trembling foot. Yet stay—my duty ends not here! A soul looks forth from those blue eyes—an undying spirit, that shall plume its wing for a ceaseless flight, guided by my erring hand.

Fit me for the holy trust, O good Shepherd, or fold it early to thy loving bosom!

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio, J. A. Lechty, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

KANSAS CITY MISSION.

Dear Herald Readers:—Greeting in the name of our Lord who searches the heart of man. With a joyful heart I will tell you what the Lord is doing in this part of his vineyard. He is prospering the work at this place. Oh! that we may be kept purifying this place. Oh! that we may continually manifest his power through us, his unworthy children.

This has been another day of blessed experience and blessings. This morning a number of us were privileged to have services in the jail. After the God-given message was delivered by Bro. J. F. Brunk, two men with souls more precious than gold, gave their hearts to Christ; also, another ransomed soul poured out his heart in telling us how he was put into prison, although not guilty of the crime with which he is charged. Think of it! Imagine yourself in his place. This afternoon eight Sunday school girls acknowledged their Savior and desire to live for him. This evening we again had a glorious time, for two—a husband and wife—confessed their sins and were accepted their Savior, and a young man was persuaded to take the same step. Praise God for free salvation and his power to save unto the uttermost. But, oh, dear readers, the harvest is so great, and the laborers are so few. Will not many surrender all to the Lord, and say with the prophet, Isaiah, "Here am I, Lord, send me?" There is work enough for many more at this place. The field is white to harvest; therefore consecrate yourself and take up the Lord's work. Sometimes it only needs a word or invitations or a kind greeting, and sometimes pleading, and thus they are persuaded.

There is much more work here than we can do. The Lord has opened about six miles from this station. We trust the Lord will also work mightily and do wonders in that district, that many souls may be saved from eternal destruction.

Dear readers, stop and think. Are you just exactly where God wants you to be, and are you doing just exactly what God wants you to do?

We thank all who are kindly remembering us both financially and in prayer. The Lord will reward and greatly bless those who do such work in the right spirit.

We appreciated very much the visit of Bro. Miller on Feb. 1st, and Bro. Bechtel of Pennsylvania on Feb. 2d, and feel thankful for their help. The superintendent and workers heartily welcome all who while passing through this city stop and pay us a visit. Continue to remember us and the work in prayer to God. There is power in prayer. Yours for the lost,
 MINNIE SMUCKER.

HERALD OF TRUTH.

THE PROBLEM OF A CONTINENT.

In the great mission fields of India, China, Japan and Corea are massed 700,000,000 of idolatrous heathen, or about one-half of the world's population. To enlarge the picture drawn by the author of "The Tongue of Fire," the late William Arthur, of the conditions of India, so as to embrace the vast aggregation of human beings in Southern and Eastern Asia, we have a vision that shocks our Christian sensibilities, fires our Christian consciences, and makes the blood of Christian sympathy leap in our veins.

Of every two infants in the world, one first sees the light in heathen Asia: to what instruction is it born?

Of every two brides, one offers her vows there: to what affection is she destined?

Of every two families, one spreads its table there: what love unites their circle?

Of every two widows, one is lamenting there: what consolation will soothe her?

Of every two orphan girls, one is wandering there: what charities will protect her?

Of every two wounded consciences, one is trembling there: what balm, what physician does it know?

Of every two men who die, one is departing there: what shore is in his eye?

The Christ who died for all, through his free gospel, blesses infants, cherishes brides, cheers the family circle, comforts the widow, cares for the orphan, heals the wounded conscience, and places heaven before the gaze of the dying.—[Christian Missionary.]

For the Herald of Truth.

TRUE SERVICE.

By Levi Blauch.

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

"But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the everlastingly life."—[Rom. 6:22.]

Characteristics of the Service of God.
Loving Service.—"I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them" (Hos. 11:4).

"And if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free. Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl and he shall serve him forever" (Ex. 21:5-6).

Whole-hearted Service.—"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"Our cattle shall also go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God: and we know not with what we must serve our Lord, until we come thither" (Ex. 10:26).

"And whatsoever ye do, do it heartily as unto the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. 3:23, 24). "And whosoever

shall give to drink unto one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

Holy Service.—"Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away" (Isa. 51:11).

"Depart ye, depart ye: go ye out from thence; touch no unclean thing. Go ye out from the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"And Aaron made an atonement for them, to cleanse them, as the Lord had commanded Moses concerning the Levites; so did they unto them" (Num. 8:21, 22).

Joyous Service.—"Serve the Lord with gladness; come before his presence with singing" (Psa. 100:2). "Behold, my servants shall sing for joy of heart" (Isa. 65:14).

Satisfied Service.—"They shall not build and another inherit; they shall not plant and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:22).

Reward Service.—"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

"Be ye strong therefore and let not your hand be weak, for your work shall be rewarded" (2 Chron. 15:7). "If any man's work shall abide, which he has built thereupon, he shall abide, and receive a reward" (1 Cor. 3:14).

"And be receive a reward" (1 Cor. 3:14). "And be receive a reward" (1 Cor. 3:14). "And be receive a reward" (1 Cor. 3:14). "And be receive a reward" (1 Cor. 3:14).

"To him that sows righteousness shall be a sure reward" (Prov. 11:18). "Your reward is great in heaven" (Luke 6:23). "And he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward" (Matt. 10:41).

Brothers and sisters, in accordance with the above references it pays to be always in the service of the Lord, not only on Sundays, but on every day in the week. We cannot serve two masters. If we serve our Master, Christ, our reward shall be endless happiness in heaven, but to the other hand, if we give our service to the world and the punishment. Choose ye, therefore, this day which you will have, the reward of the saints, or the reward of the sinner.

Johnstown, Pa.

For the Herald of Truth.

PHILIP SCHAFF ON THE ANABAPTISTS.

By John Horsch.

Dr. Philip Schaff is generally considered the most thorough-going and reliable of American church historians. He was, as he used to say, a Swiss by birth, a German by education, an American by choice. On the Anabaptists (he was a member of the Presbyterian church) he has the following to say:

"It is the greatest injustice to make the Anabaptists as such responsible for the extravaganzas that led to the tragedy at Münster. Their original and final tendencies were orderly and peaceful. They disowned the wild fanaticism of Thomas Muenzer, John Bockelsohn (John von Leiden) and Knipperdolling. They were opposed to war and violence. The were the harbingers and martyrs of some truths which have germi-

nated in other ages. They upheld the necessity of discipline, and congregational organization on the Voluntary Principle."—[Creeds of Christendom, Fourth Ed., I, 842.]

Concerning the hymns of the Anabaptists, Dr. Schaff says:

"They dwell on the inner life of the Christian, the mystery of regeneration, sanctification and personal union with Christ. They breathe throughout a spirit of piety, devotion, cheerful resignation under suffering and readiness for martyrdom. They are hymns of the cross, to comfort and encourage the scattered sheep of Christ, ready for the slaughter, in imitation of their Divine Shepherd."

Cleveland, Ohio.

CLEAN PREACHERS.

Recently I was a passenger on the Vandana Railroad. In front of me sat the conductor, a fine looking gentleman, seemingly in his forties, but who informed me that he was past sixty years of age. Behind us sat a preacher whose conversation attracted the attention of the passengers. His appearance called forth a criticism on preachers from the will prove helpful to the ministry in general. I will give it to our readers:

"Sir, I have been a conductor over this run for twenty years, during which time I have made humanity a study, and especially preachers, not that I do not admire that class, for I do; my father was a minister and expected me to fill that responsible position, but I had always felt my unfitness, hence chose the profession of teaching, until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and I think I know a passenger as soon as I fix my eye on him. Now, sir, I say it is a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity, or the bum element. I think, sir, that a man who preaches the gospel of the Lord Jesus Christ should be a clean man, both in body and spirit. I make no pretensions to being a Christian, and possibly never will; but I have a wife and daughter whom I love better than I love my own life. One day I said to them, 'I may not die a Christian, but one thing I will promise you, and that is that I will die a clean man.'"

"I have held myself aloof from many men in my line of business simply because they do not care how they live, and I intend to keep that promise to my family, to live and die as a clean man. And sir, I think no man should be allowed to stand in the sacred desk who does not emulate the virtues of him whom he professes to present unto the people. There is a minister, (no, a man traveling on a permit,) who has gone over my division every few days for many years, and when he leaves his seat, the floor is unfit for any decent person to occupy that seat until the floor is scrubbed. One day he came in and seated himself behind a lady, and began squirting his tobacco-juice on the floor, and continued until it ran under the lady's feet in front of him. I passed by, and, seeing this, paused and fixed my eyes upon the flowing amber, until he remarked, 'Well, what have you to say?' I answered, 'Well, sir, I cannot understand why God should have made a two-legged hog, when a four-legged one is worth so much more.' I waited not for a reply, and only hoped that he would report me to headquarters for a breach of courtesy."

"Again I was passing from one car to another one day when a preacher (no, a man with a permit) passed me and asked me to go into the smoker and have a smoke with him. I politely declined. 'What?' said he, 'are not you allowed to smoke while on duty?' 'No, sir, nor when off duty, either. It is against the rules of the company to smoke while on duty, and against the laws of my conscience while off duty. I am not a clean man because I have to be, but because it is best for me and my family.' I said to him, 'When I see a minister with his feet higher than his head, his hat pushed back, and a cigar in his mouth while the smoke curls about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' I cannot understand how a man can preach to people to be clean and pure when he is himself unclean and impure. To do so is hypocrisy. I don't care to talk to any man from whose foul tobacco and whiskey breath I have to turn my head; neither do I care to talk to a man, nor have one talk to me, whose shirt-front is smeared with tobacco-juice. But here we are at Loganport. Excuse me, sir, but I think a minister, above all men, should be a clean man. Good-by."

HERALD OF TRUTH.

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the inventions of men are endless and often useless. Christians will do well to keep to the simplicity of the gospel, and avoid those who, with great swelling words of vanity, beguile the unwary; and allure men into ways which do not profit.—[The Christian.]

WORLDLY ATTIRE.

"Be not conformed to this world" (Rom. 12:2). Many who profess to be followers of the lowly Jesus conform to the fashions of the world, ignoring God's command. Do you say, "I think it is all right if I can afford it?" Can you afford to spend money on ribbons, feathers, flowers, embroidery, ornaments or jewelry, which gratify the lust of the eye and pride of life which God says is not of the Father but of the world (1 Jno. 2:16), when to every five dollars given to missions one precious soul is rescued from darkness? Even one or two dollars a year spent on needless things, if spent for tracts and Bibles, might rescue many souls.

Perhaps you say, "What will people say if I do not dress in style?" Hear what God's word says, "For they loved the praises of men more than the praises of God" (John 12:43). Whom would you rather please?

"Know ye not that the friendship of the world is enmity with God?" (Jas. 4:4). If your friends love you because you dress and look stylish, and would shun you if you should obey God's word by not putting on "outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel," and should wear the "ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4) whom would it pay to please? Some say, "You might as well be out of the world as out of the fashion." We will soon be out of this world never to return: shall we live for God or the world?

We hear it said, "I want to look decent." By all means do so, but one can be decent and modestly attired without worldly adornments. Women professing godliness wearing thin lace sleeves and neck cover, ribbons, ruffles, rings, and huge hats arrayed gaudily, look indecent from a Bible standpoint.

Some say, "I wear these things, but not for looks, I never think about my dress. What inconsistency! If they are not for looks what are they worn for? Why spend so much money for naught? People say, 'I wear my ring for my friend's sake.' Real friends will not desire us to disobey God in the wearing of gold to please them. Much precious time is spent in hard work to make clothes stylish, thus robbing those who need our service. Our own families are sufferers from the cause. To make their children stylish, mothers neglect their children's hearts and bodily comforts, and their own minds are barren. Our neighbors are also neglected for the same reason, as are also the sick and suffering ones.

Do you say, "Why harp so much on this question?" For the above reasons, and because pride, of which worldly dress is an indication, is an abomination to the Lord. "The proud he knoweth afar off." Thank God there is power in the blood of Christ to deliver from pride and all other sins, an experience—where there is "no thirsting for earth's pleasures, nor adorning rich and gay," for we find the richer treasure of a purified heart.

"Let me beseech you, brethren, never give out any views of things, no matter how fascinating, until you have thought them out in the white light of God's presence."—[Torrey.]

Doubtless these people thought that the religion of Jesus Christ was too expensive for them, and chose an association which had a mild flavor of religion derived from an elaborate ritual and a chaplain of such extreme piety that he could read or recite fifteen-thousand-dollar prayers. No wonder they could not afford them often. They were too expensive for ordinary use. But it is said that this chaplain, after investing his funds in real estate, when taxed with the villainy of his course, unctuously quoted scripture which declares that if a man does not provide for his own house he has "denied the faith and is worse than an infidel," and said he was providing for his own house.

There are three organizations which have in the white light of God's presence, the government, and the church of the living God.

of these forays. The militia, for a while wavering between loyalty to the Czar and adherence to the mob spirit, has finally turned against the revolutionists, and according to the letters at hand the strange spectacle was seen on several occasions of a battery of soldiers occupying the domain of a non-resistant, and with shot and shell defending his property against the hordes of marauders that fill the land, some of them, especially one who attacked the property of a Mennonite named Bergmann, numbering about 6,000.

Troublous times these for our brethren in Russia. May peace and quiet speedily be restored.

PERSONAL MENTION.

Sister Melinda Mann, who has been spending several weeks in Elkhart since the death of her mother, has returned to her work in the Fort Wayne Mission.

Bro. Chr. Brenneman of Seward, Neb., who is spending a few months at the school in Goshen, gave us a very pleasant call Sat., Feb. 17th. Come again.

Pre. N. H. Mack, of the Welsh Mountain Mission in Lancaster Co., Pa., is holding a series of meetings in Elizabethtown. The meetings commenced on the 11th of Feb.

Pre. John C. Mehl, of the Silver Street A. M. congregation near Goshen, Elkhart Co., Ind., sold his farm and expects to take up at least a temporary residence in California.

Bro. Benjamin Bowman and family of northwestern Iowa, on his return from an extended trip eastward, spent a few days in visiting friends in Elkhart and vicinity. He returned home last week.

Pre. M. S. Steiner of Columbus Grove, Ohio, awakened a considerable interest in his recent meetings in Middlebury, Ind. The meetings were largely attended and closed with seven confessions.

Bro. Peter Y. Lehman of Clinton-Twp., Elkhart Co., Ind., sold his farm, where he has been residing for a number of years, and purchased a home in Wakarusa, where he will make his home for the future.

Bro. J. D. Brunk, editor of the Church and Sunday School Hymnal, spent a short time with us on the 16th. He expects to leave Chicago in a month or so, stopping for a while at Elida, Ohio, where he will teach a class in vocal music.

Pre. Daniel D. Kauffman of Parnell, Iowa, and Bro. Christian Steckly of Milford, Neb., visited with the congregation in Hall Co., Neb., during the latter part of January. Bro. Kauffman held several meetings while there, by which the congregation was greatly encouraged and edified.

Bish. Joseph Schlegel and Pre. Nicholas Roth, on their way to Kansas and Colorado, made a short stop with the brethren and sisters near Wood River in Hall Co., Neb., and dispensed to them the word of life. They expect to have a minister visit these brethren and sisters every four or six weeks.

The brethren Josiah Miller and John Hygema, the former of Lagrange county and the latter from the Holdeman congregation near Wakarusa, Ind., spent some time with the Elmdale congregation in Kent Co., Mich., and held meetings for a number of evenings. May the Lord bless their work.

Pre. Moses Brenneman of Lima, Ohio, who recently made an extended trip through eastern Pennsylvania, has returned to his home. In a private letter to the editor he says that he does not feel inclined to give up the Herald of Truth yet, and that he was much pleased with the article by S. B. Wenger in the number of Feb. 1st, etc. We feel very thankful for the kind wishes and feelings of friendship he expresses toward the Herald and the Publishing House.

Bro. Andrew Brenneman, son of Pre. Moses Brenneman, who has been in ill health for some time, spent the last several months with his father-in-law, Bish. J. N. Durr, in Blair Co., Pa., but seems not to have received any benefit from the change. He, with his family, who was with him during this eastern visit, returned to Ohio, last week. We hope the Lord may speedily restore him to health, and give him a life of usefulness in the service of the Lord.

Bro. Amos Cripe of Emma, Lagrange Co., Ind., preached at the Barker Street meeting-house on Sunday, Feb. 11th. During the week he, accompanied by his wife, visited friends in Elkhart and vicinity. On the 15th they made a very acceptable visit with the editors of the Herald. Visits of this kind, when made in the spirit of Christian charity and true friendship, with a view to spiritual edification, are profitable and beneficial, and our ministers should not forget that this is an essential part of a faithful pastor's work. Such visits may be blessed to the salvation of many souls.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1906.)

By Oliver Olden.

PSALM XL.

Because of patience thou didst hear my cry,
And put into my mouth a song of praise,
Oh, wondrous are the works thou dost supply,
And thoughts which do our heavy hearts uplift.

Within the sacred roll-book is it writ:
To do thy will, O God, is my delight,
Thy law within my heart is firmly fit;
I have proclaimed glad tidings of thy right.

Be pleased, O God, to save deliver me,
Let them that seek my soul be soon denied,
Let those that love thee sing continually
That Lord, Jehovah, may be magnified.

Thou art my safe deliverer and aid,
And by no tarrying art thou delayed.
New York City.

For the Herald of Truth.

HYMNS OF THE ANABAPTISTS.

By the Editor.

In a work, the preparation of which occupied many years, Dr. Rudolf Wolkow of Vienna, Austria, presents some interesting facts regarding the hymns of our martyr forefathers. We have seen few books that showed more painstaking effort or more

thorough preparation than this "Lieder der Wiedertäufer." The opening sentences of his Preface show the thorough knowledge he has of the subject. He says: "The Baptist Brethren, forced from the earliest times to hide from the public eye because of the cruel persecution, were but little known even by the people of their time. They were looked upon as the enemies of Christ, of the State and of social order, and from this conception of them the liberty was assumed to treat them with the greatest severity. But the principles of their doctrine were either misunderstood or willfully misinterpreted. * * * The spiritual songs of these Baptist Brethren were almost wholly unknown to their contemporaries." Here he mentions a number of generally accepted reputable writers who show themselves totally ignorant on the subject of Baptist history and hymnology. One who claimed to have lived among them for six years knows only that "they have a mighty heap of several hundred written hymns," and makes light of them without knowing their contents or that some of them were even then used and prized by other denominations. Any work that could successfully misrepresent these godly people and make light of their piety, found favor with the public of the time, and most writers were actuated by much the same motives then as now.

Leaving the beaten path of ignorance and denunciation of these people, Dr. Wolkow enters into a thorough investigation of the subject, and produces facts and conclusions which should make every Mennonite to-day feel grateful to him for his fearless, impartial and thorough study and presentation of the subject of the hymnology of the Baptist Brethren. With a single paragraph he forever divides the turbulent Munsterite sect from the true "Brethren," and shows that all writers who fail to do this do the brethren a cruel injustice, and make themselves superficial and disreputable as historians. After marveling at the cheerfulness and readiness with which these people gave up their lives for their faith, he proceeds to divide them into three groups: Swiss brethren, Moravian brethren and the Mennonite brethren of Holland and Germany. Of their relation to the Waldenses, he sees a connecting link in the fact that the Brethren used the hymns of the Waldenses. Continuing he reviews the various confessions of faith drawn up and accepted by these people at various general gatherings or conferences. He shows that because these people of God were everywhere suppressed with a rigorous hand, and because they never sought the high places of this world, the general opinion of even their contemporaries and of all superficial historians is that they were an ignorant people, full of superstitions and misconceptions of the truth. This error he wipes out of the way and makes bold to assert that there were among them many men of remarkable ability and of unquestionable devotion to the cause of true liberty—yes, the pioneers of liberty of speech and freedom of conscience. He sees in their hymns a longing for the time when such conditions should prevail, and peace and good-will be established among all nations.

It is a pity that so few of our people are able to read this valuable book. We regret also that want of space forbids a more detailed review of this one of the best books on the history of our forefathers and their hymns.

Beware of the Christian agnostic. He is one of the most dangerous elements in the Christian church.

For the Herald of Truth.

THE BOW OF PROMISE.

Gen. 9:11-16.

By T. T. Johnson.

God was pleased to make a promise to his people, and the promise that he gave was for all the people and for all time. The promise was that he would no more destroy the earth with a flood, and that while the earth remaineth seed-time and harvest, cold and heat, summer and winter, and day and night should not cease (Gen. 8:22).

The covenant or promise which God made with his servant Noah in that day was to be an everlasting promise or covenant, and the sign of that covenant is the rainbow, and to-day, when there is a thunder-shower and the sun comes out and shines into the cloud and we see the beautiful rainbow, it reminds us of the everlasting covenant God made with Noah which was for all people and for all time.

Now God from eternity designed to send Jesus into the world to save the people from their sins, and he revealed his purpose first to Adam and Eve and later to Abraham and Moses and to all the prophets. To Abraham he promised especially that he would make him a great nation and that in his seed should all the nations of the earth be blessed. This was another promise that God made with his children, and while the first covenant, which he made with Noah, was more a covenant pertaining directly to temporal things, the second covenant, which he made with Abraham, was one pertaining more especially to spiritual things or to the soul—in other words, to the salvation of the human race.

It is a blessed thought that God did make an everlasting covenant and promise to redeem and save the children of men, and that this covenant embraces the whole human family, so that none need to perish. God has no pleasure in the death of the sinner, but that all should come to a knowledge of the truth and live.

Now as the promises of God are forever yea and amen, we can feel sure that we shall be partakers with him in the heavenly calling, if we hear and obey; and we may always feel sure that his promise will not fail us if we are only willing to stand firm and obey him in all his precepts.

For the Herald of Truth.

SELF-DENIAL.

By Clara Brubaker.

"If any man will come after me, let him deny himself, and take up his cross, and follow me. For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:24, 26).

It is a sad fact that so many of the professed followers of Christ quite ignore the above injunction of Him who should be their leader and guide. When we consider what our Savior endured and what he sacrificed for us, it seems that we are very ungrateful toward such a loving Friend. How little is sacrificed for his sake! What we do for needy ones we do for him, and yet how much is spent for luxuries and for self-gratification in many lines that ought to be used for feeding and clothing and uplifting the unfortunate and degraded ones in this world.

Anywhere he leads should be considered a glorious path in which to walk. Any task

he assigns should be considered an honor. The knowledge that we may help another by denying self should be precious to us. There is in the world so much mock-charity and white-washed selfishness, even among Christian professors, that I sometimes wonder that God blesses the human family as he does.

When I see the money that is spent for self-gratification, and the time and talent spent in seeking honor, wealth and ease, even in our own beloved church, it makes me feel very sad. What profit will it be if in this world we have honor and wealth and fame, and thereby lose our souls? Perhaps some will say they are not seeking these. If you are not seeking honor why do you deck your persons and homes with things which God's word forbids? If you are not seeking wealth why so often withhold the money and time you should give to the cause of Christ? If not seeking fame, why so afraid to be seen performing duties that are meek and lowly and ashamed to number among your friends those who are not so refined and educated and who live more simply?

God speed the day when every one who names the name of Christ will realize it a glorious privilege to show forth the Christ-life. Dear readers, one and all, let us live up to our privilege as God designed we should.

Birch Tree, Mo.

For the Herald of Truth.

PATIENCE.

Essay read by Mamie Plank at Bible Reading at Pleasant Valley M. H. Feb. 11.

What is patience? First, it means endurance, calmness of mind under disappointment or suffering. The patriarch Job is commended, because amid the misfortunes with which God permitted him to be afflicted he did not behave impatiently. Job has left an example of patience which is well worth our consideration. James says, "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

We also have Paul's language in speaking to the Hebrews, "For ye have need of patience, that after ye have done the will of God ye might receive the promise" (Heb. 10:36). Also Heb. 12:1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." There are many people who do not realize how much the race that is set before us means until death comes; then it is too late to do our work over. We should do it while we have the opportunity.

Patience means so much to the Christian, but how often we forget and become impatient and displease our heavenly Father! If he had not been patient with us, we would not have the privilege we have to serve him, and for this reason we should be thankful to him and do all we can for him. Be patient toward all men, no matter how they treat us. If we are kind to them they will see their mistake and accept Jesus and we will have reward in heaven for what we do for him. We must not be careless and unconcerned about these things; for no matter how small the service may seem to us it is great in the Lord's sight. Paul has well said that we have need of patience. If the old patriarchs needed to exercise patience, then truly we need it equally as much. We find many in-

stances where Christ our Savior exercised much patience with us poor, unworthy creatures. We truly ought to have much patience with one another. Disappointments may and will come and oftentimes may be hard to bear, but they are for a purpose and have their places in life. Bishop Thorold has well said that they should teach us patience. We want to be true, and we are trying to be; then let us learn these two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next to our hand. Let us not be in a hurry, but be diligent. Let us remember the old proverb, that the man who can wait lives to win the world.

Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon?

Let patience have her perfect work, and bring forth her celestial fruit. Trust God to weave your thread into the great web, though the pattern shows it not yet. Rest in the Lord and wait patiently for him.

Harper, Kansas.

For the Herald of Truth.

WORK AND WORKERS.

By I. R. Detweiler.

Again we have before us several calls for workers. It gives us a feeling of satisfaction to talk about the open fields, the number of workers ready to help, the amount of money collected and being sent into the much-needed districts. We do not want to deny either, for God is opening work, calling reapers and supplying the need in other ways as far as we are willing to be directed by him. Admitting all this, we have calls for workers that so far have not been supplied. The truth of the matter is, there are workers and there is money spent, but the workers are not always where they might do the most for the cause, and we believe the money might be spent more judiciously in many cases. There are brethren who, necessarily, because of conditions, made three and four trips across one or two states, when the same work might have been done on one trip with as good results.

We are paying too much money to the railroad companies. More than that, when calls come for workers no one seems to know where they are, and then many times some one is called to travel 300 to 500 miles when there is some one not far away who could and would do the work just as well. We do not want to discourage the idea of the Eastern brethren working in the West, or vice versa, but this could be encouraged if we had a little more system in doing our work. Some of the congregations have already engaged their evangelist for next year; others have not been supplied, and some want meetings some time during the summer.

We also have calls for permanent workers in small congregations.

As an aid in supplying workers and saving car fare we have sent several questions to most of the congregations that have been holding continued meetings. If they will kindly reply it will be a great help to us and God's work.

Topeka, Ind.

These words were found written on the fly-leaf of a Bible: "This book will keep you from sin; or sin will keep you from this book."

HERALD OF TRUTH.

Thursday, February 22, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Archbold, Fulton Co., Ohio, Feb. 16, 1906. Greeting to all Herald readers. Bro. J. Johns of Goshen, Ind., came to Fulton Co., Ohio, and conducted fifteen meetings at A. M. meeting-houses and two at Lockport. The meetings were well attended and good interest was shown in the teaching of the Word. During these meetings twenty-seven souls decided to live for Christ; six others had made the wise choice some time before. There are some who are still outside the ark of safety, but we hope and trust that the good seed sown will yet spring up and bear fruit unto everlasting life in the hearts and lives of some lost souls. May God reward the brother for his work here in Fulton Co., Ohio. We would invite the brethren from the East and the West to visit our church. May God bless the unsaved. COR.

Farmersville, Pa., Feb. 11, 1906.—Dear Editor and Readers:—Greeting to all in Jesus' name. Bro. Noah H. Mack preached at Groffdale Jan. 28th and at Metzler's Feb. 4th, using the golden texts of the Sunday school lessons on both occasions. The Sunday school at Metzler's was favored with visits by the brethren Neff and D. M. Wenger on the above date, both brethren addressing the school. The plan of holding continued meetings at Ephrata was also announced at both places. The matter was taken up at a meeting held on the 6th. The Ephrata correspondent will probably give further information.

Let us all serve God in newness of spirit and not in the oldness of the letter (Rom. 7:6). Let us pray daily for ourselves, "Lord, revive thy work in me." Read Psa. 57:15; 138:7; and for results Psa. 10:15; Hos. 14:4-8. Continue to pray for us. LIZZIE M. WENGER.

Columbiana, Ohio, Feb. 13, 1906.—Dear Herald Readers, Greeting:—The congregation at this place has abundant reason to rejoice and praise God for the spiritual feast he is spreading before us. We are in the midst of the Bible Conference which commenced at the Midway M. H. Feb. 9th. The weather and roads have been good so far, and the attendance fair, and a deep interest is manifested. Truly we are feasting on

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good things. Bro. J. S. Shoemaker is our instructor. May all be profited by the instructions we receive. Sunday morning, Feb. 11th, he preached at Leetonia M. H. from Matt. 5:38-42, laying stress on verse 41. He showed very plainly the difference between those who are still living in the first-mile religion and those who are enjoying the second-mile religion. May we all leave the first-mile and become of those who are in the second-mile condition of religion. Sunday evening Bro. Shoemaker preached at East Lewistown.

PETER METZLER.

Shiremanstown, Pa., Feb. 11, 1906.—Dear Herald Readers, Greeting:—"Serve the Lord with gladness: come before his presence with singing. For the Lord is good; his mercy is everlasting and his truth endureth to all generations." (Psa. 100:2, 5.) Surely, we have been made to feel with the psalmist that the Lord is good, and that he deserves our praise. Bro. John Blosser recently conducted a two weeks' series of meetings at the Slate Hill M. H., during which time four precious young souls were led to realize the need of a Savior and have accepted that abundant life which Christ promised when he said, "I am come that ye might have life and that ye might have it more abundantly." Since the meetings one more has expressed a desire to join the ranks of the children of God and be received into church fellowship with the others. May the Lord bless these dear souls that they may daily grow and prosper in his service. The brotherhood has enjoyed in his service, refreshing showers and has been strengthened by being earnestly admonished to live as a true, devoted and sacrificing life, this being the only condition in which God can use us as successful workers for him. May the Lord bless our brother in his labors elsewhere, and may he some day be rewarded with a crown of bright glory that fadeth not away. Yours in His name, ELIZABETH J. HESS.

Alpha, Minn., Jan. 28, 1906.—Dear Readers of the Herald, Greeting in Jesus' name:—We reorganized our Sunday school at this place on the 1st of January for the year 1906. Bro. C. J. Garber is superintendent; Bro. D. F. Lehman, assistant superintendent; Stella Snyder, assistant secretary; C. J. Garber, chorister; Stella Snyder, assistant chorister; Louis Garber and Charles Snyder, librarians. This Sunday school is "evergreen" and in a prosperous condition, but there is room for improvement in several things. We have good attendance for a small school. We have a church membership of only about 26, and the average attendance in Sunday school is about 54. Pray for us that the good work may go on. Yours in Christ, COR.

Kokomo, Ind., Feb. 14, 1906.—Dear Herald Readers, Greeting in Jesus' name:—Our congregation rejoices, and we may say. Bro. Noah Metzler of Nappanee, Ind., came here Feb. 2d and stayed with us till the 13th, preaching every evening and twice each Sunday. The word of God was presented so plainly, simply and with such power that a fool could not err therein. There were warnings and instructions to both saints and sinners. The house was crowded at every meeting, excepting the first and the last. At the first meeting the roads were very rough, and the last night's meeting the muddy roads and rain diminished the attendance. During the meetings thirty precious souls decided to live for

Christ. Four came out at the last night's meeting when the invitation was given, and after the meeting was dismissed and part of the people had left for home and Bro. Metzler was passing through the audience, talking to some of the people about their eternal interests, he came to a mother who was so deeply under conviction that she asked the rest of the brethren and sisters to pray for her. A hymn was sung and prayers were offered in her behalf and she had the joy of finding Jesus precious to her soul. Praise God from whom all blessings flow. Still others were seriously counting the cost, but would not yield. Sunday evening, the 11th, the house was so crowded that a number of people had to be turned away from the house that evening. Let us hold up these precious souls to a throne of grace that God may give them strength to keep in the way of life, and out of the power of Satan. Blessed be the name of the Lord. G. W. NORTH.

Bay Port, Mich., Feb. 15, 1906.—A friendly greeting to all. I will send a few items from this place. We had a two weeks' series of meetings here a while ago, held by our ministers, Peter Ropp and Israel Shantz from Alberta, Canada. A Bible Conference was also held at that time. There were seven-teen confessions. Nine were willing to unite with the church. Feb. 8-10 we had instructional meetings and Sunday, Feb. 11th, baptismal services were held by our minister, Peter Ropp, when nine were baptized and two were reclaimed. One convert could not come on account of sickness, but will be received later. Remember us at the throne of grace. * * * A READER.

Shaff, Pa., Feb. 14, 1906.—Dear Brethren and Sisters and all Readers of the Herald, Greeting:—As there has been nothing published in the Herald from this place for some time, I will send this. I always enjoy hearing from others and naturally conclude that others are also interested in hearing from us. By reason of late, as we have had a number of ministers from other localities visiting us and preaching to us the gospel and thus assisting our home ministers in this important work. Through these united efforts we have now thirteen applicants for church membership, and mostly young people. When I read in the Herald of the work of the brethren at Stony Brook, and other places, I thought if we would have such a meeting here at Byerland there might be many more gathered into the fold of Christ and be saved. The Lord willing, votes will be taken on the 11th of March for a deacon to serve in the three districts or the three houses, namely, Stone River, Corner and Byerland. Pray for the work here. COR.

Bellefontaine, Ohio, Feb. 5, 1906.—The Bible Conference held at Bethel M. H. was largely attended and good results are following. Quite a number have become willing to forsake sin and live for Christ. Last week meetings were held at Walnut Grove as well as Bethel, all the meetings were well attended. Sunday, Feb. 4, 2:30 p. m., an instruction meeting was held at South Union M. H., where seventy-one of the converts were present for instruction. Bro. Wenger and others spoke words of encouragement to them. Truly, we should all feel grateful to our heavenly Father and the brethren for whom we have been privileged to see and hear the past few weeks. Come

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again, brethren, and let others do likewise. Bro. Kauffman left for Johnstown, Pa., on Wednesday, Jan. 31. Bro. Wenger leaves for the same place this Monday evening, Feb. 5th. May God bless them in their work wherever they go. COR.

Birch Tree, Mo., Feb. 5, 1906.—Dear readers, may this find you enjoying the sunshine of God's love. The little flock at this place is still endeavoring by God's help to throw out the life line to souls wrecked upon the sea of sin, and while the outlook is sometimes dark, we still realize that no effort is lost if directed by God, and he alone can give the increase. Bro. Enos Detwiler and wife of Cherry Box, Mo., visited among us about two weeks and their stay, though short, was appreciated by all. Bro. J. P. Berkey of Oronogo, Mo., who has been with us this winter, has been a means of encouraging the work of the Lord. About March 1st we expect Bro. J. T. Hamilton and family to move here. May God use them in their new field of labor in a way that will bring glory to his name. The field is white to harvest. Pray for us. COK.

For the Herald of Truth.

THE BETTER COUNTRY.

By a Brother.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The heavenly home is where the way-wearer traveler reaches his goal, where peace, joy and gladness fill the soul of the obedient, where no farewell tear is shed, where the gates stand ajar for the home-coming ones. If we wish to enter that heavenly country we must be worthy soldiers of the cross. Remember that we pass this way but once, and if we miss heaven we miss all.

Dear reader, will we strive to gain that home? It is beyond description. "Eye hath not seen, nor hath ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." It is for all who love his appearing, who have washed their robes and made them white in the blood of the Lamb. There we shall enjoy happiness, holy and eternal, an inheritance incorruptible and undefiled, that fadeth not away.

Stephen felt the triumph in that hour when he was being cruelly stoned to death, when his face shone as the face of an angel, and he said, "I see the heavens opened and the Son of man standing at the right hand of God." Paul felt the triumph when he forgot his bonds and his afflictions and exclaimed, "Henceforth there is laid up for me a crown."

Souderton, Pa.

For the Herald of Truth.

THE PROPOSED SANITARIUM.

I have been spending several days with Bro. Jos. F. Brunk of Kansas City, Kan., looking into the advisability of establishing a sanitarium for consumptives at La Junta, Colorado. Bro. Brunk had just returned from La Junta, where a number of brethren organized a local board to establish such an

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institution. This board has applied to the Mennonite Board of Charitable Homes and Missions for recognition of adoption. The subject is to be acted upon at the annual meeting of the latter Board in May.

In the meantime it is advisable for such as are interested in an institution of this kind to correspond with the secretary, J. M. Brunk, La Junta, Colo., or Jos. F. Brunk, Kansas City, Kan., and lend a word of encouragement and contribute an offering.

There are to be shares issued, but no dividends or income given. All incomes, should there be more than is needed to cover the expenses and cost of repair, are to be turned over to charitable or mission objects.

We would be pleased to hear from such as are interested, so we may know how to proceed in the matter.

The General Board can act more wisely if we hear from many than if we hear from only a few.

So far much encouragement has been received in word, but the means have come along more sparingly. Bro. David Weaver has favored us a great deal by holding the farm upon which it is to be built. The price of land has greatly advanced, but he has given us the benefit of all the profits, for which we are indeed grateful. Several more favors of this kind would set the sanitarium on its feet. Bro. Weaver has moreover volunteered to superintend the work as soon as a resident building has been put up. He gives all his time as superintendent to the cause, the same as our missionaries, ministers and superintendents of our other charitable institutions.

With all of these provisions we believe the Lord will greatly bless the efforts on foot to erect and establish an institution of this kind.

Fraternally,
M. S. STEINER.
J. F. BRUNK.

Mennonite Sanitarium Association.

La Junta, Colo., Feb. 9, 1906. To the Mennonite Brethren Everywhere:—Since the organization of the La Junta Mennonite colony, a great many from the East who were afflicted with consumption and asthma have visited the colony and have received so much benefit from our pure air and sunshine that it has been thought good to establish an institution where those thus afflicted may be cared for and aided in the restoration to health and usefulness. The matter was brought before brethren at the Oregon Conference, at the Iowa Conference and at the General Conference held at Berlin, Ont., and at all these gatherings the project was endorsed and the moral support of the denomination guaranteed. At the Sunday School Conference held with the church at La Junta on Nov. 4 and 5, 1905, a committee was appointed consisting of Jos. F. Brunk, T. M. Erb and J. M. Nunemaker to look after the incorporation of an association to arrange the institution, and in accordance with their instructions the Mennonite Sanitarium Association was organized with a capital stock of \$25,000 divided into shares of \$10 each.

This stock is non-assessable and will pay no dividends to the holders, but the earnings of the sanitarium are to be expended in the care of those who are unable to pay their expenses, and the surplus, if any, is to be expended in the mission cause and other benevolent work.

The great number of our people who are afflicted with consumption and asthma, and who are dying at a fearful rate in all of our Eastern communities, could, in many cases, be restored to health and usefulness if they only had some place where they could go

and receive the pure air and sunshine which God in his wisdom has provided for their cure.

Consumption, if taken in time, can be cured in nearly every instance if the patient will only give this climate a proper trial. But as people do not wish to take consumptives into their families, there must of necessity be some arrangement made for a place where those thus afflicted can be cared for and the Mennonite Sanitarium is to be established for this purpose. The fraternal associations of the United States have founded a sanitarium south of us in New Mexico. The Jews have established one at Denver, Colo., but neither of these are for Christian brethren, but such must go to some private and very expensive institution or be thrown out by themselves and be met with the cry of "Unclean, Unclean," as the lepers of old.

The Christian church should certainly assist its own members as well as others in getting a place where those afflicted can have proper care and food at a price within reach of all. The directors of the Mennonite Sanitarium Association appeal especially to the brotherhood at large to give this project their careful and prayerful consideration, and those who are interested in the cause of humanity and feel so to do are urgently requested to give this new institution their financial as well as moral support. The cause is certainly a worthy one.

Yours in the cause of the health of humanity,

Mennonite Sanitarium Association.
Per J. M. BRUNK, Sec.

For the Herald of Truth.

PEACE.

Essay by Lydia Gerber at Pleasant Valley Bible Reading Feb. 11, 1906.

Peace is an oft used Bible term. Paul in the introductions to his epistles generally wishes grace and peace to the faithful, to whom he writes. Jesus admonishes his disciples to have peace with all men and with each other. God promises to water his people as with a river of peace. "Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12). And again in Ezekiel 34:26 God promises his people to make a covenant of peace with them. John 14:27 "Peace I leave with you; my peace gives: I give unto you; not as the world giveth, give I unto you." The peace that Christ gives is different from what the world calls peace. It is the peace of conscience, character, abiding truthfulness and source of power.

Peace and power make us free to serve our Master. If we are true children of God we will seek peace with him by being faithful to him in obeying all his commands and teachings. Our blessed Savior wants us to follow him in all his teachings, and if we are true to him, we can experience perfect peace. If we have the peace of God ruling within our hearts our life will be that of perfect peace and quietness. "The Lord will give strength unto his people, the Lord will bless his people with peace."

The personal work that we do is merely that which God does through us. It is, then, not our personality so much as God's instrumentality that counts in the matter.

It is easy to lead people wrong; it is hard to lead them back. It is easy to create a wrong impression; it is hard to eradicate that impression.

PERSONAL MENTION.

His answer is: "He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." David wanted to ascend into the hill of the Lord; he wanted to see God, therefore he prayed, "Create in me a clean heart, O God; and renew a right spirit within me."

What is heart purity? It is evident that any sin, however small, forms a partition wall between us and God. God cannot look upon sin (Hab. 1:13) to acquiesce in it. He can look only upon the pure heart with pleasure, and such only shall come into his presence. "If I regard iniquity in my heart, the Lord will not hear me." Will then the Lord hear none other and look upon none other than those who are free from all iniquity, those who have clean hands and pure hearts? Where and how shall the sinner and the ungodly appear? Let the wicked man forsake his ways, and the unrighteous man his thoughts; then let him turn unto the Lord, and he will have mercy upon him, and will abundantly pardon. But by what medium can he come? Christ says, "No man cometh unto the Father but by me;" and "him that cometh unto me I will in no wise cast out." Furthermore he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—I will cleanse you, I will be your mediator, for though your sins be as scarlet, I will make them white as snow; I will be your Passover Lamb, and God will accept you because my blood is sprinkled upon the lintels and door-posts of your hearts; God will look upon me, and all who cast their burden of sin and guilt and impurity upon me shall be safe.

But is my heart pure? What are your motives, your purposes? Christ says, "Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you." But James says, "Ye ask, and receive not, because ye ask amiss," that is, ye ask, when your motive is not pure, and therefore receive not, because at the bottom of it is selfishness, lust or some other iniquity, and the Lord will not hear nor answer. Then what God wants to see in us is cleanness of motive, singleness of mind, integrity of purpose. Such individuals can see God, that is, they will recognize him, their spiritual eyes will discern him, their spiritual ears will hear him, and there is indeed an inward joy to those who thus see him here, and in this sense they can say with Job, "In my flesh I shall see God," not with the eyes of flesh, but with the spiritual discernment that comes with the answer to a pure-hearted prayer. We see God in his wonderful love, his power, his providence, and it brings a blessed condition of mind. God will keep him in perfect peace whose mind is stayed on him, and from the spiritual discernment of God through singleness of eye here in the body we shall ultimately "see him face to face," and dwell with him for evermore. Oh, blessed are the pure in heart: for they shall see God, for to such God shows himself in his unspeakable love, and the communion with God is unspeakably happy.

Bro. David Holdeman and family have moved from Tennessee City, Tenn., to Warwick Co., Va., where they expect to live in the future.

Bro. I. R. Detweiler, of Topeka, Ind., preached in the Mennonite church at Berne, Ind., on the evening of the 19th of February. He also addressed the Sunday school at the same place on the 18th.

John Becker and Tobias Johnson, of the vicinity of Burton, Kan., returned home about the middle of February from a trip to the Panhandle of Texas, where a Mennonite colony has been formed.

A number of the members of the so-called "Klein-Gemeinde," near Jansen, Neb., made a trip to southwestern Kansas, with the object, if the country suits them, to establish a colony of their people in that locality.

Bro. John S. Voth, a student in Bethel College, Newton, Kan., died on the 7th of February of inflammation of the bowels. His remains were taken to the home of his parents near S. Enid, Oklahoma, for burial. He was twenty years of age.

Bro. John Rupp of Wauscon, Fulton Co., Ohio, one of the directors of the Orphans' Home near Flanagan, Ill., on a recent trip to that place made a short call between trains at the Publishing House on the 24th and took with him samples of Sunday school books.

Bro. Joseph Yoder, formerly a minister of Barker Street congregation, Mich., and now for a number of years a resident of the vicinity of Gridley, in McLean Co., Ill., expects with his family to move to Washington Co., Ia., about the first of March. His friends and correspondents will after that time address him at Noble, Ia.

P. J. Wiens, who has spent some time in the U. M. Training School in Brooklyn, N. Y., was married to Agnes Harder, a sister in the German Deaconess Home in Cincinnati, Ohio, in the W. Swamp Mennonite church on the 14th of Feb., 1906, by A. S. Shelley. After the marriage Bro. and Sister Wiens were ordained as missionaries to India, and Bro. Wiens was also ordained as elder or bishop. They expected to sail for India on the 20th, where they will assist Bro. Penner, whose wife was recently called away by death.

An interesting letter from our beloved friend and brother, W. P. Coffman, of Long Beach, California, formerly foreman in our composing room, informs us that he likes his new home. His health has greatly improved on the Pacific coast. Bro. David Garber and wife of Hesperia, California, visited at Long Beach several weeks ago. Bro. John Kurtz and wife of east of Goshen, Ind., are spending the winter there. Bro. Jacob Lind of Ohio is in Los Angeles. Bro. Chas. Burkhard of Roseland, Neb., who has been afflicted for some time with a complication of diseases, is at Long Beach; his wife and son are with him. Owing to his critical con-

dition, his father, Bro. D. Burkhard of Roseland, Neb., was sent for and is now with him. Bro. Coffman also informs us that G. G. Wiens, former editor of the Rundschau and Herold der Wahrheit, is still at Los Angeles, but that his Russian colonizing proposition has fallen through. A description of California's beauty at this time of the year no doubt explains why California is swarming with purse-filled tourists and prospective colonists.

Bro. David Detweiler of Foraker, Elkhart Co., Ind., met with a sad and fatal accident on Sunday morning, Feb. 18, 1906. He was a section-man on the Wabash railroad, and in the morning told his wife that he would make his run over the track to see that all was in proper order and then they would go to meeting. Some distance eastward, in crossing a bridge some sixteen or eighteen feet in height, his railroad bicycle evidently struck some obstacle and threw him off his seat and he fell between the ties. He caught on with his hands and drew himself up in part, so that his body rested partly on the timbers of the bridge, but not being able to raise himself any further he soon became exhausted and let himself drop to the ground, where he finally managed, by calling, to attract attention. He was then cared for and physicians called, and finally taken to a hospital, where he died a few days later. He is a son of Pre. Abm. Detweiler of Brutus, Emmett Co., Mich. Funeral services were held at the Yellow Creek M. H. on Sunday, Feb. 25th. Burial at the same place.

EVANGELISTIC EFFORTS.

Pre. S. B. Yoder of Somerset Co., Pa., held meetings in the Allensville A. M. meeting-house for several evenings last week.

Pre. Joseph Byler and Pre. Joshua Zook of Mifflin Co., Pa., visited in Lawrence Co., Pa., during the early part of February, where they conducted meetings.

Bro. Daniel Kauffman is expected to begin meetings at Scottsdale on the 25th inst. May there be a deep spiritual awakening, and an ingathering of precious souls.

Bro. John Beidler, of the Swamp congregation in Bucks Co., Pa., preached at the Souderton meeting-house on Sunday afternoon, Feb. 18th. Missionary Jenanyan of Armenia was also present.

Bro. Noah Mack of New Holland, Pa., began meetings at Elizabethtown, Lancaster Co., Pa., Feb. 11th. From the beginning the interest was very marked. On the 21st there were 75 confessions, with the interest still increasing.

Pre. Stephen D. Yoder of Holsopple, Pa., has been conducting a series of meetings in Mifflin county, near Belleville, in the A. M. meeting-house. The meetings closed on the 21st of February and Bro. Yoder held several meetings at the Allensville M. H. during the remainder of the week.

Bro. S. G. Shetler of Johnstown, Pa., is at present engaged in a series of meetings at Springs, Pa. Eight young souls have al-

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ready made the good confession as a result of the meetings held during the past week by other brethren. The church again enjoys perfect peace and harmony and we are looking for more blessings from the hands of our kind heavenly Father. D. H. B.

The Brethren Paul and Jacob J. Hoffer, of the Hutterite Mennonite congregation in the vicinity of Freeman, S. Dak., during the latter part of January visited a small congregation of their brethren in the vicinity of Bowden, N. Dak., where they held a number of meetings to the encouragement of those living there. The little congregation there is without a minister and the members feel glad to have the brethren visit them.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyrighted, 1905.)

By Oliver Olden.

PSALM XLII.
Oh, blest is he that thinketh of the weak!
Jehovah will preserve him in the land,
And in his sickness, tenderly will speak,
The couch of languishing he can withstand.

Against thee have I sinned, thy mercy give;
Mine enemies speak evil and blaspheme,
Deliver me and let me ever live
Above their lofty words of ill esteem.

And help me now their evils to requite,
In loving kindness grant me victory,
Because I know thou dost not take delight
When hostile ones gain triumph over me.

Uphold me in a firm integrity,
Keep me before thee in eternity.
New York City.

For the Herald of Truth.
THE DELIGHTS OF TRUE WORSHIP.

By W. H. Shoup.

Man is a worshipping creature. There seems to be in his nature an element which moves him to adore a superior being. The history of the various races of men shows that all, however blindly, are feeling after God. In all ages and in all climes humanity has been bowing down to something. The heathen worship, but having not the written law they are a law unto themselves and worship in proportion to the spirit given. Some have followed the light far enough to worship from choice the true God, though as a being unknown. The apostle Paul found some such in Athens and at once declared unto them a knowledge of the unknown God they had ignorantly worshipped.

Worship is pure and elevating in proportion to the light the worshippers follow and enjoy. A very little light does not lift man above idolatry. He sees gods in stock and stone, in storm and star. In his deepest darkness he bows down to gods of his own make. In gospel light he advances to the adoration of God himself and becomes a worshiper in spirit and in truth. The Christian to the full measure of his light must worship. God in Christ is the object of his worship. Christ is God near-by. God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Tim. 3:16), and as he said, "Let all the angels of God worship him" (Heb. 1:6), and in the language of the psalmist, "Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Psa. 99:5).

Christ has ascended up on high, but he has given us his Spirit that we should know

him. If our worship is pure we shall offer clean hands and a pure heart. "Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

If our worship is holy we shall keep God's holy law and observe and do his will. "Keep my commandments and live, and my law as the apple of thine eye." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and we will come to him and make our abode with him."

If our worship is humble we shall present our bodies a living sacrifice which is but a reasonable service. If our worship is from the heart, deep, fervent, spiritual, we shall practically acknowledge that the law of the Lord is perfect, converting the soul; that the testimony of the Lord is sure, making wise the simple; that the commandment of the Lord is pure, enlightening the eyes; that the fear of the Lord is clean, enduring forever, and the judgments of the Lord are true and righteous, altogether more to be desired than gold, yea, than much fine gold, and the keeping of them there is great reward. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Beach City, Ohio.

For the Herald of Truth.

LIFE TOUCHED WITH FIRE.

It is not what men say so much as an intangible something accompanying their words which gives them power. Two persons may deliver exactly the same speech, as to the words, and one will thrill his audience, while the other tires it. The same man may at one time deliver a sermon or an address without making the slightest impression upon his hearers, and at another time the same utterance will arouse to action. Isaiah was doubtless a cultivated speaker before he visited the temple on that memorable day when the angel of the Lord touched his lips with a live coal from off the altar. But thenceforth his words did not simply fall upon listening ears; they burned their way into the hearts of those who heard them.

Such a change in the power of speech often takes place when ministers and laymen receive the baptism of the Holy Ghost. Tongues of fire are the gifts of pentecost. Witnesses multiply as experiences deepen. They cannot but speak who have actually seen and heard. David, that wonderful man of experience, exclaimed, "My cup runneth over." He had not only a fulness of abundance, but of redundancy. Those who have this happiness must carry their cup upright and see that it overflows into their poor brethren's emptier vessels. The showers that fall upon the highest mountains should glide into the lowest valleys.

The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred.

It is the overflow of the Nile that makes the valley of the Nile fruitful. The silence of Christians is largely attributable to the superficiality of their experience. Put love enough into the heart and it flames forth on the tongue. Two disciples matched themselves against Jeru-

salem when the conviction of Christ's divinity captured them. "We can die," they said, "but we cannot keep silent. We cannot but speak the things which we saw and heard."

There is no propulsion like the propulsion of experience. The greater passion always controls. I know a man who lived forty years without helping a single soul to God. He at last gave himself to Christ. Within a fortnight he led a half-dozen people into the light. He had seen and heard and could not keep still.

The world needs witnesses. Were there more heralds there would be less martyrs. Christ was crucified because he had to proclaim truth alone. When fifty speak instead of one, the community listens. Fill the world with witnesses, and you fill the world with hearers. Prophetic zeal is no longer called eccentric when all become prophets. Religious earnestness will not seem strange when enough become earnest to make it seem normal. Sinners never become anxious for themselves until they see others anxious for them. Unless my father and mother had been concerned for my salvation, I might never have been.

The miracle of Christ's life is his exposure of the human soul. His passion for humanity came from his clear vision of human need. The spiritual insight of Christians needs cultivating. They may be half skeptical and not know it. Inferior tastes and perverted judgment come from neglect of the divine Book. Men do not eat garlic after they have been emancipated from Egypt. Appetite for spiritual food grows with cultivation. The Christian ought to be the tonic of society. Your place is not with the current, but against it.

Life is rich and beautiful when seen through Christ's eyes. To discover this is to want others to discover it. Our religion is not doing us good until we long that it may do others good. Truth is all-conquering or it is not conquering at all. That which is divine has no rival. Christianity acknowledges no competitors. He who allows that another man's religion is as good as his own, himself has one that is not worth having. If we are not enthusiastic and aggressive in pressing upon others the rightful supremacy of Christ, our experience needs deepening. Silence can deny as effectively as speech can proclaim.

When we keep silent no one is so surprised as the unbeliever. So majestic are the claims of Christianity that non-Christians wonder at our lack of earnestness. Once the world was hostilely infidel, it is now waiting for demonstration. Let there be splendid leadership, and there will be a mighty following. The moment the church is vital enough to be distinct from the world, the world will be eager for identification with the church. The masses yield to the dominant influence. The fact constantly motivates the church's opportunity. The moment a man is genuinely and deeply Christian, he becomes an evangelist. He may never mount a platform nor preach a sermon, but the passion for humanity is an ever-present and ever-active passion. A true mother never relaxes her hold on the life of her boy or girl. Nor should we be able to concede to a Christian as relaxing his hold on the hearts and consciences of men about him. The passion for utterance is born of conviction. The tongue is connected with the heart. Set the heart aglow and the tongue flames. The soul's vision finds expression in the outer life. It is the fire within that keeps the spiritual warm. With the heart electrified to white heat by the Spirit of God, the hands, feet and lips will never be too cold to witness for God.

HERALD OF TRUTH.

Thursday, March 1, 1906.

John F. Funk and Abram B. Koib, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franceonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCE.

Pellston, Emmett Co., Mich., Feb. 23, 1906.—To the Editors of the Herald of Truth, Greeting in the blessed name of Jesus.—The little flock at this place has again been refreshed with a spiritual feast of good things. On the 10th of February Bro. John Hygema of Wakarusa, Ind., came here and remained until the 22d. While with us he held thirteen meetings and gave us soul-refreshing spiritual food. The Lord bless the dear brother in his efforts to bring souls to Christ. It gives us pleasure to meet with brethren who are willing to stand up for the good cause and help to keep the church pure from vanity and pride. I wish God's blessing to all and ask to be remembered at the throne of grace.

C. W. BETWEILER.

* * *

Goltry, Oklahoma, Feb. 20, 1906.—Greeting to the Editor and all the Readers of the Herald.—We were glad to have Bro. B. L. Horst of Harper, Kan., come to us on the 17th and hold a few meetings for us in the Milan Valley M. H. He spoke to us three times and we were much encouraged by his preaching. May God add his blessing that the words spoken by our brother may be the means of doing much good. COR.

* * *

Orville, Ohio, Feb. 20, 1906.—Dear Bro., Greeting.—The meetings held at the Midway M. H. in Columbiana county during the Bible Conference closed last evening. The attendance and interest were good, and there were nineteen confessions, for which we praise the Lord. May those who confessed Christ prove faithful in the Master's service. COR.

* * *

Peabody, Kansas, Feb. 19, 1906.—Readers of the Herald of Truth, Greeting in Jesus' name.—From Feb. 5th to 19th Bro. J. E. Hartzler of East Lynne, Mo., was with us and conducted a series of meetings. He held fifteen meetings and made the gospel message so clear and plain that all could understand it. Five souls were made willing to forsake sin and accept Jesus as their Savior and four others promised to renew their covenant. We trust that the spiritual life of the church was revived and will continue to grow. May we all be fruit-bearing

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March 1,

branches of the true vine. From here Bro. Hartzler went to Spring Valley, near Canton. We pray that the choicest blessings of God may attend our brother who so faithfully taught us. Let all who know the worth of prayer remember the dear souls and the work at this place. COR.

For the Herald of Truth.

BIBLE CONFERENCE REPORT.

A Bible Conference was held in the Metamora, Roanoke and Harmony meeting-houses, Woodford Co., Ill., Jan. 2-8, 1906. The conference opened on Tuesday, Jan. 2d, at 9:30 a. m., and was organized by electing John Smith and Andrew Schrock, moderators; J. D. Smith, secretary; Peter Garber, treasurer; C. W. Camp and Ben. Stertz, chorists.

Two sessions were held daily, in the forenoon and evening. Besides a regular lesson, there was a query box and a sermon each evening. The brethren D. D. Miller and Daniel Kauffman were the instructors. The following topics were discussed: Man—The Creation; Man—The Fall; Man—Redemption; How spend the Lord's Day; Secret Societies; Dangers that Threaten the Church; Baptism; Sanctification; Home Missions; The Worker at Work; Non-Conformity; Non-Resistance; Love; Practical Piety in the Home; Self-Denial; Life Insurance; Christian Giving; Future Destiny of Man.

Following are a few of the thoughts presented:

Sin always pollutes; only the blood of Jesus can cleanse.

Man can be redeemed only by giving up self, and accepting the price paid for his redemption.

Man baptizes with water; God baptizes with the Holy Ghost. Since God's way of baptizing was pouring, why should not man baptize by the same mode?

There is enough money wasted in luxuries to support many missionaries.

Life insurance is not based on charity, nor on scripture, nor on any other basis than a desire to gain filthy lucre.

The preaching of the gospel should not be degraded by placing it on a basis with secular occupations.

There was a two days' session held in each of the meeting-houses named. I cannot give a detailed account of all the points presented during the conference, but if any one desires a more complete account, kindly write me. Everything was based on solid Bible doctrine. That God may bless all of his workers is the wish and prayer of the community here. J. D. SMITH, Secretary.

For the Herald of Truth.

BIBLE CONFERENCE REPORT.

A Bible conference was held at the Stahl M. H., Somerset Co., Pa., Feb. 1-8, 1906. The moderator, Bro. Ed. Miller, well filled his part by being prompt and alive in the work. The brethren Daniel Kauffman, D. H. Bender and J. J. Buchwalter were all privileged to be present in good time and every subject assigned them was discussed. Subjects on different phases of church work were thoroughly explained. Special attention was given to the condition of man in his lost state, the proper relation of the Christian to God and fellowman, and the necessity of denying self. Truths were presented in a clear and forcible manner. Facts not to be denied were brought to the ears of the hearers, and none could go home say-

ing, I did not receive any good from the meeting.

The weather was quite favorable for people to attend, and the attendance was good, though others might have attended who did not. The attendance from other conference districts in the state and from other states was very good. About eighty brethren and sisters were in our midst and helped much in the work.

The last half day was spent in open conference, during which time a number of interesting and heart-searching talks were given.

Bro. A. D. Wenger stopped a few days on his return from West Liberty, Ohio, and gave an interesting talk on Bible Lands.

A collection, amounting to \$72.42, was taken to defray the expenses of conference. The evening services were devoted to song, queries, talks and sermons of an evangelistic nature.

Bro. Buchwalter remained a few days after the conference and preached each evening. The meetings were then continued by the brethren Saylor and Shetler.

During the conference the question was asked, "What results will we see from this conference?" We are glad to report that among the visible results are the following: Seven souls accepted the Savior and were received into church fellowship by water baptism. Two souls expressed a willingness to do mission work as the Lord directs. A number of "extras" have dropped off from the apparel of brethren and sisters. A deeper concern for the salvation of the lost, manifested by more personal work. A stronger desire for the proper feeding of the flock.

Thus another Bible conference is past, its work is recorded, its influence continues, and in eternity will all of its results be seen. S. G. SHETLER, Secretary.

For the Herald of Truth.

BIBLE CONFERENCE GEMS.

So many practical truths were brought out in the Southwestern Pennsylvania Bible Conference that it was thought unwise to include them in the regular report. Following are some gems from the talks given by Daniel Kauffman, D. H. Bender and J. J. Buchwalter:

In studying the creation of man, take the Bible for your philosophy.

Young people, do not crush the lives of your parents by living a wayward life. Obey the whole truth.

Do not put on humility as a Sunday coat. Humility goes before exaltation.

It is impossible for man with a finite mind to grasp the thoughts of God who has an infinite mind.

In the garden of Eden, man, in trying to rise, fell. People should be satisfied with the blessings they have.

There is no hope in man except what comes from above.

To redeem man there must be sacrifice; this is accomplished by God, not by us.

Take the Bible as it reads, not as interpreted by worldly philosophy. The word of God is his will; we should read and study it.

Lodges are modeled after ancient heathen organizations. Only parts of the Bible are used in the lodge.

The devil is our enemy, but self is a greater enemy.

God does not want us to hide our talents in worldliness.

Consecrate all to the Lord, and he will direct your giving.

1906.

We do not fight sinners, but sin. This meeting is like a busy work-shop; so should all our meetings be.

Our speech should preserve our character. Be a messenger of God everywhere.

It is a thousand times better to be popular with God than to be popular among men.

No time for the Lord's work, and plenty of money for self, but none for the Lord, are symptoms of covetousness.

He who is a friend of the world is the enemy of God. Which will you be?

A tool used by its master is entirely subject to him.

Members who are not obedient to the Word will thereby sever their connection with the church.

Our motive in giving should be to help. Be ready to do anything God asks of us. S.

For the Herald of Truth.

AMUSEMENTS.

An Essay by Martha Herber.

In all the world there is nothing fairer than the young life which God has given you, with the sunny laughter, its high spirits, its hopes and golden dreams, its wealth and pure affection. So let us as young people use our life as is pleasing in the Master's sight. Amusement, exercise and money we must have; also rest and change in these busy, eager times; but we must watch our leisure hours, lest they do us more harm than good. Some ways of spending them simply increases the exhaustion of the wearied mind and tired body, rendering us unfit for quiet prayer and daily work. For these reasons we must keep away from the theater, the concert hall and the dancing room. You cannot go to these places and keep the fulness of the Spirit or the love of Jesus. You cannot go to them without hearing and seeing things which should bring a blush to your face. You cannot go to them without putting yourself into the way of men with whom you should have no dealings whatever. The atmosphere of such places will blight the fairest life as gas blights tender plants. You will soon cease to care for them if you live near to Christ, summer sun is shining. Remember the duties and calls of home, the necessity for elder sisters to throw themselves into the amusements of younger children, and I am sure that you will not need to seek pleasure in things which leave a seared conscience.

Dancing is a matter to be settled between you and Christ. I have often wondered how girls who have any self-respect can yield themselves, especially when attired in the flimsy costume of a ball-room, to the embrace of strange men, whose morals may be worse than doubtful. It does not seem fit that the body of a Christian, intended to be the temple of the Holy Ghost, should be whirled through the maze of a wall; by one whose linen may be spotless, but whose soul is dark with the ruin of some of your sisters, who, though fallen now, were once "white as the beautiful snow." I will give ten reasons why I do not dance:

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would bring me into the society of men of whom I would elsewhere be ashamed.

4. My parents and friends would be anx-

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ious about me if I were out late keeping company with they know not whom.

5. Ministers and good people in general disapprove of dancing and I think it is not safe to set myself against them. If a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name and I mean to study things that are pure, lovely and of good report.

7. Dancing is generally accompanied by drinking, and I see that drinking produces a great deal of evil.

8. I am told that dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.

10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that I against dancing.

Young men are rather careful that the girls they love should not go to these places, for a straw should show the drift of the stream. No sensible man will choose his wife at a ball-room, nor a wise woman her husband.

There are several other amusements, such as card playing and novel reading, which do not improve the mind. Good novels are scarce. On the other hand, young people will confess that when they leave off these things that Christ will fill them with unspeakable joy.

Rules for Right Living.

When you think, when you speak, when you read, when you write, when you sing, when you seek for delight.

To be kept from all evil at home or abroad, Live always as under the eye of the Lord. Whatever you think, never think what you feel you would blush in the presence of God to reveal.

Whatever you say, in a whisper, or clear, Say nothing you would not like Jesus to hear. Whatever you read, though the page may allure, Read nothing of which you are perfectly sure.

Constitution at once would be seen on your look If God should say solemnly, "Show me that book." Whatever you write in haste or in heat, Write nothing you would not like Jesus to read.

Wherever you go, never go where you fear God's question being asked you, "What dost thou here?"

Whatever you sing in the midst of your glees, Sing nothing that God's listening ear can displease.

Whatever the pastime in which you engage, For the cheering of youth or the solace of age, Turn away from each pleasure you'd shrink from pursuing.

If God should look down and say, "What are you doing?"

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THE WORD CHRIST.

In the first verse of the first chapter in the Gospel of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God."

The Bible is often called the word, or the word of God, and very properly so when we speak of the sacred scriptures, as David says (Psa. 119:105), "Thy word is a lamp unto my feet, and a light unto my path." In this first verse of the Gospel of John we do not mean (as I have several times heard ministers trying to explain) the Bible or the sacred scriptures, but it means Jesus Christ, the Son of the living God, even God himself.

We notice that this Word is printed each time with a capital W, and then we notice it does not mean that this Word is spoken of as a being. "All things were made by him, and without him was not any-

thing made that was made." The sacred writer speaks of this Word as of a person or being, and not as of a book or thing.

In the fourth verse, also, this Word is spoken of in a way that shows very plainly that it was Jesus who is spoken of: "In him was life, and the life was the light of men."

Dr. Adam Clarke, who is regarded as standard authority as a Bible commentator, says, "And the Word was God, or God was the Word and therefore no subordinate being; no second to the Most High, but the supreme, eternal Jehovah. All things were made by him, that is, by his Logos or Word. In Gen. 1:1, God is said to have created all things. In this verse (John 1:1), Christ is said to have created all things. The same unerring Spirit spoke in Moses and in the Evangelist. Therefore Christ (here called the Word) and God are one."

For the Herald of Truth.

THE NAME.

By C. F. Glick.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

In heaven the saints will have a clear understanding of the reason why Christ is to be praised and to have all the glory of their salvation. It will not be only because he had suffered the wrath and curse of God which was their just due; but because he has answered the purpose of his mission into the world by destroying the works of the devil.

This glorious mission Christ accomplished in his humanity. Being made in the fashion of man he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name, that at the name Jesus every knee should bow, of things in earth and things under the earth, and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.

Having accomplished the work which his Father gave him to do, Christ has rendered his name infinitely precious in the eyes of God and of all the heavenly hosts. Hence the propriety that when we ask any favor of God we should present the petition in the name of Jesus Christ.

To him indeed belongs all the glory. Christ, knowing the worth and excellence of his own name, said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it you."

The reason why there is so much weight and worthiness in the name of Christ is not simply because he has borne the weight of his Father's wrath, but because he has done his Father's work. The gift of salvation is through the blood of Christ, and the reason is because it was shed in bruising the serpent's head. This triumph over that wicked one opens the door of salvation to fallen man, and all the praise of man's salvation belongs to this mighty conqueror.

David conquered Goliath alone and therefore all the people praised David. And to the antitype of David belongs all the praise of our salvation, for he has conquered the giant of whom Goliath was but a symbol, and triumphed gloriously over all the powers of darkness.

This is the essence of atonement, this is the only ground of hope, and therefore all our petitions to God should be presented through Jesus Christ our Savior. Amen. South Norfolk, Va.

GEO. L. McDONAUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.



HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Are you ever astonished at God's answers to your prayers? Do you ever give God the opportunity to surprise you in this gracious way?

Spring is coming, and the Easter manifestations are becoming apparent in the show windows of millinery stores. What would some people do if there were no Easter?

We would again kindly ask our correspondents to note that the forms of the Herald close Friday night. Unless specially provided for, items that come later have to be held over a week.

When the right motive prompts our prayers, we can ask what we will and God will answer. He virtually gives us a blank check and asks us to fill it out ourselves for any amount we need and he will honor it.

Do not get angry with the minister if he speaks of certain conditions, and by which your pet sins are exposed. The minister, as God's servant, is either faithful or false; faithful if he preaches the word as given him from God; false if he preaches to please men. And not all are faithful.

The light-under-the-bushel Christian may have a good time to himself, but he is not serving God as the scripture demands. There is no pride in letting our lights shine for God; pride only is manifest when we let our lights so shine that men will see our good works and glorify us instead of God.

A letter informs us that brethren and friends are busy getting the home of Bro. E. S. Hallman in the Canadian Northwest ready for occupancy. Bro. Hallman and family expect to leave their old home in Berlin, Ont., this spring and will be permanently located near Cressman, Sask., where no doubt a congregation will be organized during the coming summer.

An act which caused great surprise, but which was in strict accord with the spirit of the gospel which teaches us to return good for evil, was performed by our Rus-

sian Mennonite brethren at Neukirch in Southern Russia on Christmas Day, when they went about among the native Russians delivering presents among the children amounting to 180 rubles. This act has won their affection and instead of hating, they now love our brethren. The letter bearing the above news, states that the Jews of that locality have suffered considerably, and are not entirely blameless.

The old Mennonite meeting-house in Germantown, Pa., we learn through The Mennonite, is in urgent need of repairs, and contributions are solicited by the trustees. The congregation, though small, has been growing for some time. The meeting-house is being kept in repair and used by the General Conference Mennonites, but all Mennonites in America have a special interest in this place of worship from the fact that it is the oldest Mennonite meeting-house in this country, it having been built in 1770, six years before the outbreak of the Revolutionary war.

The Oath.—Once again the course of Sunday school lessons brings us to a scripture lesson on which the Mennonites, Friends and Dunkard Brethren and a few others hold views that differ from the views of the rest of the Christian church. Looking over various explanations by various writers on the above named subject in commentaries and Sunday school quarterlies it seems remarkable that not more take direct hold of the scripture just as it is written and accept it at its face value. We do not believe that these commentators would wilfully misconstrue God's word, but in casting about for some explanation that shall not be out of harmony with popular usage regarding the judicial oath they nibble at the subject, walk around it a few times and then pass on. Strange that men should be satisfied with such explanations of so definite, so imperative a command as that regarding the oath, "Swear not at all," says Christ. All forms of oaths are here included, and none are to be used. The legal forms in this country read as follows: "I, . . . do hereby solemnly swear that," etc. The legal form demands an oath. If John Brown is called upon to swear he says, "I, John Brown, swear." Now, if John Brown professes to be a Christian, he does what the regular legal form demands, and swears. He lifts up his hand as much as to say, "May this hand be palsied if what I say is not true," or, "God, I call thee to witness that what I

say is true." He swears by God, the Bible, his head or anything that the legal form might demand. We say he swears by God, and yet the Son of God tells him not to swear. He swears by the Bible, and yet that Bible tells him not to swear at all, but to simply let his yea be yea and his nay be nay. Strange inconsistency!

Some say that Christ's words have reference to profanity. What does the law say: "Thou shalt not take the name of the Lord thy God in vain," etc. Does that permit profanity? Never. That was written for "them of old time," and they understood it. Hence Christ can not have reference to profanity when he prohibits swearing. When Christ said, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oath," he had in mind the very "I solemnly swear" form of the oath and none other, and of this form of oath he says, "Swear not at all, but let your yea be yea, and your nay, nay." More than this is unnecessary; therefore unwise, and hence evil. A commentator says we may swear because our example should teach others to tell the truth. Must we disobey Christ's commands for the sake of setting a good example? Christ does not ask us to disobey his word. And, looking at it squarely, what does a worldly think of a Christian who has to swear to establish his word? Does it not lower his opinion of the man who swears? If a Christian swears to one statement and not to all, are the unsworn statements true or false? Or, if, as a Christian, he has promised God to be honorable and truthful and sincere, of what sense or need is the oath to verify to any statement? Does he not, by taking an oath, acknowledge that his unsworn statements had better be carefully investigated as to their truth, or that he feels at liberty to tell an untruth unless he swears to it. If a man is truly a Christian his simple yea or nay will mean something more solemnly binding than any oath or number of oaths would or could mean to a worldling, and especially one who takes the name of God in vain every day of his life. Brethren, "swear not at all."

EVANGELISTIC EFFORT.

There are eight applicants for membership in the Doylestown Mennonite Cong., Bucks Co., Pa.

Bro. Peter Loux, of the Blooming Glen congregation in Bucks Co., Pa., preached at the Mennonite meeting-house at Souderton

Moonsongers' concert on Sunday afternoon, March 10th.

Seven persons were received into the church (last given map hearts) at the Chicago Home Mission. May many more get into the light.

Feb. 7th ten persons were received into church membership in the Canton (Ohio) Mission congregation. The brethren J. S. Shoemaker and J. S. Long being present on the occasion.

At the Stahl meeting-house in Somerset Co., Pa., seven souls were received into church fellowship on Sunday, Feb. 18th. May they prove shining lights among the people of God.

A correspondence which came too late for insertion in this issue brings the glorious news of 125 confessions at Elizabethtown, Pa., as a direct result of the meetings conducted there by Bro. N. H. Mack. Praise the Lord!

Bish. Eli Bornreger of North Dakota recently spent some time in visiting different congregations in Iowa, and Minnesota. May the Lord give him grace to be an instrument for much good in building up the kingdom of Christ in this age of corruption and worldliness among the churches.

PERSONAL MENTION.

Bro. Benjamin Krupp, one of the oldest citizens of Perkaskie, Pa., and also one of the oldest members of the Mennonite congregation in that vicinity, died on the 10th of Feb., and was buried at Souderton on the 24th. He was in his 88th year.

Pastor A. R. Shorman, who has had charge for about a year of the Mennonite congregation at Pandora, Ohio, has resigned his position and will go back to his former church, the Lutheran. He is said to be an able preacher.

Bro. Shem Swartzentruber of Centralia, Mo., writes us that he expects in the near future to make a trip to California and Washington, and visit the different Mennonite and Amish settlements in those states. We wish him a pleasant and profitable journey.

Bro. Samuel Swartz, of Allen Co., Ohio, a grandson of the late Bish. Samuel Coffman of Virginia, was operated upon in the hospital at Lima, for appendicitis. He is at this date (March 1st), doing fairly well and there are good hopes of his speedy recovery. Let us remember him at the throne of grace.

Pre. J. C. Mehl, who with a number of members withdrew from the Clinton A. M. Cong. near Goshen, Ind., and organized what is now known as the Silver Street Cong. of the General Conference Mennonites, has resigned his pastorate and will move to California. Pre. M. A. Niswander of Blanton, Ohio, will be his successor.

Bro. Deacon John Hoover and wife of Clinton Twp., Elkhart Co., Ind., commemorated the fifty-sixth anniversary of their wedding day two weeks ago. The aged couple have walked life's pathway together

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For over half a century, and they are now in feeble health, and every year their failing strength tells them that the shadows are growing a little longer and that the sunset of life is coming on apace; but it will only be the prelude of a more glorious sun, to rise on the morning of the resurrection—a sun bright with the joys of eternal blessedness—a sun that will never set.

For the Herald of Truth.
THE SONNET PSALMS.
(Copyright, 1906.)

By Oliver Olden.

PSALM XLIII.

As after water-brook the hart doth pant,
So after thee, O God, my heart doth yearn,
Thirsteth for the love that doth enchant,
When shall I in my gloom thy goodness learn?

Disquieted is my soul, but thy great face
Will give me light; my hope is all in thee.
Deep calleth unto deep over earthly space,
Thy billows and thy waves are over me.

In day-time and in night my soul shall pray,
Oh, why hast thou forgotten me, my Lord?
Mine enemies continually say—
"Where is thy God?" and smite me with the sword.

Why art thou cast down, O my saddened soul?
Trust thou in God, for he shall make thee whole.
New York City.

For the Herald of Truth.
STRONG DELUSIONS.

"And for this cause God shall send them strong delusions, that they should believe a lie" (2 Thess. 2:11).

How shall we understand these words? The apostle, in the beginning of this chapter admonishes the Thessalonian brethren earnestly against being deceived or misled. He tells them not to allow themselves to be shaken or troubled in their faith by deceivers and teachers of false doctrines, neither by spirit, nor by word, nor by letter, and then reminds them that while the day of Christ is at hand, it would come only after there had been a falling away; that the man of sin, the son of perdition, might be revealed. This man of sin, this son of perdition, opposeth all that is good and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God (verse 4), showing himself as or pretending that he is God.

He tells them further that the mystery of iniquity is already at work, and that the Lord will let these things go on until they shall work out their own destruction. This is often God's method; he allows the ungodly to work their own destruction, and through their working the ungodly—Satan himself, the wicked one—shall be revealed, consumed and destroyed when the Lord shall come.

He here represents (verse 9) something which is not Satan, but whose coming is after the working of Satan, which is Anti-Christ; the power of Satan under the pretense of true religion, which manifests itself so strongly in our day, that we can readily understand the words of Jesus when he says (Matt. 7:21-23): "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Through the influence of men who wish to shine in the religious world and enjoy the honors of Christianity and be esteemed

as pious people, while they have not the love of God in their hearts, and care very little for the salvation of their fellowmen, and who by their intrigue and deceiving lips, have performed many apparently good works, have placed themselves in high positions—through men of this kind many are deceived; and to these themselves, because they have performed their work with power and signs and lying wonders and with all deception of unrighteousness, and have not received the love of the truth that they may be saved, God will send "strong delusions that they should believe a lie."

When people steel their hearts against the truth and are unwilling to accept and obey it, the Lord will sometimes leave them to their own ways, to their own erroneous opinions and give them over to hardness of heart and their own destruction, as he (the Lord) said to the ante-diluvian world, "My spirit shall not always strive with man, etc. Men become so accustomed to their way that they will harden their hearts and grieve the Holy Spirit until he will depart to return to them no more. A bishop in the state of Ohio once wrote in a letter to the writer of this article, as a reproof to him, because the writer had tried to set him right from a delusion under which he was laboring, "Ephraim is joined to his idols; let him alone" (Hos. 4:17). The complaint did not set very well, because the writer knew that some of the very men of whom the apostle here speaks, had made the brother believe something that was not true and neither the men who made him believe it, nor he himself ever took the trouble to inquire into the truth of the matter, and so far as the writer knows, these people still believe that he is a veritable "Ephraim," worshipping idols of his own creation, and so long as they do not seek to learn the real truth and refuse to be instructed and set right, God will let them have, hold and abide in this unrighteous and deceptive delusion and they will continue to believe the lies that prejudiced people, of whom we should expect better things, took pains to circulate and make innocent, honest and sincere hearts believe.

Years ago I became intimately acquainted with a man who was one of the best friends I ever had and who in an indirect way did much for the cause of Christianity. He was intelligent and bright and a man of influence, strictly honest, maintained the best of morals and was true to his convictions of right in every way—I believe he would have died for his faith rather than yield one iota; but he had been taught, and what he had been taught he believed, and I often wondered that his devotion to right and truth as he understood them and his wide range of knowledge, and his general intelligence could hold him under the shackles of a faith so far away from the gospel of our Lord. Surely he had been taught by such as the apostle speaks of in our text, such as "received not the love of the truth that they might be saved," and because they did not receive it, "God did send them strong delusions that they should believe a lie." There are indeed many of this class in the world to-day and have been since the days of the apostles (verse 7).

This is indeed an awful condition and will bring an awful reward (see verse 12). To be nurtured and indoctrinated in corrupted views, holding to them without yielding when we are told and have the opportunity of learning the real truth and refusing to listen to it even, much less to accept it, and then to go on in this way until the Spirit forsakes us and God will leave us to our own destruction, is indeed awful.

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For this reason the apostle so earnestly entreats and beseeches these Thessalonian brethren to take heed that they be not deceived, and there never was a time in the history of our church, in which our Mennonite people who have a desire to be found faithful in the day of the Master's coming, need to watch and pray so much and so earnestly that they may not be deceived in what they believe and accept, as they do just now at this very present time, while our church is in this evolutionary state, and some of the guy-ropes have been cut and some ones have not yet been fastened on. The apostle warns us in many of his teachings, and especially in Acts 20:29, he says, "For this I know that after my departing shall grievous wolves enter in among you, not sparing the flock."

For the Herald of Truth.
ARE WE DOING FOR CHRIST WHAT WE CAN?

By D. S. Wenger.

"She hath done what she could; let her alone" (Mark 14:6-8).

Christ said, "Whosoever ye have done to one of the least of these my brethren, ye have done it unto me." Do we assist in spreading the gospel? Do we assist in caring for the poor, the sick, the lame and the blind? Are we helping to sustain the various charitable institutions of our church?

I am glad to know that there are already among our people several homes for the poor and helpless ones who need homes of that kind, and that they are, at least reasonably supported, and I hope there may be others established and receive the needful support. There are means sufficient among our people if they can only be brought to see the needs of such institutions and I hope this kind of work will meet with a hearty approval by all our congregations.

Do we seek to aid in the work of bringing souls to Christ? It is a matter of great encouragement to see the work that is being done, and the number of souls that during the past winter have confessed the Lord. We hope many more may be brought to see their lost condition and accept the dear Savior while he may be found.

We read in Mark 2:4, that when the people carried a poor sufferer, sick of palsy, to Christ and could not get near because of the crowd of people, they uncovered the roof of the house and let him down before Jesus, regardless of consequences. Behold what faith! What love! Did Jesus rebuke them? No. He is the same yesterday, to-day, and forever. The earnest, effectual prayer of the righteous availeth much, but not everything. We must also do our part. The question now is, Are we doing what we can to build up the kingdom of Christ, the church and Sunday school? Or are we cold and indifferent, spending our Sabbaths and leisure time in idleness? Worldly pleasures and amusements are so numerous that many of our young people are led astray through them. Are we doing what we can to care for them at home, in order that we may keep them away from the places where they get into these evil ways? Are we doing what we can to keep them from spending their evenings in idleness and worldly pleasures, following after the vain fashions of the world? Let this same mind be in you which was also in Christ Jesus, who was ever ready to do good no matter where or when, whether in the synagogue or in private houses, by the wayside, by day or by night. Jesus gave no specified time or place,

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and the apostle says (2 Thess. 2:17), "The Lord Jesus Christ, with God *** comfort your hearts and stablish you in every word and work."

For the Herald of Truth.
BEING AN EXAMPLE.

By Adeline Yoder.

Paul tells us that all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. The few direct statements we find in the Word in regard to being examples need to be carefully studied.

Being an example, it seems to me, is a negative instead of a positive virtue. If I earnestly press toward the mark for the "prize of the high calling of God in Christ Jesus," I will be so busy doing the Father's work that I will have no time, as well as no need, trying to be an example. No need, because the conditions are being met and fulfilled every day and hour, met and fulfilled at every opportunity. These circumstances and conditions arising in our everyday life, must be met with a different purpose in view than for merely being examples. Don't you think so? Imagine the prophets of old carrying on their great work in order to be examples! Imagine Peter on the great day of Pentecost preaching that powerful sermon for an example! Imagine Paul delivering his notable address, in behalf of Christ, to the people of Athens, merely for the sake of being an example! Imagine the buffetings, the trials and persecutions that devoted followers of Christ in all ages have undergone, to have been suffered for the example that lay therein! How lame would be such argument, such result!

Rather let us believe that Paul was incited by his indefatigable faith, his hope, his love for the Master, so that nothing less than whole-hearted service for Him could satisfy.

Let this be our desire and mode of life, and no thought of example need worry us. God can do great things with our lives, if we but give them to him in sincerity, and we need to take loyal hold of every arising opportunity, meet it nobly, charitably, and then will our example be but one of the many blessings resulting from a life hid in Christ with God.

Elkhart, Ind.

For the Herald of Truth.
PIPE ORGAN AND SONG.

By John Horsch.

At the recent Reformation anniversary the numerous old Lutheran congregations (Missouri Synod) of this city held a union meeting. Several thousand people assembled in one of the largest halls in the city in which "the unholy father" in Rome and the wicked sects were duly remembered. The old songs of Luther were sung: "In deep distress I cry to thee;" "Preserve us, Lord, in thy blest word," and especially "A mighty fortress is our God." I acknowledge that it was because of this hymn that I attended this meeting, for such a glorious spiritual battle hymn, sung by a congregation of several thousand, is a pleasure that cannot be enjoyed every day—if the singers really open their mouths and sing from the heart as if they meant it. But on this occa-

sion a disappointment was in store for me. I do not wish to criticize these good people, but it did seem to me that it would have been perfectly in order if the chairman of the meeting had called out: "People, why don't you sing?" The singing was subdued and spiritless, without life or vigor, just as people sing when a large organ leads them. Ah, yes, the organ was missing here. These people are accustomed to singing to the accompaniment of a pipe organ. Had that been present, there would have been at least a respectable amount of roar and noise.

The strange question has been repeatedly asked, whether instrumental music is of the devil. I have met many people who were not exactly prejudiced in favor of music, but I do not know that I have ever met a person who made such a claim. But on the question, whether instrumental music is proper in religious meetings, opinions differ.

Those who have the opportunity to visit different churches can readily notice that the best singing is to be heard where there is no instrumental accompaniment. * * * I have never elsewhere heard such hearty singing as at the so-called Sunday school conferences of the Mennonite church, and I am firmly convinced that the young people would not sing with such spirit if they were accustomed to being accompanied by a pipe organ. Such an organ is a monster, whose roar drowns everything else and robs any ordinary Christian of all desire to sing heartily. It is the best means of ruining beautiful congregational singing. However, where people have grown so formal and worldly and modern that they will not open their mouths and raise their voices to praise God, an organ is intended as a substitute. Happy is that congregation where the organ has not become a necessary evil.

Cleveland, Ohio.

[NOTE.—The foregoing article was written for the Rundschau und Herold der Wahrheit.—Ed.]

For the Herald of Truth.
THE RIGHT OR THE WRONG WAY.

In this world we cannot serve two masters, and it is just as impossible to travel on two roads at the same time. I want to say to those who are just learning to know right from wrong, be careful which road you choose; be very careful how you spend your time. Do not waste your short life with ungodly companions; in following idle, vain and sinful amusements; in vain and idle conversations. Life is too short to fritter away our best days and years in things that will bring us only sorrow, distress and pain. But use your time, talents and means to the glory of God and the welfare of the human race. Ah, if I had my days and years back again and knew what I know now, how different would my life have been! My eyes were just opened that I could see my wasted life. I used to think when old people told me this, there would be time enough later on for me to do what God wanted me to do, but I see it now, and I want to tell the young readers of the Herald that they have no time to waste. Though you are young, remember that God calls the young to eternity as well as the old. Therefore we should all be ready. I am sure if you start in the good life and remain faithful unto the end you will not be sorry for it. May these few admonitions be a help to some one struggling along the pathway of life. I wish you the rich blessings of God.

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Thursday, March 8, 1906.

John F. Funch and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Garden City, Mo., Feb. 22, 1906.—Greetings to all. By request I write a few lines from this place. I arrived home last Saturday, feeling thankful to God for his protection, and for the blessings received. Pre. Daniel Kropf and wife from Oregon have been visiting here for some time. Bro. Kropf preached at Sycamore last Sunday to a very appreciative congregation. They also visited in Hickory Co., Mo., and Harper Co., Kansas. They left for home Monday. Bro. Christian Kropf's child died, aged two years and seven months, and was buried last Sunday. There are quite a few sick people in our community; my aunt, Fanny Yoder, Sister Phoebe Good and Bro. Jos. Swick being low at this writing. The last named was baptized only a few weeks ago.

I feel grateful to the brotherhood in Iowa and Pennsylvania for the kindness and love shown me while I was with you. May God richly reward you. Remember me in prayer.

LEVI J. MILLER.

Elmira, Oregon, Feb. 25, 1906. — Dear Herald Readers:—To-day I heard, for the first time in my life, a sermon preached by a Chinaman. The meeting-house here was thronged to its utmost capacity, and the people listened with the best attention. He stated that he had been in America two years studying the English language. We could understand him by giving close attention. He remarked that he felt a great responsibility resting upon him in regard to the necessity of giving the gospel to his native land. He said China contained 500,000 square miles and the inhabitants numbered 400,000,000 souls. Twenty-five years ago the Chinese government would not allow any one who believed in Christ to hold an office; now they try to get true believers into office. He said also that China was far behind America in giving governmental protection to her people. The great hindrance was the lack of railroads and telegraph and telephone communication. He left an impression on my mind which I desire to present in this communication. Missionaries who go to China and preach other than the name of Christ cause confusion. A missionary to be successful, he said, should preach Jesus Christ and him crucified. What a grand and mighty power

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the church would be if the man-made names of denominationalism could be put away! I truly believe that if Menno Simon could come and preach only one sermon for us, we would get rebuked as sharply as did the rulers of the Jews in Peter's sermon (Acts 4). Please turn to it and read it. COR.

Remarks.—The missionary who goes to foreign lands to preach denominationalism to the heathen, has mistaken his calling. The man who puts on his clerical coat and stands in an American or European pulpit to hold up denominationalism above Christ does not comprehend the true design of the gospel, nor the great salvation which Jesus came to reveal. Christ and him crucified is the great theme of the gospel minister, first, last and all the time, and the denominational name must always be hid behind the great truths of the gospel, and we think this fact is very well understood by missionaries in general.

* * *

Sterling, Ill., Feb. 25, 1906.—Dear Editors and Readers of the Herald, Greeting.—Bro. Aaron C. Good was to-day ordained to the office of the ministry. The brother is yet of tender years for the all-important office, but we hope the Lord may richly bless him and give him an abundant measure of divine grace that he may be able to show himself a workman approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Let no man despise his youth. The brethren, Bish. John T. Nic and Bish. J. S. Shoemaker conducted the services. May the Lord abundantly bless and prosper the entire congregation. COR.

* * *

Fort Wayne, Ind., Feb. 26, 1906.—Readers of the Herald of Truth:—Greeting in the Master's name. To-day we organized our Sunday school in the new building, with an attendance of 68 pupils. It was a great inspiration to the workers, as before our building was completed it was impossible for us to have a Sunday school, as our meetings were held in private homes, and we could not get in touch with the children.

Bro. S. E. Allgayer is with us at the present time, holding meetings. There is a good interest manifested, and many souls are counting the cost, but have not yet become willing to pay the price of a full surrender. We ask the prayers of all of God's people that this work may continue to prosper and that more Spirit-filled workers may be placed here, and that the work may be performed to the glory of God and the salvation of many souls. COR.

* * *

Old People's Home, Rittman, Ohio, Mar. 1, 1906.—Dear Readers:—Greeting in Him whose name is above every other name. I have been requested to write a few lines concerning the work at this place. Truly, the work here is quite unlike that of the different mission stations, where one has the privilege of meeting many children, from little tots up, whose bright, happy faces go a great way toward making the work pleasant. At this writing there are twenty-two inmates in the Home, representing the following states: Pennsylvania, Ohio, Indiana, Illinois and Kansas; and while the cares of life have come on all of these to a greater or lesser extent, at one time they, too, were little children going about in their different homes, making glad hearts with their merry prattle. I dare say the work of caring for these dear souls is of no less importance in the sight of God, than that of looking after the younger folk. God will surely bless work of this kind. "For God is not unrighteous to forget your work and labor of love,

which ye have shewed in his name, in that ye have ministered to the saints and do minister" (Heb. 6:10).

There are those who would think it too great a strain or burden to take up a work of this kind among old people, because of their disposition, etc. But if we younger soldiers of the cross will make it a point to visit institutions of this kind and give them a hearty hand-shake and a "God bless you," it will help very much toward making their lives more cheerful and happy. I want to say, even though there may be trials connected with work of this kind, there is plenty of sunshine in the Home, both among the workers and inmates.

The other evening I stepped softly up to a window, and in the reading room was one of the aged brethren singing a German hymn by himself. It was quite inspiring to note the expression of contentedness, also earnestness in singing. The same man sings almost every morning, causing a cheerful atmosphere about the place.

The workers here at present are: Sisters Katie Newcomer, Anna Hughes and Rosa Balsers. They take a great deal of interest in the work and their help is greatly appreciated. Sister Hughes is at present ill, unable to do any work, but we hope she will be able to be about in a few days. This leaves them short in help.

Morning worship is conducted every day in the Home. Another interesting and pleasant feature of the Home is its location, it being surrounded by the following churches: Crown Hill, Oak Grove, Pleasant Hill, Salem, Bethel, Gilford and Martin's church. Preaching services are conducted every Sunday by ministers from the above and other congregations, each taking his turn. This also makes it very pleasant and helpful for the workers, as they have the privilege of attending any or all of the above churches from time to time.

A hearty invitation to visit the Home is extended to all who pass this way. Can any good be done in work of this kind? Come and see" (John 1:46). Yours in the Master's service, B. L. NEFF.

* * *

Scottsdale, Pa., Feb. 25, 1906.—Greeting. Our meetings will begin here to-night. Bro. Daniel Kauffman will preach and the meetings will continue indefinitely. Our membership is small, but we hope others may be interested and attend. May the prayers of God's people ascend to a throne of grace in behalf of these meetings, that souls may be saved and saints encouraged.

J. M. EBY.

For the Herald of Truth.

LYING LIPS.

By Esther Kauffman.

"Lying lips are an abomination to the Lord; but they that deal truly are his delight."

I believe one of the greatest evils of the day is lying. In its effect on others it is worse than swearing, for it has often set a whole family or community in an uproar, and has often made great trouble even in churches. A lie to be a lie need not always be spoken. The lie that is acted is often as mean and cruel as the spoken one. What was it in that act of Ananias and Sapphira that caused their death? Let the Word give the answer: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou

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conceived this thing in thine own heart? Thou hast not lied unto men, but unto God." For this act both were punished by instant death. They wanted to appear like the disciples, but their hearts were full of lies. "From the abundance of the heart the mouth speaketh."

Dear parents, teach your children to speak the truth, both by precept and example. The wise man Solomon said, "These six things doth the Lord hate; yea, seven are an abomination to him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

In Jer. 28 the prophet tells us about a wicked king who made the people believe lies, and because of his sin was brought to death.

The apostle Paul has given us plain and definite teaching in regard to our speech: "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). "Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4:25). "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19:5). "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). O Father, help us that we may pray with David, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue."

East Lynne, Mo.

For the Herald of Truth.

THE RICH LIVING FOR SELF.

1 John 3:17, 18.

By Wilson W. Culp.

It is very often the case that the rich live for self, no matter how many or who is in need around them. I once heard of a rich man who was so rich and selfish that he would roll up a dollar bill to light a cigar with, while poor and raggedly clothed people were standing around him begging for a little money, even if it were just for a few pennies, but he only laughed at them and gave them nothing. But, listen! Do you think he went on and on in this career? Ah, no. He himself came to poverty. This shows that if God prospers us and we do not rightly use the means God has lent unto us, they may be again taken from us. If this rich man had saved those one-dollar bills which he spent so foolishly and used them to the honor and glory of God, God would have undoubtedly prospered him and he could have done a good work with his money instead of being brought down to poverty. We learn from this man that they that exalt themselves shall be abased.

The apostle John, speaking in regard to the rich, says, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word; neither in tongue, but in deed and in truth" (1 John 3:17, 18).

There are people who say they have compassion on the poor and lowly, etc., who could with their means help the poor out of their trouble if they would, but their charity goes no farther than their words. The apostle says, "Not in word or in tongue, but in deed and in truth."

If we pity the poor and give them something to help them along the rugged road, it is charity; but when we say we pity some

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one and do not help him, it is false charity.

I remember of once seeing a picture of a rich man going along the road loaded down with gold, silver, stocks, bonds, mortgages, deeds, titles, etc., so that it made him sweat and puff under the heavy load, while a poor, ragged mother with two children, standing close by, asked him for something, but he was so selfish that he would rather bear the burden than to relieve himself of some of it and make the poor ones happy. According to Matt. 19:24; Hab. 2:9; Job 20:19, 20; Prov. 22:16, and 1 Cor. 6:10, it is surely very hard for such people to enter the kingdom of God.

If all the money that some people use for their own self-will were given to the chaste, afflicted and needy poor or used to spread the cause of Christ, what a great good could be accomplished, and in this way I am sure there would be less selfishness, and more unfortunate people would be made happy.

Again, there are some rich people who whenever they do give anything they give much, just to let people know how much they give, so people may look up to them and honor them for so doing. But this is selfishness again. The honor we get should come from God who gives honor to whom honor belongs. Heavenly honor is far better and more lasting than this frail earthly honor. Christ thought more of the widow's mite than of the rich man's offering, because she was sincere and gave all she had, and her offering was more acceptable in the sight of God than the other. When we give alms let us not do it for the sake of honor, but give them for the purpose of accomplishing good in the work of the Master, so that souls may be gathered into the fold of Christ.

Elkhart, Ind.

For the Herald of Truth.

THE BENEDICTION.

By John M. Shenk.

"The grace of our Lord Jesus Christ" (2 Cor. 13:14).

That dear word, "grace," conveys to our minds the idea of favor, beauty, blessing, power, gladness, glory, etc.

When we are in a position in which God can bestow upon us the grace of our Lord Jesus Christ, it means a showering down upon us of those gifts and blessings, which make our lives beautiful, graceful, loving, patient, forgiving, kind, tender-hearted, self-sacrificing, meek and cheerful.

We are saved by grace. We are justified by grace. We have hope through grace. It is when we have grace in our hearts that we can sing acceptably unto the Lord, and when our speech is with grace, it ministers grace to the hearer.

"Oh, 'tis grace," 'tis wonderful grace that full salvation brings.
"Oh, 'tis grace," 'tis wonderful grace my ransomed spirit sings."

This wonderful grace is bestowed upon us through the

"Love of God."

Love is not only an attribute of God, but is the embodiment of all the attributes of God: for God is love, and the love of God is too wonderful, inconceivable, indescribable—so high, so deep, so broad that it passes all understanding.

The greatest and most precious text in the Bible is perhaps John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Yes, "God commendeth his love toward us, in

that while we were yet sinners, Christ died for us" (Rom. 5:8).

What, then, must be the extent and degree of his love towards his children, who have been reconciled to him through the blood of the cross, washed, justified and sanctified? To such he has given many exceeding great and precious promises, the greatest of which is

The Communion of the Holy Ghost.

We are not only divinely related to God, but through the blessed work of the Holy Spirit in and for us we are made to enjoy the society, love, affections and sympathy of God's people to such a degree that we feel glad when the time comes for us to assemble ourselves together to worship him. And the love he kindles within us makes service and suffering sweet, as we realize daily the soul-cheering, comforting, inspiring fellowship and communion of the Father, Son and Holy Ghost.

Elida, Ohio.

PREVAILING PRAYER.

By the late D. L. Moody.

A boy went from the southern part of Indiana to Chicago. He was a moral young man; and a great many parents are satisfied if their children are moral; but I tell you the temptations of city life are too much for any man who has not Christ as a keeper. He will be swept away in the time of temptation. This young man had not been in Chicago many months when a neighbor came up to Chicago on business, and he found that young man reeling through the streets, drunk. When he went back he thought he ought to tell that father, but he knew it would abound break his heart, and then felt as though he could not do it. He kept it locked up in his heart for some time, but one day he thought if that boy were his, and were becoming a drunkard, he would want to know it. And so he took that father off to one side one day, and told him what he had seen in Chicago. It was a terrible blow for the father. He went home that night, and after the children had been put to bed, and the wife was sitting by the table at work, he said to her, "Wife, I have had some very bad news from Chicago to-day." The wife dropped her work and said, "Pray, tell me what it can be?" "Our boy was seen on the streets of Chicago by Neighbor So and So, drunk."

They did not sleep that night. They spent that night taking their burden away to Jesus Christ. They took that wandering boy in the arms of their faith to the Son of God, pleading that their boy might be saved, and that he might not go down to a drunkard's grave. About daybreak the mother said, "I don't know where, I don't know when. I don't know how my boy is to be saved; but God has given me faith to believe that my boy is to become a Christian."

The father rested there. She carried the burden to the Son of God; and at the end of the week that boy came home, and the first thing he said as he crossed the threshold was, "Mother, I have come home to ask you to pray for me," and it was found that the very night the father and mother were praying God to touch the heart of their boy, he had become converted.

It is wonderful what miracles God works in wills that are utterly surrendered to him. He turns hard things into easy, and bitter things into sweet. It is not that he puts easy things in the place of the hard, but actually changes the hard thing into an easy one.—[Selected.]

HERALD OF TRUTH.

For the Herald of Truth.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. J. A. Liechty, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

CHICAGO MISSION NOTES.

It has been some time since the friends heard from this place. A few notes might be of interest again.

The Lord is blessing the work, whereof we are thankful to him. The work is going on nicely. A good interest is manifested. Recently seven precious souls have expressed a desire to live a Christian life. Among them are several men and their companions, and the rest are Sunday school pupils. Pray for them that they may be willing to stand firm for their Savior. There are several who want to be received into church membership. We trust all who made a confession may become willing to take that step. The work seems hard, at times; but Jesus is ever the same and always a present help in time of need.

Only a few weeks ago we found our way into a home where they never go to church or Sunday school. They are entirely ignorant of God and his word, and know nothing of the plan of salvation. Oh, the many lives that are in darkness! We realize more and more the need of consecrated workers. It brings joy when we see how the power of God can change the life of sin into a pure, true, holy life.

Some time ago I was asked the question by a Christian worker, "Do you think it pays to keep up the mission?" Well, I certainly do, for I believe every promise in God's word. We find that his word is sharper than any two-edged sword, and that it shall not return unto him void.

Bro. Leaman has returned from his trip to the East, where he spent a few weeks with his parents, and is again busy at his post. We hope to have Sister Leaman with us again in the near future.

Bro. A. C. Good, who spent the past three months working here, has returned to his home at Sterling, Ill., to take up the work of the ministry at that place. However much he was needed here, we realize that he has an important calling and a great door is open unto him.

Sister Kate Mossler is helping in the work again.

We want to thank the many friends for remembering this place with clothing, provisions, financial help and words of encouragement. If you want to pray in faith, you can and will do a great work.

One little Sunday school girl, ten years old, became much interested in the conversion of her father, so that she pleads with him by quoting scripture, and prays for him daily. She tells him she does not want him to go to a drunkard's grave.

It pays to serve Jesus.

Yours for the Master,

MELODIA EBERSOLE.

145 W. 18th Street.

March 8,

CONCERNING BAPTISM.

By Minerva Showalter.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Paul rebaptized twelve men because they had not been baptized in the name of the Holy Ghost. In the Martyrs' Mirror, in the account of the holy baptism of the first century, in the year A. D. 95, we read, "It is here recorded that Clemens, the fourth bishop of the church of Rome, ordained that the heretics' baptism was neither to be supported nor accepted; therefore he who had received baptism in conformity to the truth of the church shall not be rebaptized; but he who was baptized by an unclear or ungodly person or by a heretic, and will not be rebaptized, shall be put away as one who despises the cross and death of Christ and does not distinguish between false teachers or preachers, and the true ones."

Also, in the fourth century, in the year 317, "Donatus taught that preaching and the administration of the sacraments by an ungodly minister, were of no avail. And on this account, they rebaptized all those who joined their religion."

In the year 333, at the first grand council at Nice, the 21st Canon, "in decreeing that the Paulianists and the Photinians shall be rebaptized, establishes the fact that in accordance with the scriptures, every baptism is not the true and genuine baptism; and, consequently, that there is but one baptism which can in truth be called genuine; namely, that baptism which is administered by the true church, and received in true faith."

In the year 413, "As there was a rapid increase of those Christians who highly esteemed the baptism on faith and consequently rebaptized such applicants as had received the ordinance from unbelievers or in their infancy, the Emperor Theodosius issued an edict against the Anabaptists, commanding them to be put to death."

There are other instances throughout the book, but I think this will suffice to show what the early martyrs taught in regard to this matter.

Memo Simon, in one of his articles on baptism, page 40, first part, says, "Cyprian, the Martyr, with his entire council in Africa, resolved that those who were baptized of heretics should be rebaptized with the Christian baptism, and this for the reason that they maintained that the baptism of heretics could not be the baptism of Christ."

Our writer in the Herald, some time ago, claimed that all who are baptized in the name of the Father, Son and Holy Ghost have been rightly baptized. Now Paul says, "There is one body and one Spirit, even as ye are called in one hope of your calling."

All one Lord, one faith, and one baptism." And the organizations of to-day are not one, even if they do use the name of the Trinity in their baptisms, and God is not the author of such confusions. We believe that God has always had his one true church, as Ignatius wrote, between the years 71 and 111, to the church at Philadelphia, "Seeing then that there is one ungenerated God and Father, and one only begotten Son, Word and Man, and one Comforter, the Spirit of truth, and one faith, one baptism and one church which the apostles established in the blood of Christ with much labor, from one end of the earth to another; therefore, you, as a peculiar people of God and a holy gen-

eration, have to do all things with all simplicity of heart in Christ." This church is still to be found and known by its holy doctrine and faith, as it accords in all things with the Word, by its separation from the world, in all manner of walk and conversation, by the love, peace and unity of its members, and its non-conformity to the world.

Some time ago a Mennonite minister, in speaking of another denomination, said, "that the first baptism was administered by unholy hands," and how can it be sanctioned, surely it is unholy still.

Many other sects that had their origin in the Catholic church, directly or indirectly, are also baptizing with unholy hands. Therefore whoever receives their baptism, bids them God-speed, and thereby becomes the partaker with them of their evil deeds. See 2 John 10. Immersion in baptism is unscriptural; then where is the ground of proof against such if their baptism is admitted?

If any one from these denominations who has been baptized without a change of heart and regeneration, living in all manner of sin and worldliness, which these churches tolerate, afterwards comes for admission to the Mennonite church and is satisfied with his baptism and is received with it—has such an one been truly baptized into the death and resurrection of Christ and into the Holy Spirit? Surely, every candid reader must see that such things are not true to the gospel.

Some claim that the 6th chapter of Hebrews is proof against rebaptism; but this is spoken to those who have been enlightened and purged from their old sins, and have tasted of the heavenly gift, and been made the partakers of the Holy Ghost, and have been received into the true church by baptism, that they should not fall away. For how can they lay again the foundation of repentance if they have never repented?

Harrisonburg, Va.

For the Herald of Truth.

CHARACTER—ITS BEGINNING AND GROWTH.

By Della Berkey.

Our character is the reality of ourselves. Our reputation is what others say of us. If we take care of our character, our reputation will generally take care of itself.

There is nothing truly great in man but character. How wonderful then it is to lay the foundation on which this structure is to be built, deep and strong! Our minds are given us, but our characters we build. Our mental powers must be cultivated. It is therefore very important that the young minds should be trained aright and that the influence we give out is good.

The parent has an important part in the laying of the foundation. It has been said this foundation is laid even years before the child is born. The parent or teacher should act as a conscience to the child, calling it to be true to its higher instincts and convictions that lead to the true pleasures with which duty rewards even the young.

The training of the child should aim especially at teaching him to refuse the evil and choose the good when there is no parent near to help. Let the authority of the parent and that of conscience be linked together that even in the parent's absence the weight of his influence may be felt. God's highest gift to man was that he (man) might choose the will of his Maker. It is the highest work of the teacher of the child to

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be God's minister in leading him to his service.

If the foundation of character is laid in youth it is very needful that the training be of the best. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). Would you have the child develop a good, strong, pure character, he must be kept busy thinking and doing such things as will help him to have such character.

"Train" is a word of deep importance for every teacher and parent to understand. It is not telling, not teaching, not commanding, but something higher than all these. It is not only telling a child what to do, but showing him how to do it and seeing that it is done, taking care that the advice given is put into practice and adopted. The youth should be taught early that he must rely on himself. Some one has said that "the greatest curse that can befall a young man is to lean on others for support while his character is forming." God never intended that strong, independent beings should be reared by clinging to others for support. The oak that stands alone to contend with the tempest's blast, only takes deeper root and stands the firmer for ensuing conflicts, while the tree that has been injured by the woodman's ax sways and bends and per chance is uprooted. So with men. Those who are trained to self-reliance are ready to go out and contend with the sternest conflicts of life, while those who have always leaned on others for support are never prepared to breast the storms of adversity that arise.

Truthfulness, goodness and integrity, if united with strength of purpose, carry with them a power which is irresistible. It is higher and better than all temporal returns. We should live for purity of speech and thought and for an incorruptible character. Have the courage to begin the great race and the energy to pursue the glorious prize. Foresee your danger, arm yourself against it and trust in God, and you will have nothing to fear. A good character is a precious thing, above rubies, gold, crowns or kingdoms, and the work of making it, is the noblest thing on earth.

For the Herald of Truth.

WHAT THE LORD DOES.

By S. E. Roth.

"For thou wilt save the afflicted people: but wilt bring down high looks" (Psa. 18:27; 2 Sam. 22:28).

David here presents two grand truths. First, that God saves, or will help the afflicted, and, Secondly, that he brings down high looks, or the haughty.

Now, if we should say no more on this subject or on this passage, but remembered these two facts or declarations of truth, we could not help being benefited by them.

Let us, however, consider briefly the why, when and how of these truths as well as we can. In the first place let us remember that God's ways are not our ways, and that whether we believe it or not, God's ways are always the best.

David at the time of writing this psalm had experienced a great deal in this line, but had been afflicted and saved or restored from these afflictions. His adversaries, the haughty Saul, Absalom and others, were dead, or at least subdued, and this was the cause of David speaking as above quoted, "For thou wilt save the afflicted people; but wilt bring down high looks."

We, like David, are anointed "Kings and priests to God," as the apostle declares, and many, too, like him, have been driven from

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their God-given rights and privileges. But the most of us have not been and are not so patient toward our persecutors as he was. When some haughty Saul, or some usurping Absalom falls into our hands, we do not always command or request that they be gently dealt with, and even if it falls to our lot to deal with them ourselves we are not always in the mood to deal kindly and brotherly with them. Very often there is still a spirit of revenge or envy lurking in our hearts and cropping out in one form or another, so that we cannot in the spirit of meekness, as the apostle admonishes us (Gal. 6:1, 2) seek to restore our brother and wait patiently till God will bring down the haughty and save the afflicted.

Let us therefore learn from David, patience and humility, and last, but not least, a faith and confidence in God that will bear us through and never forsake us under all the changing circumstances of life.

SECRET ORDERS.

There is a mania for secret organizations. All classes of men enter them, and women are found in some; all objects are sought by meetings under cover. The aim may be good, the object one that commends itself to the better judgment of the open, on the broad principles of right and candor, signs, passwords, mystic symbols, and even oaths, are made to hedge men about. To make the organization more imposing, and to give it greater power over its members something of a religious character is often introduced, and within the hallowed door, "chaplains" minister, and religious forms seem to give sanctity to the proceedings.

We hold that such organizations spring from a wrong source, are degrading to mankind, injurious to society, and a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers of the world's redemption, have no right place in them. The Church of Christ is on a higher plane, and should lift men up to the level of the life of Jesus.

There is a surrender of independence in which his personality is largely submerged, in which, for example, he is bound both as to his working and wages by the order of one or a few. Association is legitimate and useful, results not otherwise attainable may be accomplished by union with others, and in such union there is of necessity some surrender of personal freedom, but it does not require secrecy, or membership in an order that commands the individual. When a man goes into an organization, in which he must give up his independence, and it may be his conscience too, to a door-keeper, he reduces himself to a low plane.

Such organizations are against public policy. They are a combination of the few against the many. They are working for certain ends, but their methods and doings are not known. If the ends themselves be good, the secrecy is not in the least degree necessary to these ends, and introduces an element that may work great injury. The members of a secret organization may plot against institutions and form conspiracies against the state, but they are under cover. They may paralyze industries, but they cannot be arraigned. They may commit crimes, but the perpetrators are surrounded by a strong body-guard bound to secrecy.

Aside from this, secret orders are against the public good in that they separate those who should be most closely united, raising impassable barriers where there should be only bonds of love and confidence of each

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other by pledges of secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The church is shut out from inquiry when they meet in the oath-guarded room.

Can we imagine the Lord Jesus entering a secret order, however seemingly good the avowed object? He spoke openly. We are called to be his disciples and followers, his witnesses to the ends of the earth. Do we ever think of these seeking to initiate converts into secret associations? Why not?

Associations are desirable, but secret orders are a class by themselves. They do not partake of the nature of the kingdom, they do not promote its coming. But in that kingdom the ideal age will be found; in that day earth will be nearest heaven. Whatever tends to separate men, to group them in walled circles is a hindrance to its coming, and should be avoided by the disciples of him who taught us to say, "Our Father who art in heaven, thy kingdom come."

WHAT FAITH IS AND DOES.

Sel. by Anna Litwiller.

Faith defined. Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen."

Fruits of Faith. Heb. 11:3-40.

1. Faith grasps the gospel promises of salvation in and through Jesus Christ (1 John 2:25).

2. Faith views God in Christ at the helm in the greatest storm (Heb. 11:28).

3. Faith casts the soul anchor on the Rock of Ages (Heb. 6:19-20).

4. Faith brings new strength and auxiliary supplies of grace from heaven (Deut. 32:25).

5. Faith keeps the soul from sinking under heavy trials.

6. Faith supports the soul by the pleasure it gives of the prospect of a happy release from all troubles (Heb. 6:26).

7. Faith gives support by the encouraging representation it makes of Christ (Heb. 12:2).

8. Faith represents Christ as putting his almighty arm under the believer's head (Song of Solomon 2:6).

9. Faith represents Christ as pleading the afflicted believer's cause with God (Heb. 7:25).

10. Faith represents Christ as standing by the furnace as a refiner where his gold is melting (Mal. 3:3).

11. Faith represents Christ standing with his people under the cross, whispering peace into their ears and saying, "Well done, good and faithful servant" (Acts 7:55).

12. Faith secures eternal life by taking hold of Christ (John 3:15).

13. Faith enables the possessor to overcome difficulties by holding up the reward of victory (Heb. 6:25, 26).

14. Faith encourages the dying believer by giving him the assurance of the crown of righteousness awaiting him (2 Tim. 4:7, 8).

MARRIAGES.

Troyer-Nelson.—On the 17th of Feb. 1906, at the home of the officiating minister, in Lagrange Co., Ind., Adam Troyer and Fannie Nelson, both members of the Shore congregation, May the Lord bless this new relation with prosperity and happiness. Y. C. MILLER.

Hartzler-Heatwole.—On the 27th of Feb. 1906, at the residence of Pre. Charles Yoder, near Windom, McPherson Co., Kansas, by John E. Hartzler, J. G. Hartzler of East Lynde, Mo., to Sister Martha Heatwole. We wish them the blessings of the Lord through life. J. E. H.

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defying power, and he has wrought his most terrible havoc in Christendom by means of delusions. It is time for every man to examine himself, mercilessly if need be, and ascertain whether his religion is the real faith or a real fake; whether his advancement has so purged his life that the fruits of the Spirit are becoming more and more abundant, or whether in his particular line of development these fruits are more and more scarce.

EVANGELISTIC EFFORT.

Bro. S. G. Shetler of Davidsville, Pa., is expected at Harrisonburg, Va., March 10th, to hold meetings in the Valley.

From Elizabethtown, where he closed the continued meetings on the 28th of February, Bro. Noah H. Mack went to York county to labor in the same capacity.

Pre. D. H. Bender is at present in Freeport, Ill., where he is conducting a series of meetings. We hope the effort may do much towards building up the kingdom and strengthening the bulwarks of the church.

Bro. J. E. Hartzler of East Lynne, Mo., closed meetings at Canton, Kansas, March 4th. Fourteen became willing to turn their faces Zionward. From Canton, Bro. Hartzler went to Nebraska to continue his evangelistic labors there.

A series of meetings was recently held at Hanover, York Co., Pa., by Bro. John Blosser of Hancock Co., Ohio. Twenty-five precious souls made the good confession during these meetings. May God bless and keep them in the narrow way.

Pre. E. M. Detweiler of Mahoning Co., Ohio, conducted a series of meetings in the New Stark M. H. in Hancock county, during the latter part of February. We hope his efforts may be blessed and that many may be awakened to the better life.

Pre. Amos Mumaw of Wayne Co., Ohio, was recently engaged in holding meetings in the Union Hill meeting-house in Holmes county. His meetings closed on Sunday evening, March 4th, and Bro. Mumaw returned home on account of sickness in his family.

The meetings at Scottdale, Pa., conducted by Bro. Daniel Kauffman, had up to the 5th inst. resulted in no confessions, but the members were much edified. Beginning on the 5th Bro. Kauffman used Bible Conference outlines, for the purpose of teaching the doctrinal principles. The meetings are to be continued indefinitely.

At the Springs Mennonite M. H. an impressive and interesting service was held on the 4th of March, when as a result of the meetings held by S. G. Shetler, fifty persons were baptized and received into church fellowship. May the Lord give all these souls grace to hold out faithful, and may the ministers and the older members likewise realize their responsibility to care for these lambs of the flock and be to them examples, that the whole body may make increase unto the edifying of itself in love (Eph. 4:16).

Bro. M. S. Steiner has been laboring recently for some time with the so-called Wall congregation near Mountain Lake, Minn. Good interest, good attendance and some twenty-five confessions are reported. This congregation is much interested in the foreign mission cause and, we understand, has two brethren who are ready to take up the work as soon as definite arrangements can be made and a field selected. It is very encouraging when we see churches awakening to activity in the mission cause.

PERSONAL MENTION.

Pre. D. S. Lehman of Columbiana Co., Ohio, went to Lawrence Co., Pa., to conduct a funeral service on the 4th of March, at that place.

Pre. Christian Allebach, of the Toamencin congregation in Montgomery Co., Pa., visited in Springfield Twp., Bucks Co., Pa., and preached in the Springfield Mennonite meeting-house on Sunday, March 4th.

Bro. Daniel Burkhard of Roseland, Neb., writes the sad news from Long Beach, Cal., that his son, Bro. Charles Burkhard, who, as stated in a recent issue of the Herald, had gone to Long Beach for his health, had passed away on the 1st of March. The remains were taken back to Roseland, Neb., for burial.

Pre. Jacob Horning of Bluffton, Ohio, who spent several days of last week, visiting relatives in the vicinity of Elkhart, filled the regular appointment in Elkhart on Sunday, March 4th. On the 6th he left in company with several others to see land in Colorado. He has sold his home in Bluffton, and contemplates making his future home in the West.

Pre. M. S. Steiner of Pandora, Ohio, on his return from an evangelizing trip to Minnesota, in the vicinity of Mountain Lake, stopped over for a few days at Elkhart, to attend to some business connected with the establishing of a hospital at Goshen, and also some interest connected with the missionary department of the Mennonite Board of Charitable Homes and Missions. While in Elkhart he was the guest of Pre. L. J. Lehman. He left for home on Thursday.

Bro. J. D. Brunk of Bridgewater, Va., the musical editor of our Church and Sunday School Hymnal, who spent some time in Chicago in the recent past, on his return trip to Virginia last week stopped at Elkhart and made a short call at the Publishing House. He was accompanied by his family and expects to stop over at Elida, Ohio, and several other places to visit friends before reaching Virginia. It is rumored that he will probably make his home in the West in the near future.

When you have made a mistake, own up. Be ready to ask forgiveness when you have done a wrong. Every one stumbles sometimes. However good our intentions, we meet with a certain proportion of failure. The fatal thing is to try to cover up, to falsify our accounts. The only safe way out of a mistake is frank acknowledgment.

March 15.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyright, 1906.)

By Oliver Olden.

PSALM XLIII.

Oh, plead my cause against the wicked race,
Deliver me from man's unjust deceit.
Why hast thou cast me down from thy high place,
Why dost thou not mine enemy defeat?

Let me along my darkened pathway meet
Thy light and truth; and may they onward guide
Till thee, within thy holy hill, I greet
And in thy tabernacle safe abide.

Then to thy sacred altar, true and tried,
Will I in gladness of my joy draw near;
Thy praise shall on the harp be magnified,
O God, my God, when thou dost reap.

Hope thou, my soul, in God and praise him yet,
He will not cast down, for he will not forget.
New York City.

For the Herald of Truth.

THE CHRISTIAN LIFE.

By S. Amy Hackman.

"Be ye therefore followers of God as dear children, and walk in love as Christ has also loved us, and given himself for us, an offering and a sacrifice to God, for a sweet smelling savor" (Eph. 5:1, 2).

The Christian life is not really a hard life to live if we are in true, spiritual fellowship with Jesus; but if we are not fully consecrated to God, then it will be a hard life. No true child of God will say that he has no enjoyment in the service of God. No true child of God will complain that the commandments are not pleasing to the natural mind and that they are unpopular to the world. If we are truly converted to God we will readily overcome these trials and continually rejoice in the blessings of a holy and righteous life. "Be ye therefore followers of God as dear children."

Would God call any one a dear child who is not obedient to his commandments? Is there a parent or any one reading these lines who would call a child "dear" that is persistently disobedient and refuses to heed the biddings of the parents? And just as impossible as it is for a parent to love and take pleasure in a persistently disobedient child, just so impossible it is for God to delight himself and regard as a dear child one who will not give heed to and obey the precepts and commandments he has given us to guide us on our way from earth to glory.

If we walk in love and have our affections on heavenly things, then there is nothing that he requires of us that will be a cross or that will be grievous to us.

If we love God with all our heart, mind and strength, we will lose all desire for the things of this world, and we will have our affections on heavenly things and seek after the things which are above.

The ever blessed word of God teaches us that he will not allow us to be tempted above that we are able to bear. In these times of trial God is very near to us. Then let us ask him to help us over the rough places in life. If there were no difficulties to overcome and no temptations to resist, we might become exalted and self-righteous and forget the One who rules and reigns over all and provides for the wants of his people.

The individual who mocks or scorns at God's children, is by no means a child of God; and trials of this kind should encourage us to live more humbly and consecrate our lives more earnestly, and pray to God

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to direct us to live so that our light may shine the brighter and that we may be as gold tried in the fire, that those outside of the fold may be made to see themselves as God sees them, that their righteousness is only as filthy rags and conversation may be the means of bringing them into blessed relations with the Lord.

O brethren and sisters! Let us not be ashamed of Christ or of showing by our life and conduct that we belong to him. If we are truly converted and changed from the life of sin to a life of righteousness, there will be something about us that the world will readily see we have tasted of the love of God.

If we are ashamed of Christ in this life, he will also be ashamed of us in the day of judgment. The Christian life is not only for to-day or to-morrow, or while we may live, but if God lets this world remain after we are dead, our life will still be here, our influence will still be telling for good or for evil on those with whom we have lived. Therefore it is very necessary that we live true Christian lives every day, that we not only make a profession and unite with the church, but that we also walk in love and follow God as dear children, and in this kind of a Christian life we may rejoice. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Burton City, Ohio.

For the Herald of Truth.

THE CHISTIAN'S REST.

By Silas Bauman.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

Perfect faith and obedience brings rest and trust in God. There are two kinds of rest for the Christian. The one is when he has fully surrendered to God and his Word, and is always willing to obey his voice. The other is when he has finished his work on earth and is taken into his eternal rest in heaven.

Paul says we shall labor to enter into rest. By this we understand that man has something to do in order to secure this rest. The rest is promised to those who believe and keep on believing till they receive the crown or enter into the rest of which Paul speaks.

This rest means satisfaction or full trust in God. The man who in spring-time prepares his soil and sows good seed is the man who works with patience and perfect trust waits for the harvest. The Christian who is in the Lord's service, always willing to do his part, is the one who firmly believes and claims God's promises. On the other hand, the one who is not willing to work is like the farmer who does not prepare his soil and sows poor seed. He always feels uneasy about the crop; he does not have full confidence in his work, for he knows that he has not done his part. Not laboring brings unbelief, while faith brings works, and true and faithful work brings trust.

Let us therefore labor that we may not get to doubting, as did the children of Israel, who were murmuring against God, not believing his word, complaining against their leaders, not seeing that they themselves were to blame for all the evil they suffered because they had been disobedient. When Joshua and Caleb tried to encourage them to have faith and trust in God, they wanted to stone their two most faithful men.

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to the appetites of our company? (We are sure that our sister does not mean that visiting the saloon, etc., would be right on any other day.—Ed.)

It would be far better for us to prepare our food on Saturday, and on Sunday we could in a little time and without much work prepare a simple repast that would be ample to satisfy the needs of our friends who wish to enjoy our hospitality and our company.

We read in the 20th chapter of Exodus, in the fourth commandment, these words, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates," etc.

Sometimes we hear the mother say, "Now, girls, go and get dinner," and sometimes we hear the father say, "Now, boys, go and wash the buggy," or something that could just as well have been done on Saturday. When we do things of this kind, do we remember the Sabbath or Lord's day to keep it holy? When we engage in work of any kind that could just as well be done on a week day, are we keeping the Lord's day as a holy day unto the Lord?

The expression has been made by mothers and heads of the family that they do not like to set a cold meal before their guests. They think it shows a want of respect and hospitality. But no right-minded person, who loves the Lord and the Lord's day and the friends he visits, would desire to have the family of his host spend nearly all day first in preparing a sumptuous feast and then again getting things out of the way, and no true child of God would complain even if he would have to content himself with a cold meal. He could even for the Lord's sake do it gladly.

The Lord's day is given us as a day of rest and spiritual edification, and I heard a brother say that he would enjoy visiting on Sunday much better if the sisters would only make a simple meal and not spend so much of their time in cooking and preparing and again in getting things out of the way; as this working consumes the time and leaves little time to enjoy the presence and conversation of the visitors. If God should call us away at such a time, could we give a good account for that day?

We had better take our Bibles and read and pray and meditate, or go to visit some afflicted brother or sister and seek to do them good, or even visit those who have not given their hearts to God and converse with them about their salvation.

Let us remember the Sabbath day to keep it holy.

OPPORTUNITY.

Opportunity is a shy creature, and does not wait long for any hesitant soul to make up his mind to follow its leading. "Come with me and I will do thee good," says with me and I will do thee good," says Opportunity, and always adds immediately, "Come now!" There is no opportunity for to-morrow, but only for to-day.

The fragments of ability and favorable occasion lie all about—as did the bits of broken bread which fell on the greensward above Galilee when the Master had multiplied the loaves—but if they are not at once gathered up they will decay and perish, and we shall go hungry and unsatisfied. Act now in the living present, and the future shall take care of itself.

For the Herald of Truth.

HOW TO SPEND THE LORD'S DAY.

By a Sister.

How shall we spend the Lord's day? Shall we go to the saloon, the billiard hall, the theater, parties, picnics or other entertainments to which the Lord will not accompany us? Or shall we sit down and engage in vain and foolish conversation? When we have company on the Lord's day shall we go and cook and bustle about for hours to prepare a fine meal and thus cater

to the appetites of our company?

HERALD OF TRUTH.

Thursday, March 15, 1906.

John F. Funk and Abram B. Kolb, Editors.

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8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Farmersville, Pa., March 5, 1906.—Beloved in the Lord, Greeting:—We can say with the psalmist, "The Lord has done great things for us; whereof we are glad." Brethren and sisters, our church is still in need of your help. Continue to pray for us. "To Him be glory both now and forever. Amen." LIZZIE M. WENGER.

Harper, Kan., March 6, 1906.—Dear Editor, Greeting in Jesus' name:—I left my home on the 20th of Feb., 1906, for a trip to western Kansas. I passed through Meade, Haskell, Finny and Hamilton counties, and spent about a few days in Colorado, and around La Junta, where I met the brethren and sisters in the enjoyment of good health, all except Pre. Caleb Winney, who is suffering from a broken elbow, which was caused by a fall about three weeks ago, but he is getting along nicely.

In any of the places I have mentioned, good investments can be made, but I have not decided where I will locate. I will go to some place if I sell out at Harper. In Meade county, around Meade Center, along Crooked Creek, there are fine bottom lands, fine land for alfalfa. They also make good artesian wells, but the greatest lack is that none of our people are living there. I send you enclosed one dollar to renew my Herald for another year. This leaves us all trusting in the Lord.

JACOB ZIMMERMAN.

Elizabethtown, Pa., Mar. 2, 1906.—Our hearts were made glad again and again during the last few weeks as we attended the meetings held by Bro. Noah H. Mack. Many souls were led to the cross by the preaching of the Word, and deep conviction came to others. We hope and pray that these too will, sooner or later, give themselves over into God's hands. Let us all be earnest in prayer for those who have confessed Christ and for those who are still halting between two opinions.

The number of converts at this place is 125. Young and old came confessing Christ, but it seemed as though the lambs had to lead, while the sheep followed. Truly, we saw the words verified, "And a little child shall lead them," for as soon as older ones would stop coming forward, there would be

a young soul to again lead the way. While our hearts are full of gratitude to God for the wonderful outpouring of his Spirit through the preaching of his Word, we also feel deeply grateful to our dear brother who so faithfully instructed, warned, plead and invited, and we pray that his labors in York county, whence he went from here, may be likewise richly blessed of God. (For want of space we are unable to add all the texts used, of which our correspondent kept a record and sent a list.—Ed.) We had a good sermon on every text. May all who read this, remember the converts at a throne of grace, and us also that we may be unto them examples worthy of being followed. A. S.

* * *

Elizabethtown, Pa., Mar. 3, 1906.—Our first series of meetings here began Feb. 11th and the interest and attendance were very good from the start. There were no confessions the first evening, but the second evening the invitation was accepted by eight. One evening there were as high as fourteen. Every evening brought some until the class numbered 125. Bro. Mack invited them up to the front and every evening the converts occupied the front seats. The meetings were to close on Sunday evening, Feb. 25th, but as there were six confessions that evening, the brethren announced three more meetings. It was a real Pentecost for this place. Our house is quite large and it was crowded to its utmost capacity almost every evening. A few evenings when the weather was very unfavorable, the ante-rooms were not filled. First the young accepted the invitation, but the last week the middle aged and old men came. Just before the meeting closed on Wednesday evening, Bro. Mack asked the whole class to rise, and he sang with them the hymn, "Lead me on," the congregation joining in with the chorus. There is joy in many families in this community. May God help us all to be faithful witnesses for him and worthy examples to the lambs of our fold.

* * *

Hubbard, Ore., Feb. 26, 1906.—Having promised a number of friends in the East to write to them through the Herald of Truth, I now take the opportunity to give a little description of the country in the far West. We have nearly spent our first winter here, and it has been very enjoyable, too, the thermometer not registering below 25 degrees above zero at the coldest time, and that was only a few times in the morning. The grass has been green all winter and rose-bushes of the tender varieties had green leaves all winter.

This country is well adapted for grazing, grain raising, gardening, potatoes, hops, fruits and onions, an acre of onions yielding large profits. There are also good opportunities for the orchardist and his product commands a good profit. Apples at the present time are worth from 75c per bushel for a poor quality to \$2.00 per bushel for the best grades. Fruits of all kinds raised in a temperate zone do well here.

Farm produce commands good prices all the year round. A great deal of the produce is shipped to Alaska and to the mountains, where it is consumed by the miners. Wheat is worth 75c per bushel; barley, 50c; oats, 45c, and hay from \$6.00 to \$10.00 per ton.

There is not much corn raised in this country, as the evenings and nights are too cool in the summer. Lumber is cheap, ranging in price from \$6.00 to \$20.00 per 1,000 feet, and handy at home, as there are sawmills scattered all over the country. Fuel is very plentiful, although some people say it is getting scarce.

March 15,

Land is selling from \$20 to \$80 per acre, according to location and improvements. Some people ask \$100 per acre for well improved farms. Land is not so high in price this season as last year on account of the Lewis-Clark Exposition at Portland last season.

There were a great many people from the East in Oregon last year and the most of them spoke very well of Oregon. We have heard from several of our friends in the East that we were intending to leave here and go to California. I would say in regard to this that we are located here in Hubbard and have no intention of moving to California. We would cordially invite any one who is contemplating moving to a warmer climate than Illinois or Indiana, to come and see Oregon before making a selection of a home; but do not come just on what I say, because we may not all look at things the same way, but come and see for yourselves.

The Hopewell congregation of Mennonites numbers nearly forty members and their house of worship is located about two miles east of Hubbard. Bro. J. P. Bontreger of Albany was with us Sunday, Feb. 25th, and preached a very impressive sermon from Luke 15:1-24, after which two confessions were made. Brethren and sisters, pray for them that they may grow to be useful in the spreading of the gospel, also that our church may prosper and be able to bring many more from darkness to that marvelous light which is Christ Jesus. There is a great field to work in here in the far West.

Any one desiring any more information about Oregon may write to me and ask, and I will try and tell them to the best of my ability. Yours in Christian love,

HARRY WEST.

Newkirk, Okla., Mar. 5, 1906.—Dear Herald Readers:—We have been blessed at this place by having our brother, E. M. Shellenberger, here to preach to us the past two Sundays, both morning and evening. May the Lord bless him in the remaining days of his life, as he is nearing the three-score years and ten, beyond which we know that at best when a few years have come and gone, then we shall go the way whence we shall not return. "But we shall still be joined in heart, and hope to meet again." We were also encouraged by the good attendance at these meetings, both at the Sunday school and preaching. May God bless the efforts put forth at this place, is our prayer.

COR.

Eagle Grove, Iowa, Feb. 28, 1906.—Greeting to all Herald readers. The grace of God, which he has promised unto all true followers of Christ, be with you all in rich measure. Pre. Joseph Eigsti was with us over Sunday and faithfully declared unto us the will of God. We wish other ministers also would stop here and encourage us. Our flock is small, and our surroundings of a nature that tempt the young to evil ways. Our Sunday school is "evergreen," and most of the young people take an interest in the work. We need the prayers of the faithful, that we may be given to God. It is the consecrated work that God will bless. The Lord said, "I create the fruit of the lips" (Isa. 57:19). Reliance upon our own strength, as is so often the case with us, is doomed to failure. E. S.

Ponder, Texas, Mar. 5, 1906.—Dear Editor and Readers of the Herald, Greeting in Jesus' precious name.—Seeing in the Herald that for some time some of our Mennonite

1906.

brethren have been prospecting in Texas with a view of locating, I have felt impressed to write a few lines for the Herald in order to let our brethren know of our whereabouts, and that we would be glad to have those who travel through this country stop and visit us. Wife and I are the only members of the Mennonite church in this part of Texas and a visit by some of our brethren would be much appreciated. We are near both Ponder and Denton in Denton county. We are also interested in the matter of colonizing with any one who is thinking of making a move in this direction. We have a good Sunday school here with nearly one hundred pupils, and your humble correspondent is superintendent. The school is still growing and we need more teachers. "The harvest truly is great, but the laborers are few." Yours in the service of the Master, L. B. GOOD.

* * *

Canton, Kan., Mar. 5, 1906.—To the Herald Readers, Greeting:—On Feb. 19th Bro. J. E. Hartzler of East Lynne, Mo., began a series of meetings here. The meetings were closed last evening. During the meetings fourteen persons made Christ their choice, while quite a number of young people decided to live a more consistent Christian life. Though the meetings are ended the truths to which we eagerly listened night after night will last forever. We were unable to retain all the good things we heard, but enough has been fastened upon our memories to make us better Christians if we will be wise enough to live it out. We are grateful to our heavenly Father for the good work done among us and hope we may all continue to glorify his name. Today Bro. Hartzler leaves here for Nebraska. May God continue to bless him and make him a blessing wherever he goes. Yours till Jesus comes. FANNIE LANDES.

* * *

Iowa, Louisiana, Feb. 28, 1906.—Dear Herald Readers, Greeting in Jesus' name:—We again had a feast of rejoicing through the meetings held by Bish. Andrew Shenk of Oronogo, Mo. He arrived here on Feb. 16th, and left again for home on the 27th. He held twelve meetings, some of which were held in the schoolhouse at Manchester and were well attended. During the meetings eight souls accepted the Lord Jesus as their Savior, and were received into church fellowship by baptism, on Sunday, Feb. 25th. There are also some others who were under deep conviction, but still not ready to make a public confession. Praise the Lord for his goodness. I. S.

* * *

Chief, Manistee Co., Mich., Mar. 6, 1906.—Dear Readers of the Herald, Greeting in Jesus' name:—I have been impressed to write to the Herald for some time, regarding this place. We are located here in Manistee county, about fifteen miles northeast of Manistee City, between the M. N. E. and P. M. Railway and about ten miles from the big lake (Lake Michigan). Our membership now numbers twenty-two. All seem to be satisfied. Bro. John Hygena of Waka-rusa, Ind., stopped with us about a month ago and held two meetings with us, and we all appreciate such visits. We met at Noah Schrock's last Saturday to talk over the matter of a house of worship and decided to build one. Should you feel to help us with your mite we will be thankful for the same. Anything sent to Noah Schrock, Chief, Mich., or the undersigned, will be properly applied. Remember us in your prayers that we may be a light in the world and a salt in the earth. J. S. HORNER.

HERALD OF TRUTH.

For the Herald of Truth.

THE MENNONITE SANITARIUM—A FULLER EXPLANATION.

In addition to what was published in the Herald of Truth on the proposed sanitarium at La Junta, Col., we shall try to give a more definite explanation in regard to the work. For a number of years those of the Mennonite brethren who resided at this place have felt the need of a sanitarium owned and controlled by our people. During the past summer quite a number of the brethren and sisters visited us, during which time the subject was discussed pro and con. We were made glad to see so many ready to encourage such a movement. It is to the brethren J. M. Hearshey, J. F. Brunk and D. S. Weaver that we owe our gratitude for the establishment of what is now known as the "Mennonite Sanitarium Association."

A preliminary meeting was called at La Junta, Col., Nov. 3, 1905, at which time the brethren T. M. Erb, J. F. Brunk and J. M. Nunemaker were appointed as a committee to take up and organize the work. Accordingly a second meeting was called at Kansas City, Kan., Nov. —, 1905, at which time a Board of Directors, consisting of J. M. Hearshey, D. S. Weaver, D. S. Brunk, J. M. Nunemaker and I. M. Brunk, was elected for a term of one year, said Board to proceed, incorporate and establish a sanitarium near La Junta, Col., under the name of the "Mennonite Sanitarium Association."

On Jan. 1, 1906, a third meeting was called by the Board of Directors at La Junta. To complete the organization, officers were elected for one year as follows: J. M. Nunemaker, Pres.; D. S. Weaver, Vice-Pres.; D. S. Brunk, Treas., and J. M. Brunk, Sec. In accordance with a suggestion offered at the previous meeting, held at Kansas City, it was decided to vote stock to the amount of \$25,000.00 and that no dividend be paid to stockholders, but that all profits of the institution above that needed for expenses and improvements, be used for missions and other benevolent work. Previous to this time Bro. D. S. Weaver purchased a farm four and one-half miles west of La Junta, consisting of 160 acres, of which 140 acres are of the best farming land in the Valley.

As it is the aim of the Board to make the institution self-supporting it was decided to own and operate a farm in connection with the sanitarium. This farm being considered an ideal site for the sanitarium, Bro. Weaver volunteered to transfer it to the association at the same price it was sold to him, notwithstanding that the price of land has advanced considerably since that time.

So far the work has received much encouragement and the way that many of our people take hold of it, we must say, is far beyond our expectation, for which we feel to praise the Lord. It is only those who have had the privilege of witnessing the many of our fellow-men fleeing to the Rocky Mountain regions, to save themselves from a consumptive's grave, that can fully realize the necessity of such an institution. While it is the purpose of this institution to better the physical condition of humanity and benefit those who are afflicted in body, yet the main consideration should be the strengthening of the believer and the salvation of the unsaved.

To our mind this will be a grand opportunity to get in touch with many afflicted, unsaved ones, and it is our aim and desire that the work may be conducted on strictly religious principles. It is the intention of the Board to erect a church building in connection with the sanitarium, so as to establish a place for regular worship. This being

done it will be the first and only country church building in the Arkansas Valley in a distance of not less than sixty miles, notwithstanding the Valley is thickly settled with a people, the large majority of whom know nothing of Christ and his power to save.

On Feb. 7th the Board of Directors called a meeting at La Junta, at which time an Advisory Board was chosen from among the brotherhood, consisting of J. S. Shoemaker, M. S. Steiner, D. H. Bender, D. D. Miller, Levi Miller, Daniel Kauffman, E. S. Hallman, T. M. Erb, David Garber, Samuel Algyer, G. R. Brunk, D. G. Lapp, S. B. Wenger, J. F. Brunk and Geo. Ross. Said Board is to serve as advisory to the sanitarium, and will be expected to assist in the work as much as possible. The by-laws were framed and adopted; they will be printed and a copy of them will be given to each stockholder.

Bro. J. F. Brunk of Kansas City, Kan., and Bro. J. M. Hearshey of Palmyra, Mo., were appointed solicitors to set stock and receive donations for the erection of said sanitarium. It is expected that one of the above named solicitors will visit most of our congregations, in the interests of the sanitarium. May those to whom the project is presented give it their prayerful consideration. We desire the moral support of the entire church, and request that as many as possibly can, help the work along by purchasing at least a few shares of stock. Bear in mind that the income shall be used solely for charitable purposes. By the advice of several of our Eastern brethren and the voice of the Board of Directors, Bro. J. F. Brunk was elected General Manager of the Association for one year. This, however, will not sever his connection with the Kansas City Mission. It is expected that the sanitarium will be ready to receive inmates some time during the summer. A more definite statement in regard to this will appear later. A bill of fare has been arranged which will appear in a later issue.

Yours in his service,

J. M. BRUNK.

For the Herald of Truth.

GOLDEN STEPS.

By D. C. H.

When we mention gold we think of something valuable, precious and beautiful, and we are very careful that it will not be lost. Do we think of the golden steps we have taken and how many we have to our credit? The first golden step for us is to come to Christ and if we will follow him there will be many steps, that as we think of them, it makes our hearts to rejoice.

Overcoming temptations, getting rid of some special or pet sins or faults; these are some of the golden steps. When we consecrate ourselves and our all to Christ, will we ever forget when we took that step? And will we appreciate it as much as gold? I am sure every one who has reached that state can say, "That is one of my golden steps. How about bringing others to Christ? Are we engaged in that work somewhere, at home or abroad? It matters not where. That is another golden step and a blessed one."

There would be many more that we could mention: let us think what our golden steps are. If we have not many, let us take them; there is nothing that can hinder us from taking them, except ourselves. Let us not fail to take many more golden steps. God wishes that we should take them all. Will we?

For the Herald of Truth.

By F. B. P.

is etc. (2 Cor. 8:9).—[Sel.]

The best definition I can find for "emblem" is that which represents something else of similar qualities. We do not believe in transubstantiation, hence we use the bread and the cup in the communion as emblems of the "body and blood of the Lord." It follows plainly then that the character and quality of the bread and the "cup" should be such as will properly represent or symbolize that for which they stand; and from a strictly biblical standpoint we find that unleavened bread

Elida, Ohio.

Jeans said to the Jews, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me, shall never thirst." Christ will be the Savior of them who do not come to him. He saith, "Him that cometh unto me, I will in no wise cast out." We readily see that neglected bread and the bread of which we do not eat, will avail us nothing. Therefore sinners who neglect the great salvation and do not lay hold of the words of eternal life, cannot be saved. This then shows us plainly what the end will be of those who do not obey the gospel.

Now, after Christ's resurrection he was tried again. Jesus said to him, "Simon, son of Jonas, lovest thou me more than these?" He did not say, "Yes, I love thee more," but he turned away from himself, saying, "Thou knowest that I love thee." In this way he was tried three times and each time confessed the same thing. He did not look back and say, "If I would have loved thee."

As Christian professors we have experienced the same chance of heart that these Ephesians had, and upon us rest the same obligations.

We may take up as the first point of consideration the fact that we have repented of our sin and been converted. This means that we are no longer living now as we did formerly. We have renounced the world; we have renounced all unrighteousness and sin; we have separated ourselves from the world and all ungodly associations and companionship; we have turned away from all pride, fashion and vanity; we have given up the indulgence of our natural passions and appetites, and we have promised to live a pure, hun-

We should not waste our time in doing nothing. God has given us our time to make good use of it to spend it in a way that may be pleasing to him.

tributing to the necessity of the saints; given to

those who do not obey the gospel.

look back and say, "If I would have loved thee,

petites, and we have promised to live a pure, hun-

It is a fatal mistake to suppose that there be no apostasy from Christ where we are not positively called on to deny his name, or to be licensed to an idol. We deny our Lord when, like Demas, we through love of this present world forsake the course of duty which Christ plainly pointed out to us. We deny our Lord, whenever we lend the sanction of our countenance, our praise, or even our silence, to men or opinions which may be popular or fashionable, but which we ourselves believe to be sinful; whenever we take pleasure in the sin of others, or ourselves or ourselves. We deny our Lord whenever we forsake a good man in affliction, support a false countenance, encouragement, support to those who, for God's sake and for faithful discharge of their duty, are exposed to persecution and slander." (Hudson Taylor)

he [petroleum] can be used for a variety of purposes.

HERALD OF TRUTH.

Thursday, March 29, 1906.

John F. Funk and Abram B. Kolb, Editors.

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13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Richfield, Juniata Co., Pa., March 17, 1906.—Dear Herald Readers:—Greeting in Jesus' name. We again were made to rejoice for the blessings the Lord bestowed upon us. Bro. Stephen Yoder of Holopie, Pa., conducted a series of meetings here and during these meetings seven souls were made to accept the Lord Jesus Christ. May the Lord bless these who were willing to accept him, and may he lead them in the way of truth and goodness. Others were made to think of the goodness of God. Let us pray that they, too, may stand up for Jesus. Bro. Yoder left for his home on the 15th, but may the good seed which he has sown here at this place root deep and spring up and bring forth good fruit. May God continue to bless him and make him a blessing wherever he goes. With best wishes, M. W.

Topeka, Ind., Mar. 20, 1906.—Nothing preventing, we expect to have baptismal services at the Maple Grove M. H. Sunday, April 1st. Eleven young people have been receiving instruction since the Bible Conference and in expectation of this to us to serve the Lord. Some of these converts are quite young, but if their advantage over us in the way of Bible teaching is considered, we must believe that all of them are able to understand God's word and to follow its teachings as they grow spiritually. How much better to give one's young years to the Master's service than to give the fragments of a wasted life! And by dedicating to him now, many things which older ones have to achieve will not have begun, and stronger Christians will be the result. COR.

Henderson, Neb., Mar. 4, 1906.—Greeting to all. Over more gentle Spring is making itself felt, and with it come many changes. A number of Mennonite families in this locality are preparing to move to the Canadian Northwest, most of them going to the vicinity of Herbert, Saskatchewan. May God's blessing accompany them to their new home across the border. The descendants of Bro. Gerhard A. Yoder, now eighty years old, gathered at his home in Henderson and made his birthday anniversary a very happy event. Several other friends assembled with them and Bish. Isaac Peters conducted services and gave a very appropriate talk that was full of encouragement and counsel for all. Truly it was good to be there and the friends separated feeling that the day had been well spent, and wishing our aged brother and sister many years of happiness. COR.

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Herbert, Saskatchewan, Mar. 4, 1906.—Dear Editor:—Greeting. These are days of change in this great Canadian Northwest. Train after train of landseekers, settlers, and settlers' effects passes through here, and some stop here. The settlers here are of all classes, although a goodly number of Mennonites of the various branches of the denomination are numbered among the arrivals. Oxtams and horse teams are moving out in all directions, some settlers going as far as fifteen or twenty miles to their homesteads or tracts that they have purchased. I am sorry to state that several calling themselves Mennonites are here not to buy land or to take homesteads, but to "snap up" such homesteads as have been forfeited by those who have taken them up not coming here in time to claim them and improve them as the law demands. One settler was thus treated who was several days late in taking possession of his land because death had entered his home and taken from the circle a beloved child. When he came he found that a brother (?) had taken advantage of his misfortune and laid claim to his land and refused to give it up unless well paid for it. Hardly Christian dealing, that. We hope there will be no more of it. May those who come, while hoping to improve their condition financially, not forget that the most necessary thing in this as in all other places and conditions in this life, is Christ in the life. Those who leave their religion in their old home have probably not left much more than a shell. That God's kingdom may prosper here as elsewhere, is my prayer. D. A. P.

Trousdale, Kansas, Mar. 17, 1906.—Dear Brethren:—Greeting. I have just returned from a trip to Bee Co., Texas, where there is a little band of fourteen members of our brotherhood in charge of Bro. Peter Unzieker, formerly of Cullom, Ill. I believe these brethren have found a goodly land. Most of it is "brush land" and sells for from \$12 to \$15 per acre; to clear up this land costs from \$3 to \$5 per acre; while land under cultivation costs from \$22 to \$25 per acre. When I left, peach trees were in full bloom, while garden up and ready for the cultivator, while garden truck was ready for table use. Some cotton was up, although most people were still busy planting cotton, which is the principal market crop; however, corn and oats do fairly well, and all kinds of vegetables do well. Normanna is a small railroad town three miles from the new settlement, while Beville, the county seat, is thirteen miles away. As night be supposed from the name, this is a great country for bees, and if the people are as busy as are these little winged workers there need be no want. May we all be as earnest and industrious in spiritual things, for the Lord has much work for us to do. COR.

Waynesboro, Va., Mar. 21, 1906.—Our Sunday school was organized at Spring Dale, Va., Sunday, March 18th. The following brethren were chosen for the work: D. B. Martin, superintendent; Elter Hestweide, assistant superintendent; F. A. Driver, chorister; G. S. Elter, secretary. The school will open on the first Sunday in April, with the second quarter. Hope all will take an active part that the school may be interesting, prosperous and upbuilding for Christ's cause. May all pray, a good work will be accomplished. COR.

Ephrata, Pa., Mar. 20, 1906.—Dear Readers of the Herald:—Greeting. We certainly have reason to rejoice. We had a series of meetings, and during these meetings there were sixty-two confessions, and the influence of these meetings has been the means of convicting others, who made application for membership at their home churches. We praise God for his rich blessing. The services were conducted by A. D. Wenger. The meetings were begun on March 4th and continued until March 19th. We wish to thank all the ministering brethren and friends who lent us a helping hand.

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The house was usually more than full and many had to go away. May God bless this effort, and preserve all his faithful followers under the shadow of his wings. COR.

Goltry, Okla., Mar. 21, 1906.—Dear Herald Readers:—Greeting. On the 17th inst. Bro. J. J. Johns of Hydro came here and remained until the 20th. During which time he preached three sermons at the Millan Valley M. H. May God bless our brother that he may be the means of doing much good in the Master's vineyard.

SIMON HERSHBERGER.

For the Herald of Truth.

PRIDE AND VANITY.

By Mary S. Berry.

"For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world!" (1 John 2:16).

There are a great many people who profess to be Christians, but in reality they are following after the lust of pride and the lust of the world. We hear some one say, How do you know? How can you tell when a person is proud? The word of God clearly designates the outward sign of the inward pride. Isaiah gives the word of the Lord (Isa. 2:16), "Moreover saith the Lord, Because the daughters of Zion are haughty, walking with stretched out necks and wanton eyes, walking and mincing as they go, etc. Those who are proud have a proud look, a proud foot and a proud tongue, and these are the things that make them look so scornfully and speak so rudely."

Every one who is proud in heart is an abomination in the sight of the Lord (Prov. 16:5). Pride is a sin that strikes close to nature, and is one of the first follies or outward manifestations through which we learn that the heart is polluted with sin. Pride manifests itself even in a little child, and as the child grows and develops, this sin of pride also keeps developing and manifests itself more and more until the child arrives at maturity or until the grace of God is accepted and by the aid of the Holy Spirit pride and vanity are subdued and the heart becomes the dwelling place of the Spirit of God and humility.

Persons who have given way to the spirit of pride have often forgotten God or they have never learned true humility and submission to the divine commandments. When we have God before our eyes and have given ourselves to his service, and have learned to know what an abomination pride is in his sight, we will have little pleasure in the lusts of this world and the pride of life.

But what shall be the end of those who fear not God and are continually adorning themselves with the vanities of the latest fashions, often appearing in the most unbecoming and immodest apparel, that plainly shows that their hearts are overflowing with vanity and lust? I believe there must be for such a terrible judgment awaiting from him who will judge the world in righteousness in the great day of his appearing.

When we see professing Christians, church members, who profess to be separated from the world, who have renounced the world and all the works of darkness, and promised before God and many witnesses, to submit themselves to Jesus Christ and his word and abide faithfully in the same until death, going about with all the evidences of a proud and unregenerate heart, with vain looks, mincing walk, a proud tongue and imitating in walk and manner the most worldly of worldly people, with hair frizzed and puffed, faces painted and powdered, and apparel gay and fashionable in the highest extreme, and assuming in conduct and demeanor a style that is altogether incompatible with their station, surroundings and profession, what shall we think of their Christian profession? What shall we say of their light in the world? Is not their light darkness?

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Are they doing these things because they would honor God? Because they would adorn the gospel? Because they would heathenly religion, induce the sinner to fall in love with the way of salvation and come and accept Christ?

No, no, this cannot be! It must be rather to satisfy their wild and extravagant fancies, their love for the world. To lead the Christian people in this way is the design of the enemy of souls. The devil has great power; he is a great misleader. Those influenced by him, need to take God's word, pray and humble themselves and continually bear in mind that "God resisteth the proud, but giveth grace to the humble" (Jas. 4:6).

For the Herald of Truth.

THE LOVE OF GOD IN OUR HEARTS.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4:16.

There are many ways in which God manifests his love to us, but the question which presents itself to my mind at this time is, How can we, how should we, and how do we manifest our love to him?

God never neglects his duty toward us, but we so often neglect our duty toward him. By giving heed to his commands. What did the lawyer in the temple reply when Jesus asked him, what is written in the law? "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and with all thy soul; and thy neighbor as thyself."

This is the broadest and most concise declaration of the whole duty of man that is found in the scriptures, and the mind of man, with all the wise and good things that have been written and said, has never given to the world anything to equal it. It is a simple declaration, so simple that every thinking mind can readily understand it, and it contains truths and doctrines so great and grand that in it we find perfect happiness, perfect felicity on earth and in heaven, and a way for the unnumbered millions of the human race to obtain it.

Let us settle in our minds the fact that God never requies anything of his children but what they can do. He knows that all he commands us we are able to perform. He never asks impossibilities of any one. Therefore let us willingly accept the proffered gift his love so freely bestows upon his fallen creatures; by our obedience, our zealous devotion to him and to his laws, commandments, statutes and testimonies we may show both the church and the world that we are God's children and that we obey him gladly, because we love him, however that he first loved us.—F.

LAST WORDS OF JOHN HUSS, THE MARTYR.

The great Bohemian reformer and martyr, John Huss, was born in 1360. He was burned at the stake as a heretic in Constance, Germany, July 6, 1415. When arriving at the place of execution, he prayed, "Into thy hands, O Lord, do I commit my spirit. Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that, with a firm and present mind, by thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy gospel."

When the wood was piled up to his very neck, the Duke of Bavaria asked him to recant. "No," said Huss. "I never preached any doctrine of an evil tendency, and what I taught with my lips, I now seal with my blood." The fagots were then lighted, and the martyr gave a hymn so loud as to be heard through the crackling of the flames.

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For the Herald of Truth.

SOWING AND REAPING.

"Say not ye there are yet four months then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together; and herein is that saying true, One soweth and another reapeth. I send you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors" (John 4:35-38).

When our Savior said, "Say not ye there are yet four months, then cometh harvest?" he had reference to the natural harvest. Seed-time was past and the fields were slowly maturing the crop, which would be ready to harvest within the time limit named. But when he said, "I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest," he had reference to the kingdom of God which was nigh at hand, or in other words to that miraculous work which occurred on the day of Pentecost, when his disciples and all who gladly heard him were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.

Our Savior here replenished man and filled him with the "abundant" life, which was withdrawn from him in the day he transgressed God's word in Eden. After this divine life was withdrawn from him he was invested with self-love, which mainly controlled or swayed his heart from Adam to Christ. From the beginning the law of God was written upon the heart of man; it was subsequently written on tables of stone with the finger of God and delivered to Moses on Mount Sinai, for the benefit of the children of Israel that they might better comprehend and understand the nature of sin and its consequences. The law is defined thus, "Quick, and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This law declares, "Cursed is every one that continueth not in all things that are written in the book of the law to do them," and as not a son or daughter of Adam could keep this law in violation they were all lying under its curse. Our Savior told his disciples that the fields are white to harvest. He was about to atone for the sins of the world and render satisfaction to divine justice by fulfilling the law of God in violation and suffering the penalty for sin: for this alone could deliver man from the curse of the law and the bondage of sin. It was asked, "Shall the prey be taken from the mighty, or the lawful captive delivered?" But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."

Thus God was in Christ reconciling the world unto himself, not reckoning violence to his attribute of justice. Until Christ had completed the work of redemption, the law of God was a potent weapon in the hands of the accuser who accused the believers day and night before God; but when Christ had fulfilled the work the Father gave him to do, he burst the bands of death and gave claimed liberty to the captives and set the prisoners free and preached the acceptable year of the Lord. The above is admirably set forth by the prophet under the similitude of a natural feast, saying, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Our Savior says, "I tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fathings are killed, and all things are ready; come unto the marriage." How beautifully the redemption from sin and the restoration to newness of life are set forth in the above quotations!

Our Savior further says, "And he that reapeth receiveth wages and gathereth fruit unto life eternal." We cannot go into the harvest to reap, or into the vineyard to labor, until we are bidden and undergo a preparation. When the king went in to see his guests he saw there a man who had not on a wedding garment, and said, "Friend, how camest thou in, not having on a wedding garment?" and he was speechless. Then said the king to the servants, "Bind him hand and foot and take him away and cast him into outer darkness," etc.

The children of God who are reaping the harvest of the Lord must be in possession of the spirit and love of God; for the harvest here referred to applies to the salvation wrought for us by Christ, who purges the heart from sin, restoring it unto an holy temple wherein the Lord will dwell and walk and lead and guide us by virtue of his Spirit into all truth.

When the disciples besought their Lord to take some meat, he said, "I have meat to eat that ye know nothing of." "My meat is to do the will of him that sent me, and to finish his work." Our Savior taught his disciples in prayer to pray that God's will should be done on earth as it is in heaven. Our Lord was perfect, fulfilling every jot and tittle of the law; with him there was no wasting. He fulfilled every emotion of the Spirit, and he was able to do God's will. Every act incited by the Spirit brings refreshing support to the soul and upon this depends our union, communion and fellowship with God through the Spirit, for as soon as we cease to live in the Spirit, we are in the flesh and cannot abide in Christ, the true vine.

This, then, is reaping (doing God's will), and this is gathering fruit unto life eternal. Our Savior says, when we are "brought before rulers and magistrates, take no thought beforehand what to speak; for the Holy Spirit will give you in that same hour what ye ought to speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you." This may be said of every act which the Spirit leads us to perform. An act performed by the co-operation of the Spirit makes it an acceptable act before the Lord, and such acts are acceptable fruits of which we gather unto eternal life. And hence "both he that soweth and he that reapeth may rejoice together." "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

It may be said that Moses and the prophets, John the Baptist and Christ were all employed in bringing about this blessed harvest. Moses, the prophets and John the Baptist were indirect means of bringing men to Christ. The law was given by Moses and is intended to acquaint the sinner with the condition he holds relative to his Maker, to bring him to repentance and reformation of life. This was the assiduous labor of the servants of the Lord, and it may be said they were auxiliary to bring the people to Christ, the only direct medium of salvation. Lancaster, Pa.

God's favors go to the faithful.

HERALD OF TRUTH.

Thursday, April 12, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

McVeytown, Pa., April 3, 1906.—At the services held here last Sunday seven precious souls were baptized and received into church fellowship. One was reclaimed, and one was received by letter. Ruth, John E. Kaufman officiated. May God richly bless them all that they may be faithful workers in the vineyard of the Lord. Bro. J. K. Hartzler is not very well at present. On account of throat trouble he has not been able to attend church or Sunday school for some time. COR.

Sterling, Ohio, April 2, 1906.—To the Readers of the Herald, Greeting in the Master's name:—Our meetings here are generally well attended for this time of the year. The roads are bad, and the weather very unpleasant, but there is good interest manifested and the membership is steadily increasing. The Lord willing, we will hold our counsel meeting on April 22d. Wishing God's choicest blessings upon all our readers and asking all to pray for us, we remain yours truly, COR.

Bellefontaine, Ohio, April 2, 1906.—The organization of the Walnut Grove Sunday school near West Liberty, Logan Co., Ohio, was held and resulted as follows: S. B. Plank and E. B. Stoltz were elected superintendents; Earl Yoder, treasurer; Anna Harder, secretary; Mamie Yoder, chorister. The annual report of the school was as follows: Number of sessions, 25; number of officers, 5; average attendance of officers, 4; average attendance of teachers, 17; average attendance of pupils, 150; largest total attendance, 206; smallest total attendance, 85; total average attendance, 175; number of verses memorized, 557; amount of collections, \$22.47. This is an evergreen Sunday school, but it is held at two places, Walnut Grove and South Union, the Walnut Grove report shows only twenty-five sessions during the year. COR.

Litz, Lancaster Co., Pa., April 2, 1906.—Greeting to all in the Master's name. I was moved to write and tell our dear Herald readers and all who may be interested in the saving of souls, of the great blessings the meetings at Ephraim have brought to our and other communities, for which we feel to praise the Lord, and to him be all honor and praise. We truly thank God that we were permitted to hold these meetings; they proved a spiritual feast to many of the brethren and sisters, and I trust a great blessing to those dear souls, who through the meetings were

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awakened spiritually and accepted their Savior. We have forty-two applicants for church membership here in the Hammer Creek district, largely the result of the meetings. I trust that we as a church will be true fighters and that we may realize the responsibility to the lambs in the fold of Christ. I would say unto them, "Rejoice in the Lord alway, and again I say rejoice" (Phil. 4:4). COR.

Columbus, Kan., April 1, 1906.—Dear Herald Readers:—A few words from this place may be of interest to the readers. The Lord is still richly blessing us. Today we were permitted to again hear the Word preached. Services were conducted by Bro. Kohls. Our attendance through the winter months has been small, but we hope for a fuller house as the weather gets warmer and roads better. There is much work to be done at this place, as Satan is, as always, busy trying to lead souls astray. Pray for us that we may toil faithfully on. It is indeed encouraging to read of so many souls confessing Christ. May they all prove faithful to the end. COR.

Concord, Tenn., April 3, 1906.—On March 25th we reorganized our Sunday school at the Mennonite church. The following officers were elected: L. B. Hertzler and William Jennings, superintendents; Dan, Good, chorister; Susie Powell, secretary. On April 1st we organized a mission Sunday school at Chestnut Grove with H. J. Powell superintendent; Dan Good, assistant and chorister; Dealia Yarnell, secretary and treasurer. May the Lord bless the work in this part of the South that these Sunday schools may be the means of bringing the precious children into the fold. COR.

Normanna, Texas, March 26, 1906.—Dear Readers of the Herald:—Greeting in the worthy name of Jesus. We have been much encouraged at this place. Bro. D. S. King of Larned, Kan., and his father were here a few weeks ago. Bro. King preached two edifying sermons which were greatly appreciated. They both purchased land and expect to locate here some time this fall. A good time to locate is in the fall (planting season).

Bro. Henry Pletcher of Wakarusa, Ind., is here at present. We are glad to welcome any of our friends either for visiting or locating with us. Any one wishing to come, please get your ticket to Normanna on the S. A. & A. P. R. R., "Aransas Pass." Then get off at Tuleita Station, three miles north of Normanna. You will readily find us, our dwelling being in sight near by. Yours in the Master's service, PETER UNZICKER.

Newkirk, Okla., April 2, 1906.—Dear Readers of the Herald:—Greeting in the name which is above every name. Bro. Timan Erh of Newton, Kan., was with us over Sunday, March 11th, and conducted two meetings. In the afternoon we met at a private house and organized a church and decided to have preaching once every month. There are fifteen members here. We extend a hearty invitation to ministers traveling through this part of the country, to stop and dispense to us the bread of life. We expect Bro. John Hartzler from Missouri on the 10th of April to hold a series of meetings. Our sincere prayer is that God will bless our efforts and increase our number in the near future. We ask an interest in the prayers of all our people. COR.

Leman, Okla., Mar. 28, 1906.—To the Readers of the Herald, Greeting:—I am now living in the western part of Oklahoma, in the strip known as "No Man's Land." It is a new country and has been opened for settlement only since 1904. We are the only Mennonite family here. We have been trying to start a Sunday school. There is a good opening here and we need it very much. We would be glad to have ministers traveling this way stop and see us. We have a good schoolhouse where we could hold meetings. JOHN PRINE.

April 12,

Birch Tree, Mo., April 2, 1906.—Dear Herald readers:—May you be rejoicing in a Savior's love and earnestly pressing forward in his name. The members of his congregation have cause to rejoice in the coming of Bro. J. T. Hamilton and family into our midst to help us fight the forces of Satan. May they with us be humble learners at the feet of Jesus. We regret that Bro. J. P. Berkey, who has labored with us the past six months, expects in a few days to return to his home at Onorongo, Mo.; yet we would not be self-glory wherever he goes. The harvest is great in other fields as well as this. The writer of a certain song says, "Oh! everywhere we turn us, there's earnest work to do." Do we not find this verified at every step? Oh, that those who profess to follow Christ would make a full surrender and follow all the way! To see so many souls in a mad rush to ruin ought to arouse us to earnest service for the Lord. COR.

Freeport, Ill., April 3, 1906.—By the blessing of God I had the privilege of spending three weeks in Oklahoma (at Newkirk) and in Kansas, during which time we had four meetings and also Sunday school in a schoolhouse in Oklahoma and three meetings in Harper Co., Kan., in the Pleasant Valley M. H., one in Harvey county in the Pennsylvania M. H., and two in the Catlin M. H. in Marion county. There was good interest at all these places. May God bless his work and word everywhere and bless the brethren and sisters and friends who showed me much kindness while I was with them, and with whom I was truly glad to meet again, and see so much love for the Master and his people. Yours in love, E. M. SHELLENBERGER.

Farmersville, Pa., April 2, 1906.—Beloved in the Lord:—Greeting. Praise ye Jehovah, for "the has made his wonderful works to be remembered." We as sheep are fed upon good pasture and upon the high mountains of Israel shall our fold be, inasmuch as "able ministers of the New Testament" are bringing to us of the spiritual food that strengthens the soul. We read (Ezek. 34:26), "And I will make them and the places round about my hill a blessing; and I will cause the showers to come down in his season; there shall be showers of blessings." Even "the Lord, which gathereth the outcast of Israel, saith, Yet will I gather others to him, beside those that are gathered in." Praise the Lord. March 11, 1906, Bro. John M. Lefever of Litzitz, Pa., preached at Groffdale, and March 18th Bro. A. D. Wenger of Millersville, Pa., preached at Meizler's M. H. LIZZIE WENGER.

Emma, Lagrange Co., Ind., April 5, 1906.—A number of converts have been receiving instruction for several Sundays at the Emma M. H. in Lagrange Co., Ind. If the Lord will, baptismal services will be held on Sunday, April 15th, and communion services on Sunday, the 29th of April. We trust more may be led to choose the good path which shall never be taken from them. COR.

Dale Enterprise, Va., April 3, 1906.—Bro. S. G. Shetter began meetings at the Bank M. H. on the evening of the 25th of March and continued every evening till the 30th. There were four confessions. On Saturday, the 31st, instruction and baptismal services were held at Weaver's M. H., when three more applied for membership, making thirty-five who were received by baptism and one was reclaimed. Bro. Shetter assisted in these services. He filled an appointment at Lindale M. H. (Lower District) the same evening, and expects to remain in that district probably two weeks. Truly, this has been a season of refreshing showers to the church here. There has been much rejoicing over lost souls coming home. Yet while we are rejoicing at the results, we are also made to feel sad to think that there are so many yet who would not accept the invitations that were so feelingly extended to them. Bro. C. Good expects to

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start on a ministerial trip to West Virginia on Friday of this week and may be gone three weeks. Bro. A. B. Burkholder, who has been appointed to take charge of the work there this summer, will not go till sometime in May. Bro. J. A. Heatwole expects to go to Frederic Co., Va., next Saturday to break the bread of life to the small body of members there. One of the ministers will also go to the eastern part of Pendleton Co., West Va., on the 7th to preach there over Sunday. The distance to these appointments is about thirty miles. Meetings are held there once a month, except a few months in midwinter. May the Lord richly bless the workers in his name everywhere and may many souls be gathered into the kingdom, should be our desire and prayer.

S. M. BURKHOLDER.

Piercetown, Ind., April 1, 1906.—My Dear Friend: When I received your postal and learned the sad fate of the Young People's Paper, I felt as if some dear friend had passed away, and worse in a way, because I realize fully that the influence of such a paper for righteousness and truth is far more outreaching than the influence of any one individual can be. I have vainly endeavored to secure subscribers for it ever since it first came into my hands, but the world nowadays is drowned in "trash." It is all fiction—libraries public and private, papers secular and religious. This abnormal appetite, it seems, must be fed on this unwholesome literary food to the exclusion of everything substantial and eternal. The souls of the young are put into the balance against money, and money wins the day. Will God forgive his people for this? Surely they will as the result reap a sad harvest. COR.

For the Herald of Truth.

OUR RESPONSIBILITIES.

By De Wayne Culp.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:33, 34).

These passages of Scripture are part of Christ's sermon on the mount, the greatest sermon ever preached.

In considering these teachings of our Lord, let us take him at his word. Jesus wants wholehearted workers in his service, and if we realize our responsibilities, we will be anxious to know what our duties toward God and our fellow men are. One of the duties required of us toward God, is to seek first his kingdom and his righteousness. Now the question arises, What is it to seek first the kingdom of God?

Among the things required in this commandment we find that the sinner's first work is to repent, confess his sins, ask forgiveness, consecrate himself to the service of God, cease from evil and learn to do well; put off or put away, as the apostle admonishes, (Col. 3:8), "Anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

This should be made by every unconverted soul the first and most important work of his life; in other words, to get right with God, and on this line his whole life should be laid and lived out.

For the Christian who has come out from the sinful world and been changed, regenerated, born of God and received into fellowship with the Lord and been incorporated into the fellowship of saints, this command also holds good, only on a little different line. The third chapter of Colossians and the twelfth chapter to the Romans contain many special duties for

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the followers of Christ. And these duties must be considered the most important duties of our lives. Prayer and reading the Scriptures are duties that many people attend to only when they feel that they have time. They go to church when they have nothing more important to do; they send their children to Sunday school when they have no other special place to go, and so on through the category of the duties of life; they make God, the Church and religion altogether secondary issues.

This is wrong. This is dishonoring God. This is turning the text the wrong way, and seeking first the world. Let us consider these teachings of the Saviour and obey him in all his requirements and if any duty must be neglected, neglect your temporal work, but never God's work. Seek in every way first the kingdom of God and his righteousness, and all these temporal necessities shall be provided for you.

Garden City, Mo.

For the Herald of Truth.

HOSPITALITY.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. 13:2.

How ready Abraham was to entertain persons, as he thought, who came to him. They appeared as men, but in reality were angels. He ran to meet them, and bowed himself towards the ground. It seems as though he were waiting for an opportunity to exercise his hospitality by entertaining travelers, who might need rest, refreshment and a cooling shade. Water was ordered to wash their feet and he said: "I will fetch a morsel of bread and comfort your hearts; after that ye shall pass on." It will indeed not be expected, that we will be literally visited by angels, in the form of strangers, but by hospitality to our brethren, for Christ's sake, we in fact receive him and will be rewarded accordingly, and even if we are mistaken in the character of the strangers we show kindness to, our efforts will in no wise fail to bring us a gracious reward.

There are many who will give to those they know, but are always distrustful of strangers. The angel of the Lord came to Abraham in the appearance of a stranger, and the lodging of strangers has always been a mark of Christian discipleship. Among the children of Israel, the stranger in distress was to be relieved. (Lev. 25:35). And if a brother had seemed poor, and fallen into decay, they were to relieve him, "yea, though he be a stranger or a sojourner, that he may live with thee." The law was also to be read to the stranger. Deut. 31:12, 13, "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of the law; and that their children, which have not known anything, may hear and learn to fear the Lord your God."

For the Herald of Truth.

THE CHRISTIAN'S HOPE.

By J. S. D.

The Christian has many things to hope for. We read in Psal. 146:5, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." And again in Jer. 17:7, 8, we have the words "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall she cease from yielding fruit."

Thus we see that the Christian's hope is in the Lord, and he is happy even in his life.

On the contrary, the wicked is driven away in his wickedness, but the righteous is happy in his death. The sinner has no ray of hope in life, death or eternity, unless he repents and believes, and obeys the Lord.

The Christian has the promise of peace, joy and rest, and a crown of righteousness, eternal life, glory, and heavenly mansions, and to be with the Saviour where there is neither sorrow, sickness, pain nor death, and he shall be with Jesus throughout the ceaseless ages of eternity.

These are only a few of the precious promises contained in God's Word. The Christian may have many sore trials and persecutions, and his pathway may seem rough and hard to travel, but he can look forward with the blessed hope that when Christ shall come to make up his jewels, he will hear his blessed voice saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE FOLLY OF COVETOUSNESS.

True wisdom consists in proportioning means to ends, and in proposing a good and worthy end as the object of our pursuits. He would be accounted a fool who should attempt to build a ship or one of the highest peaks of the Alps or the Andes, or who should spend a large fortune in constructing a huge machine which was of no use to mankind, but merely that they might look at the motion of its wheels and pinions; or who should attempt to pile up a mountain of sand within the limits of the sea which the foaming billows, at every returning tide, would sweep away into the bosom of the deep. But the man who "lays up treasures for himself and is not rich toward God," acts with no less unreasonableness and folly. He hoards riches which he never intends to use; he vexes and torments himself in acquiring them; he silences himself of even lawful, sensible comforts, and his sole enjoyment seems to be that of brooding over in his mind an arithmetical idea connected with hundreds or thousands of circular pieces of gold, or square slips of paper. The poor are never to be warmed, or fed, or clothed, the oppressed relieved, the widow's heart made to leap for joy, the ignorant instructed, the ordinances of religion supported, or the Gospel promoted in heathen lands by means of the treasures which he accumulates. He "spends his money for that which is not bread and his labor for that which satisfieth not;" and neither himself, his family, his friends, his country, or the world, is benefited by his wealth.

But suppose that riches are coveted not for the purpose of being hoarded, but for the purpose of being expended for self-gratification, there is almost as much folly and irrationality in the latter case as in the former. Suppose a man to have an income of £2,000 a year, and that £200 are sufficient to procure him all the positive enjoyments suitable to his station, is it rational, is it useful to himself or others that he should waste £200 in vain or profligate pursuits, in balls, masquerades, gambling, bonhomie, horse-racing, expensive attire, and splendid equipages when there are so many poor to be relieved, so many ignorant to be instructed, so many improvements requisite for the comfort of general society, so many sciences to cultivate, so many arts to patronize, and so many arduous exertions required for promoting the general reclamation of the world; and scarcely a single guinea devoted to either of these objects. Such conduct is to be less irrational and degrading in a mortal and accountable agent than that of the profligate wretch who hoards his money in a bag which is never opened, but with jealous care when he has a few more guineas or dollars to put into it. In both cases wealth is turned aside of its legitimate channels and perverted to purposes directly opposite to the will of the Creator, and the true ways of mankind—Blessed.

Missionary H. R. Voth of Newton, Kansas, who has been engaged in missionary work among the Indians of the West, gave a very interesting and interesting on missionary work in the Menominee M. H. Elkhardt on Sunday evening, April 8th, which was greatly appreciated by the entire congregation. He also spent a short time on the following day at the Publishing House and in examining J. P. Funk's antiquarian library. He is much interested in Mennonite history and the valuable book on this subject found in this collection. From here he returned to his home in Kansas.

The Israelites did evil in the sight of God while wandering in the wilderness, and so it was with many Christian professors in our time who get justified. They try to overcome their carnal desires by good works. Now if that could be done, the Israelites would have had no need to cross the second water. By crossing the second water (Jordan) they had the ark of the covenant. After a person is justified he makes a covenant with the Lord, and that covenant helps him to receive sanctification. He goes through the second experience and then the heart is clean (Psa. 73:1-14; 1 John 1:9; 3:9). Then a person will be as Christ—taught in Matt. 6:48, where he says, "Be ye therefore

In Matt. 23 Christ holdly declares them hypocrites, whited sepulchres, beautiful outwardly, but within full of dead men's bones and all manner of uncleanness, etc. Likewise Stephen, full of the Holy Ghost, fearlessly told them that they were stiffnecked and uncircumcised in heart and ears;

Sanctification is an important Bible doctrine and it ought not to be discarded or discouraged by any preacher. I mean that kind of sanctification and holiness taught in the gospel. But we cannot justify it in the way it is abused and misused by a good many preachers. According to 1 Thess. 5:23; 1 John 3:2; 1 Cor. 13:9, 10, we see that not in this life, nor at death, but at the coming of the Lord, that absolute, sinless perfection is attained. As long as life lasts we will have to contend with that old Adamic nature (Gal.

It is worthy of note that the sentiment or feeling which manifests itself in the book should be especially held up to the readers of the present age. The letters written by these soldiers of the cross never mention the idea of conquering or gaining the victory over the enemy. They say that the soldiers must after all, some time, here in this world, be recognized and overcome its opposers. The title of the book, "Offering of the Lord," already tells us that they possessed a courage that feared not even death; they had prepared themselves for the severest bodily sufferings, and although they may sometimes have threatened and persecuted with the sword of God, yet their names were not to be written in the book of life. They did not have the remotest idea of taking up with their own hands the work of retaliation and revenge, as the well-known booklet on this subject, in the days of the Munsterite re-

H. VAN DER SMISSEN,
Editor of the Menn. Blaetter, Altona, Germany

John did not say pleasant things to his hearers but the people flocked to hear him. Sensible people would rather hear harsh truths than flattering falsehoods.

You cannot satisfy your soul with any worldly reward.

HERALD OF TRUTH.

righteousness. The divine injunction, "seek ye first the kingdom of God and his righteousness," is God's way of saying, "Begin right, begin now." Blessed is that community where wise and general provision is made for the moral, spiritual and material welfare of its young people. But what unpleasantness, what a disturbed condition, can prevail in a community where one or two or more of its young people take the way that leadeth right in their own eyes! What heavy toll civilization pays for human conceit, for human depravity! And the way of death is full of samples. Let us heed the words of the psalmist: "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word."

Investments.—When a man with \$100,000 settles in a town or community, and puts his money into the bank and leaves it there, month after month and year after year, without investing it, we are inclined to say that he lacks enterprise, and that, financially, he is no benefit to a community. There may be many opportunities for investing his money in business or manufacturing industries, that would give employment to many needy people in the community and that would promise the investor fair returns, beside enhancing the value of property, and the financial standing of the people about him. The man has the right to consult his own wishes. Until the socialist gets into power he will not be obliged by law to invest his money for the benefit of other people against his own wishes; and until anarchists rule, his money will probably be safe in any good bank. But so long as the world places everything upon a money basis and even makes human beings merely "things" at a certain value in dollars and cents, so long will that man be accounted by the world as of no direct benefit to his fellows. He may have much, but he makes little or no use of it to help himself or others. While listening to a missionary recently, as he spoke of the devotion, the seriousness and faithfulness of certain idol worshippers, I was struck with the thought: How much these benighted souls make of the little they have, and how little we, who are enlightened, make of the much we have! Their devotion puts us to shame. What are we doing with and for what we have? How do we invest? Are we not like the unfeeling man just mentioned, so far as spiritual life and Christian helpfulness are concerned? What does God think of us? What benefit is his kingdom deriving from us? He has given us one, two, three or more talents, and expects us to invest them in the great world of human need and of human activity, but we lay them by and do not even put them into the bank of self-culture where they might draw a little interest. God has only one place for such investors, and it is the place where all that is of no use in God's kingdom is consigned. God help us all to invest our time and talents wisely.

For the Herald of Truth.

EDITORIAL JOTTINGS AND JUNKETINGS.

I.

Years ago, before the advent of the railroad, the saying held good that:

"Wenn man eine Reise thut,
So nimmt man seinen Stock und Hut."

To-day the man who depends upon his cane for transportation facilities, does not see much of the world as compared with one who sits down in a comfortable car and is whirled through the panorama geographically known as America. And yet the amount of seeing does not depend so much upon the distance we travel as it does upon the kind of eyes we use. One man, confined to his home by physical infirmities, but having access to the world of literature, may see far more of the world than another who goes nowhere but travel. It depends on the eyes—and several other things. Nevertheless God's great world is best seen on feet. Doors. And how much more we might all see

if our eyes were always really open to behold the wondrous things all about us!

Bidding good-bye to office, home and loved ones on the 9th instant, I was soon scudding along eastward through the fertile country, past the beautiful towns and villages of northern Indiana and southern Michigan. The woodman, the farmer, the carpenter and mechanic have done wonders in a century. How dependent we all are upon one another, and yet how independent, often, in our dependence! One serves the other; one opens the way for the work of another, not for the other's sake so much as for his own, but in God's providence there is room for all without quarrelling the other fellow out of his place or quarrelling with him. God's providence makes man's desire to "own the earth" subserve a purpose far beyond to "own the selfish purposes of men, and causes others, without our knowledge or consent, perhaps, to reap the fruits of our selfish efforts.

At Toledo, Ohio, a short wait between trains, brought me the privilege of a chance meeting with a young man who, as a boy, lived in Elkhart and was a faithful attendant at the Mennonite and Sunday school there. His integrity, industry and ability have won for him a position for which any young man might be glad. How pleasant to meet young men who are for him in my own mind the two meanings. First, that I am in my own way, standing as a barrier against my own progress. This is a very serious thing to do; it is often fatal, and yet thousands do it every day, often consciously, but more often unconsciously. They cannot get ahead, do not achieve what they should achieve, they are the obstacles in their own way. They stand, so to speak, in front of themselves. You think it strange? You ask how it is possible for a man to stand in his own way. Well, listen and you shall hear.

Every person has something in his make-up that goes far toward the filling of his measure of success, some trait in his character that is pleasing to the most men with whom he is thrown, that wins him their esteem, their interest and goodwill, their confidence. But every person has, too, something in his make-up that, if not corrected, will not eliminate from it, will be hurtful to him, will stand in his way, interfere with his success in life, some trait that displaces, that makes him undesirable among his fellowmen and not infrequently brings to him finally knowledge that they do not like him, that they would wish to avoid him, even to the extent of going out of their way in order to escape meeting with him. That man is in his own way.

Now the question is, How is he to get out of it? He is conscious that there is something he has or does that makes him unpopular. Now let him consider the subject. First, he must probe himself to learn wherein is the trouble, what trait or characteristic is not pleasing to those with whom he wishes to associate, what trait stands as a barrier in his way. How is he to do this? Well, it is hard. He must ask himself wherein he differs from his fellowmen, what he has and what he does that they have not or do not do. He should study himself, weigh his words, look well to his manners, his appearance and, above all, consider how he estimates his fellowman's feelings, whether or not he gives due respect and valuation to their remarks, their likes and dislikes. Study always brings some knowledge and we learn best to know ourselves by learning what the opinion of others is of us.

Oversee the faults, remove the blemishes, do whatever you can to efface that which mars and disfigures. This is the way we can step out of our own way. We can, by these remove the barrier we ourselves have placed in the way of our advancement. Now for the second meaning of the heading, "In my own way." We have all of us our own way of doing a thing. It is one of the privileges we believe we are by right entitled to. Every man holds it true that he is master to some extent over himself and consequently he believes he

blunders, strife and other causes have left behind, but how serious the loss to the individual! To whom will God charge these losses? Let us be faithful to our duties that lost souls stand not against us at the judgment.

After spending the night in Cincinnati I had time enough to make an early morning call at the office of a young man who twenty and more years ago attended school where the writer was for three years a teacher. Twenty years have wrought many changes, but true friendship changes not, and it is a pleasure to meet old friends and to know they are doing well. Greatest of all is the pleasure in knowing that they have chosen the good part and are making their lives count for God and righteousness.

For the Herald of Truth.

IN MY OWN WAY.

By Chas. Doran.

The heading of this article can be interpreted to mean two things—one, that I am in my own way, interfering, as it were, with my own advancement; the other, that I want to do what I have to do in my own way, according to my own idea of how it is to be done. Now, let us consider the two meanings. First, that I am in my own way, standing as a barrier against my own progress. This is a very serious thing to do; it is often fatal, and yet thousands do it every day, often consciously, but more often unconsciously. They cannot get ahead, do not achieve what they should achieve, they are the obstacles in their own way. They stand, so to speak, in front of themselves. You think it strange? You ask how it is possible for a man to stand in his own way. Well, listen and you shall hear.

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has the right to do certain things in his own way. Certainly he has. The law does not deny him this, nor custom, precedent or society question him in his right, but whatever he does must be in conformity with the observance, the proper respect of certain laws, made to regulate and govern people.

In his own way. Every man can do so many things, but it is well for him to always do what is to be done, in his own way? Often do not sad failures, irreparable losses and serious accidents result from our being too ready to do something in our own way, according to our way of doing it? Do we not frequently regard too little the knowledge, the experience of others, and do what we are to do in our own way?

Originality is a splendid thing. Inventions do much for man. There is praise in the work of intuition. We like to see a man with ingenuity. Yet all these must be governed by prudence. Nothing is so safe as carefulness, nothing so valuable as precaution. Prudence is a great master to serve, one whose rewards are safety, security and ease. Do what you have to do in your own way, if you want, but be careful that that way is the right way, that it is God's way, that you do nothing by pursuing such a course as will place something in that way, place an obstacle in the road, and at last make you put yourself in your own way.

Consider these two meanings to the sentence in the heading, "In my own way." Few sentences have double meanings, few have meanings that actually mean so much to you. Words tell of thoughts, describe actions, express wishes, but the strongest words are those that carry the greatest meanings, the most far-reaching and grandest accomplishing sentences those that express the most truth, the most power, the best, the wisest counsel. Draw a lesson from the heading of this article, apply both meanings of the sentence to yourself. Ask yourself if you are in your own way, and if what you do or are about to do should be in your own way.

Washington, D. C.

For the Herald of Truth.

ROBIN, COME!

By B. F. M. Sours.

Haste thee, robin, haste to come
To thy happy summer home!
Ice and snow are fled away,
And the skies are clear today.
Haste thee, robin, haste to come
To thy happy summer home.

Chirp! we wait the welcome sound.
Worms are waiting in the ground:
Haste thee, robin, haste to come
To thy happy summer home.

Soon the meadows will be fair
With bright blossoms everywhere;
Soon the cherries will be red—
For the winter time is dead.
Haste thee, robin, haste to come
To thy happy summer home.

Let the acre ring once more
As we heard them ring of yore,
Make the hills and valleys ring
With glad praises to thy King:
Haste thee, robin, haste to come
To thy happy summer home.

Mechanicburg, Pa.

SOMETIME.

Sometime when all life's lessons have been learned
And sun and stars for evermore have set,
The things which our weak judgment here has
supposed.

The things o'er which we grieved with lashes
wet.

Will flash before us amid life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And what most seemed reproof, was love most true.

A religion that does not stop meanness is not
worth having.

HERALD OF TRUTH.

FAIR AND FOOLISH.

The human mind demands in companions intelligence and intellectual power, the conscience demands integrity and sincerity, and the heart yearns for sympathy and love. Beauty can only delight the eye, and fails to permanently satisfy the mind. "Favor is deceitful and beauty vain, but a woman who feareth the Lord, she shall be praised."

The qualities which spring from the fear of the Lord are acceptable and enduring. Beauty is vain because it is short-lived. A beautiful doll without sense or affection, cannot win the esteem and love of an intelligent being.

There are many things which spoil the beauty of a fair face. A bitter tongue, an unlovely temper, simpering and silliness, affectation and folly, are ruinous to grace and beauty. Beauty and ill nature form a very bad combination, and pride and selfishness make no improvement in it.

Faultless features, graceful form and beautiful complexion are poor substitutes for kindness, sympathy, intelligence and usefulness; and the flat and foolish speeches uttered by some doll-like human parrot remind one of the wise man's proverb: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22).

All cannot be beautiful, but all can have the fear of the Lord, which is the beginning of wisdom; all can learn that wisdom by which we are made wise unto salvation. Happy are they who, though they may lack something of grace in form and feature, have grace in the heart, and possess that divine luster which illuminates and cleanses the soul, and makes even the plainest countenance to shine with such a celestial light. Thus we may adorn the doctrine of God our Savior, that all people shall be charmed with the beauty of our God which is upon us, and learn to love him whose loveliness is reflected in the countenances of his children.—(The Common People.)

TOO SHARP.

There are people who have the misfortune to be too sharp; they know too much for their own good. They are keen, shrewd, and wise in their own eyes; they know how to take advantage, to cheat, to "come in ahead." They are able to prove themselves in the right when everybody else knows they are wrong; they can carry points, win majorities, control votes, and secure success, where other people more honest, more scrupulous, and less shrewd, are defeated. But the power to do such things as these is a dangerous possession.

It has no great respect for the one who does it. By and by men get found out; one after another people learn how slippery they are; men will not trust in them, or confide in them; they get in bad odor, honest people are shy of them, and at last, when they should be in the height of their prosperity, firmly established on a good foundation, they go to the wall, sink out of sight, and prove an utter and conspicuous failure, when those whom they have wronged, cheated, circumvented, slandered and belied, having learned wisdom by the things which they have suffered, and learned to beware of men, and guard against their iniquities, are entering on the period of their greatest prosperity.

A man who boasts how easily he can deceive and cheat, may be able to do all he claims; but his ability will be a curse to him. I knew a man who was addicted to strong drink, who claimed that he could get drunk anyway, whether he had money or not; he could always get drunk. His boast was true. He drank himself out of a situation, out of house and home, and made himself a miserable vagabond on the earth.

It is not well to know too much. A man who knows how to steal, how to pick locks, how to cheat, how to swindle, may see the time when he will wish that he had never known so much;

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while the steady-going, honest man, who knows how to do right, and does not care to know anything else, may find that he is blessed and prospered, honored of men and loved of God.—[H. L. Hastings.]

MASONIC OATH IN COURT.

In special proceedings at Glens Falls, N. Y., recently, in the attempt to locate the mysterious Van Rensselaer estate, which has figured in the will of the late William Moore, President Eugene L. Ashley, of the Hudson River Water Power Company, against whom the proceedings are directed, declined to answer the questions of counsel as to where the will of William Van Rensselaer was probated, and other questions regarding the estate.

After refusing to answer, Mr. Ashley said, "And I state further that I have taken my oath as a Mason not to reveal it."

Surrogate Jenkins directed a fine of one hundred dollars and imprisonment for contempt. The fine had to be paid immediately, and Mr. Ashley remarked, "I guess it's worth it." Such is Masonry in our courts.—[Home Light.]

OLD PEOPLE NOT USELESS.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—[The Advance.]

CONFERENCE NOTICES.

The Eastern Amish Mennonite Conference, the Lord willing, shall convene at Mattawana, Pa., May 21 and June 1, 1906. The elders and executive committee are requested to meet the day preceding conference to arrange questions, etc. All are invited to attend. For further information inquire of John E. Kauffman, Mattawana, Pa.
C. Z. YODER, Sec'y.

Semi-Annual Conference.—The spring session of the Virginia Conference will be held at the Springfield church (Upper District) on the second Friday in May, being May 11, 1906. Visits on these occasions are always appreciated, and any who may wish to come by rail will be properly directed and met at the station by writing to Bishop A. P. Heatwole, Waynesboro, Va.

C. H. BRUNK, Sec'y.

DEATHS.

Shank.—Pre. Daniel Shank was born in Adams Co., Pa., May 15, 1832, and died at his home in McKeesville, Pa., March 2, 1906, of a complication of diseases. During his life he was a member of the Mennonite church. Services were conducted by Daniel Stump and John C. Miller from 2 Cor. 5:1 and 1 Sam. 20:3, latter clause.

Fenstermacher.—On the 6th of April, 1906, in Rohrstrom, Lancaster Co., Pa., of pneumonia, Enos Fenstermacher, son of Henry Fenstermacher, aged 19 years. He was ill only a few days. Shortly before he died he was baptized and received into church fellowship by Bish. Isaac Eby. He is survived by a brother and two sisters. Services were held on the 8th at the Rohrstrom M. H. The burial took place at Millersville.

Strickler.—Bish. Henry Strickler of the Reformed Mennonite church, died of pneumonia, near Waynesboro, Pa., on the 4th of April. He was buried on the 7th. He was a prominent minister in his branch of the church.

Do not understand me to say that there is no real danger; for there is danger on every side.

In our Sunday school lesson of April 1st in the school which I attended much was said about hypocrites. I was led to think about a minister of whom I read not long ago. He was a very apt illustration of the hypocrite, and it would be worth while for all who are inclined in this way to consider the words of the Lord Jesus to him that said he was in the pulpit he was such an excellent teacher and instructor that it was a pity that he should ever leave it; but when he was out of it, his life was so bad and ungodly that it was a pity that he should ever enter it again. The hypocrite indeed has no promise, and the vision which is shown from above is without pearls and without gold, but we should be honest and sincere in all that we do.

The gilded saloon of to-day has its grip on the struggling masses! It is one of the most popular,

Mt. Union, N. Y.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "Tis sweet to live,"
Somebody said, "I'm glad to give,"
Somebody fought a valiant fight;
Somebody lived to guard the right.

Sel. by Mattie Herbruck.

The "eyes" of this man would be "the eyes" of the confessional. He would be able to see all over the world by means of these "eyes." Has

Yes, this world has millions of people who have a withered hand and who know it and yet try not to find a cure. Thousands stand about doing nothing for either their own salvation or the salvation

Gentleness and patience are beautiful alike in childhood, youth, and old age.

Loyalty to Christ is our highest duty; citizenship in his kingdom our highest privilege.

Let discouragements simply spur you on to greater effort. The greatest victories often come from the courage and endurance that have been brought into play through discouragements. God often sifts us for the sake of getting us to use the best gifts he has bestowed upon us.

The editor is spending a pleasant morning (Apr. 26th) in the office of Bro. C. H. Brunk in the state new county court house at Harrisonburg, the county seat of Rockingham Co., Va. Bro. Brunk has filled his present position for eighteen years, and is but another evidence to the fact that faithful service is appreciated.

*

Strange that in the great rush to send relief to San Francisco, the needs of the poor little ones were for the moment so generally overlooked. And yet their needs were almost more urgent than those of any other class, and the oversight speedily brought suffering. Second thought has, however, remedied the oversight. Presence of mind in emergencies is a valuable trait, and yet it was often painfully lacking when most needed, as it was in the case of the man who threw the clock out of the window of the second story of his burning house while he carefully carried down an armful of pillows.

The terrible calamity that befel San Francisco, Cal., has filled the land with sadness and with sympathy. This land is full of self seeking, but such occurrences show that the hearts of the people are not callous to human needs and human distresses. It is but natural that the religious sentiment of the land as expressed by the different denominations has been prompt and liberal in action. The fraternal spirit has called benevolent organizations which have often been of putting the churches to shame in the matter of charity, are far behind the churches both as to time and amount.

The professional sympathy, the self-aggrandizing sympathy and the advertising sympathy have also come forward, but the dark bulk of monies have come from hands where the heart has been touched with that sympathy that reaches to the whole world kin, and the distress which threatened to become so acute has been greatly mitigated, and the homeless are being well cared for.

III.

With the change of passengers one is thrown into chaotic meeting with all kinds and degrees of humanity. It is also very often the case that your fellow-passenger feels free to express his opinion in detail on current events or on any subject that may happen to suggest itself. The exposure of one occasionally leads to harsher exposure of another, so that passengers possess more tongue than hand. Silence is golden when you are not the subject of what you say, and doubtly so when you are better informed on the subject than you are. To merely disturb the air with your vocal cords without giving any information or comfort and the breath of any other benefit, is unkind. Such talk is mere chatter, and life is an overproduction of it in the land.

From Berea, Ky., to Knoxville, Tenn., and beyond, the land is rich in coal, iron, copper and

other minerals and metals, the three just mentioned forming important articles of commerce. The seam of coal is about five feet thick and in the region of Jellico and Catfish the quality is almost equal to the anthracite of old Pennsylvania. God's providences are remarkable. He has hidden some of the most useful treasures in hills that man for a long time deemed useless, because unfit for cultivation. How shortsighted and ignorant we are! Because We cannot see any value in a thing we call it no good. God has not made anything valueless or in vain. As

so every mountain and hill, every crag and peak, may, when our eyes learn to see deeper and our comprehensions can better grasp God's mind and plan, hear even the now uninhabited, bleak places of earth proclaim his almighty power, and wisdom, and bountiful providences.

That coal might come to without dangers was very forcibly brought home to the people of this section when, in 1895, a terrific explosion in a mine at Coal Creek entombed about 250 men, nearly all of whom were taken out dead. Such voices from the depths of the earth, and such as have so recently spoken at Courrières, France, at Naples, Italy, where Vesuvius belched forth death and destruction, and at San Francisco, where God touched the earth with his finger,—"I was, and it trembled and shook,"—a great city was laid low—such voices and doings proclaim the littleness of all human things and things as compared with omnipotence and speed from town to town on the cars; we steam with electric batteries and talk across the ocean with or without wires; we harness the rivers and tell them to move our mills or light our lamps many miles away, and, doing all this, we are but a little short of God himself, or, according to our religious cult, that we are as good as God, and a part of God himself. Then God whispers to the winds and the clouds; they smoke, they touch the hills, and they smoke, and their smoke an-lays, and ashes hurry cities and plains, so that the face of the earth is changed; and he says his hand on the earth and a huge convulsion causes the mighty Rocky Mountains, the Appalachian range to appear; he draws his hand over the surface and millions of miles of fertile plains, prairie and watered by mighty rivers, and plain and stream appear. Man seizes them, though the real owner sets up his kingdom, and then the real owner had died a works vanish in dust and smoke, and vain humanity is reminded that God is supreme, and van as nothing compared with God.

The Louisville & Nashville Railway Company has built a short line through the mining regions of the eastern part of Kentucky and Tennessee, connecting Knoxville and Cincinnati, and as soon as the road bed is sufficiently settled, fast trains will carry passengers through from north to south, via Knoxville and Atlanta, thus becoming a strong rival to the Queen & Crescent and the Southern Railway systems, whose excellent roadbed and fine equipment were for many years unsurpassed in the South.

South of Knoxville and near the boundary line between Tennessee and Georgia, is found the Isabella copper mine and works, one of the great industries of its kind in the world. These immense works, 5,500 men are regularly employed. The mills run night and day, and the whole works being lit up by electricity. The fumes from the blast-furnaces and smelters is poured down a large open embankment or fill from huge cauldrons and in the night looks like a stream of fire that startles the beholder as the train passes by. The fumes from the mills and the blast-furnaces are carried five miles of the mills, and the air round the activity at mine and mill the country round about looks bleak and denuded. The fumes of sulphur are as blasting in their effects upon vegetation as the blight of sin is destructive to spiritual life.

From Knoxville to Marietta, Ga., the L. & N. railway passes for a considerable distance through extremely rough country and the new road is a feat of engineering skill. As the train approaches Marietta the country becomes less broken, and is under fair cultivation. Numerous peach orchards have been planted in this section, and the fruit has brought in very good returns. Near Marietta famous Kennesaw Mountain looms up through the morning mist. The scene reminds one of the terrible struggle between the North and the Southern Confederacy that took place about this mountain and between here and Atlanta, and which left in its wake considerably over 20,000 dead. Wise men north and south agree that this great struggle could have been avoided, but the agony of regret that fills thousands of hearts to-day is a reminder that the war was not averted. "An Old Georgia 'Cracker' reminds me that our 'hind sight' is generally 'better' than our foresight, or the war had never happened." If men were more Christian, the war would never have taken place, because the real causes of the war would never have existed. Religion has made many wars, but Christianity will remove them by removing the causes. If war will be considered wrong by Christianity a thousand years from now, it must be considered wrong now, for God's word never changes. Some people talk about a's millennium as when all wars shall cease. Christ dwells and reigns, in every heart to-day. The millennium is here, for the peace of God which passeth understanding is the power of God which controls it. Without such peace there can never be a millennium in this world or any other.

For the Herald of Truth

By S. Roxana Wince.

(Conclusion.)

Have the Popes of Rome been such men as God said they would be? Read the history of the Popes and you will find they have all alike "taken pleasure in unrighteousness." John the Baptist was called "an incarnated devil." Leo the X. declared that God is, and called the Gospel a fable. Boniface the VII. was ranked "among the notorious robbers of the age." Alexander the VI. "surpassed all his predecessors in atrocity." There was no crime that he could name that the Popes did not commit. They blasphemously, they assassinated, they murdered, they robbed, they raped, they persecuted, they lied, they were vain, hypocritical, lying, ungodly, unmerciful, perfidious and infidel. The story of these monsters would fill far more than folio, but the books would be "a mass of moral impurity" that no pure person would care to read. Rome under their rule "became the sink of filthiness, the headquarters of atrocity, and the hot-bed of murder and robbery."

This is the testimony of history. So the Pope is "the man of sin," in accordance with the declaration of prophecy. But, you ask, Has he opposed God? Does not any one who violates all God's commands as to right living oppose God? That's what the question is to answer it. We cannot commit any sin or crime without opposing God. The Pope says, "I can do no wrong," "I am infallible," "I am the sole, supreme judge of men and can be judged by no man," "I occupy the place not of a mere man, but of the Lord," "I have the power of dispensing with all laws and the same authority as the Lord," "I can make something out of nothing," "I can make something out of nothing," "I can make sin into duty, and duty into sin," "I can dispense with the scriptures by my interpretation," "I am lord of lords, and king of kings," "I preside in the temple of the Lord," "I can make law at my pleasure."

Has not Paul been proven a true prophet? For twelve hundred and sixty years the Popes—as “the man of sin,” or as a dynasty of sin—have been reigning in fulfillment of his words. Asserting his right to be treated as divine, the Pope

never rises to greet any person, no matter how high in rank; he never takes off his crown in the presence of any human being. Wearing the proud tiara of all power in heaven, in earth and in hell, he never even nods to another. His officials rank higher than the officials of king or emperor, as much higher as he considers himself higher than kings.

John, the elevator, pictures the Roman Catholic church as "an image made to the beast." The "beast" was Rome as organized politically, with emperor, lower officers and laws. The church was to be organized as an exact counterpart, copy or image of this political or civil Rome. You can imagine such a church in our country. Let all the churches unite into one church, and then make the head-archbishop president of the whole, with a congress of archbishops, and a house of representative priests, etc., and you would see the church made an image of the civil power. The Romanist church was so organized. The Pope was made absolute in power, just as the heathen emperors of Rome had been. Like them, he was the highest head of the state religion. His coronation of cardinals, his keeping of the keys, his coronation of kings, his excommunication, his use in the mass, his holy water, his worship of images, purgatory, prayers to the dead, and so on, were all patterned after old pagan Rome.

Again John saw the Romish church as "a woman riding a scarlet-colored beast, full of names of blasphemy." A woman in the Bible is the symbol of a church. This woman rides the beast with seven heads and ten horns. It is the same beast that Daniel saw. It has had seven different forms of government. The Pope is "the eighth head," though he is "of the seven," being an absolute emperor as some of the rulers before him were. She is said to ride the beast, or civil power, because she controls all its kings and makes laws for them. Her power is different from the government executed her commands. They were forced to begin and carry on her wars and to execute "the heretics" in her dominions.

Through the civil power she made war against the saints of God. I could tell you much more that has all been fulfilled in this apostate church. But it is not necessary; you can read for yourselves. You who have read history know that the prophecies of Daniel, of the facts that cannot be refuted, of the facts that cannot be gainsaid. You know that she has been "drunk with the blood of the saints and with the blood of the martyrs of Jesus." You have heard the story of the Vaudouls, of the Waldenses, of the martyrs of Spain and England, of the bunted Covenanters of the north, of the Waldenses of the East, of the "Beggars of the Sea," of the massacre of St. Bartholemew, of the times of your own Peter Waldo, and of the interdicted and burned Bibles. You have heard of the doll-like images of the Virgin Mary, adorned with ornaments worth millions of dollars, that are worshipped in Spain and Mexico, of the pictures of the Virgin Mary, of the pictures of the wood that are worshipped in so many places, of the nunnery atrocities in France, of the terrible treatment of orphan children in "the houses of the Good Shepherd" (?) here in our own country, and yet, despite of all foregoing, you do not fear this apostate church. You cannot see her heretics, you cannot see anything as the Bible pictures her. You think, despite of prophecy, that she has changed her character. Yet God says, She goes to her doom, because of her sins—goes unrepentant. Do not be deceived because some of her votaries are your daily companions at school and in social gatherings around our firesides. You may see her in action, you do not see behind the scenes when no looking on, and unless "rooted and grounded" in the gospel, will be led almost instantly to look upon this God-accursed system as a Christian system. Do not forget Huss, and Wickliffe, and Tyndale, and Luther, and the Reformation, and the glorious fearful struggle that was waged with unchained Bible and liberty, having been delivered from our ene-

mies), to "serve God without fear all the days of our lives."

You do not know that Rome is seeking to enchain you again, that she would fain take the Bible and even the Herald of Truth out of your hands and make you bow to her man-god. Do you want this time to come? Do you want your country, the nation that was founded in truth and in justice, to become a nation of infidels and a sinful blasphemer, the Pope of Rome? If not, then study the scriptures that relate to the Papacy. "The battle of the Reformation must be fought over again." The outcome of this battle will rest upon you, the young Christians of our land. You must be Protestants through and through. You must be as God would have you be. You must watch this evil power and checkmate her on every hand.

Be true and faithful witnesses for the truth of the gospel against the errors of Romanism. Be not drawn away from the living God to the worship of idols. To fall from the heights of heavenly wisdom into the darkness of paganism is a fearful fall. All who join hands with Rome will meet the same fearful doom that is pronounced upon her in the pages of revelation. God save you all from such a doom:

For the Herald of Truth.

THAT DISCOURAGING FEELING.

By Charles Doran.

Did you ever feel that you had nothing to live for, that life held out nothing to you, absolutely nothing? That this beautiful world had no place for you, but one in which upon one side was discouragement, and upon the other side failure? Well, thousands every day feel just this way. They see nothing behind them but failure, nothing before them but probability of failure. It is just this feeling that drives men to run and ruin, drives them either to the mad-house or to the suicide's grave. It is that awful feeling that life has nothing to hold out to them but uncertainty. And when the hottest day has passed, and the sun has set, and the night is a restful night; the roughest, most tempestuous sea is calm; its peacefulness.

It is the way men think of, look upon, and consider life that more often actuates their way of living, than the actual, real and true condition of life. Think brightly and you will act brightly; think sadly, gloomily, and you will act sadly, gloomily.

Life to no man is a perpetual dream of joy and brightness—a dream that has no awakening. No man sees everything in the brightness of the noonday sun. No man finds every road smooth, every tree laden with ripe fruit. Sow pain, regret, try our souls; they are the fire that test the metal in us. If all were springtime, would we still have rich wheat? Would our corn grow big and healthful? Would our barley increase in its size and give forth its same strength? We need the hour of trial; we learn best the lessons we learn through trials and sufferings.

To feel always bright would make us cease to feel how our neighbor feels when pain, anguish, discouragement and failure come upon him. It would make us as though we were insensible—dead—to the sufferings, the disappointments, the tribulations of others. We should be glad when we are sorely tried, when our burdens are heavy. Our journeys long and fatiguing—for when the end is reached, when all is over, we can look for the reward. There is nothing done that should be done, that helps, that succors some one, that there is any reason for. We may not see it to-day, but to-morrow we may know it, and so the gloom, the dismal, the dark shadow cast on every thing, will yet pass—it may be a long time passing—a long cruel and wearing-out waiting for it to pass, but it will pass.

The darker the night the brighter the dawn
The more fierce the tempest, the more peaceful

Despair not. If you feel that life is but of failures and discouragements, think that failures and discouragements often come before great achievement, great discovery, great fame.

The dark clouds often contain the rain that once emptied upon the hot and parched soil brings forth the green, the bud, the blossom, the flower, the fruit. If all were sunshine, how soon the earth would be dry and the soil hard and poor. It is so in our lives; if everything were continual brightness, how soon our souls would forget our Creator, our hearts our fellowman in pain and suffering!

Our Lord sought sorrow, prayed for pain and suffering, asked of His Father to send him trials and discouragements, so that he might the better know what it is to be sorrowful, what it is to be in pain and to suffer, what it is to be met with trials and confronted by discouragements. He asked not for sunshine, but rather for shadow. He asked not for the smooth path, but rather for the rough one. If life seems dark, everything a waste—a dreary waste—do not say in yourself, "There is nothing in this life for me; better a mill-stone be tied about my neck and I cast into the waters." But say, "This gloom will pass, the night must have its dawn."

Preaching, I know, is easy; to tell a man what he should or should not do, is easy—to practice, to show him the right way by going upon the journey with him, that is what we want.

Do not tell a man weighed down with trouble, to trust in the Lord, and neglect to do what the Lord directed you to do—help him. The man who works and prays is going to get there. Prayer, like fate, is often dead, without good works.

When your neighbor says, I don't see anything in life; do not say to him, "You must pray," but take him to where there is something in life he can see, and when his eyes rest upon it, ask him to pray, to thank God for placing the means and opening the road. Then many of your neighbors will feel that there is something in life to live for, that the future is not a wheel and a merry-go-round, but that there is something interesting that they can see, and that there are great opportunities, its grand advantages, has a place in it for them, that the harvest time is nigh and the husiandman looking for laborers.

It is not the world that is bad, cruel and hard, but the people in it, some of them, not all, and it is often to the people who live around us that we owe the dark, dreary, unpromising view of life that meets our eyes, sending to our hearts discouragement and making life seem void of anything worthy the living.

Washington, D. C.

CONFERENCE NOTICES

The Amish Mennonite Conference for the Indiana and Michigan District will be held at the Clinton A. M. meeting-house near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Sec'y.

The Western (Pacific Coast) Amish Mennonite Sunday School Conference will be held (the Lord willing) at the Zion meeting-house near Hubbard, Oregon, beginning on the evening of June 8th and continuing through the day and evening of June 9th. We heartily invite our Eastern brethren, especially ministers, to be with us and help us in the work.

M. M. HOSTETLER.

The Eastern Amish Mennonite Conference, the Lord willing, shall convene at Mattawana, Pa., May 31 and June 1, 1906. The elders and executive committee are requested to meet the day preceding conference to arrange questions, etc. All are invited to attend. For further information inquire of John E. Kauffman, Mattawana, Pa.

C. Z. YODER, Sec'y.

Dare to be right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.
Dare to be right! dare to be true!
The failings of others can never save you;
Stand by your conscience, your honor, your faith.
Stand like a hero, and battle till death!

HERALD OF TRUTH.

Thursday, May 10, 1906.

John F. Funk and Abram B. Koib, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Topeka, Ind., May 1, 1906.—Greeting to all Herald Readers:—On April 15th seven young souls were taken into full membership by water baptism at Emma, and on the 20th communion was observed, of which nearly all the members partook. May God bless the young souls who have just of late enlisted in his cause, that they may hold out faithfully unto the end. We realize that Satan is encamped round about us on all sides, entraping and devouring whom he may, and that it is daily becoming more necessary for us to watch and pray to God for help, lest we fall victims to the enemy. Pray for the church at Emma that it may grow and stand steadfast in the faith till Christ comes again. COR.

Gordonville, Lancaster Co., Pa., May 2, 1906.—Dear Editor:—I read with interest in last week's issue of the Herald about the ministering brother who carried with him Sunday School Lesson Helps, etc., and distributed them among the people as he met them. I can heartily say, "Amen," to efforts of this kind, as I have myself done some work of this kind and distributed many tracts and cards, especially among the so-called poorer classes of people. I know that much good has been done along this line, and by the grace of God I wish to continue as I am able. I would be much pleased to receive some papers and tracts and picture cards, as samples, so that I can take them with me as I go out again to visit among the people. The little folks always appreciate something of this kind when I meet them. We have had a home department now for three years at the Welsh Mountain Mission and it has brought some good results. I do love the Herald and have been a reader of it since its first issue. The Lord bless and save us. Amen. Yours in the Master's name, M. H.

Girdetree, Md., April 30, 1906.—Editors of the Herald of Truth:—I wish to say a few words about the Eastern shore. I think it would be an advantageous place for a Mennonite colony. It appears to me it would be an easy matter to establish a plain church for the common people. There is a good climate here and land can be bought at very reasonable prices, that is, from \$15.00 to \$20.00 an acre. The quality of the soil is good, except that it is run down, but can be easily improved and raised. Cowspeas and clover do well;

May 10,

HERALD OF TRUTH.

It is a No. 1 corn country, and land is advancing. I think there are many of our people settling in places where they cannot have the advantages they would have here. I have been here long enough to learn what the land will do if properly handled. J. A. STUMP.

Cressman, Sask., April 23, 1906.—To the Readers of the Herald:—On April 22d the Sharon Sunday school on the Quill Plain, Sask., was reorganized. The following officers were elected: Alvah Bowman, superintendent; Levi Groff, assistant superintendent; S. Diehn, secretary and treasurer; Elias Rudy, chorister. The following teachers were also elected: Lavina Shuh, Sister J. Weber, Ben. Shuh, Israel Cressman, Aaron S. Biehn, and Levi Groff. Services and Sunday school are held every Sunday. Pre. E. S. Hallman and Pre. Isaiah Rosenberger are again in our midst after spending the winter with their families in Waterloo Co., Ont. About fifty in number from Waterloo county arrived here on March 29th, which is a great assistance to the congregation and Sunday school. COR.

Garden City, Mo., April 28, 1906.—Dear Herald Readers:—Greeting. We again have had a soul-refreshing season at this place. Bro. Daniel Kaufman came here on the 14th and remained with us until the 23d. There were four evening services held and also council meeting and communion services. One brother was added to our number by water baptism. May God give him much grace, so he may live a bright and shining Christian life, and may we all more fully realize the great need of remaining humble at the feet of Jesus, doing all we can for the ingathering of lost souls. COR.

Mount Vernon, Davison Co., S. Dak., April 1, 1906.—Editor of the Herald of Truth:—You may publish in the Herald of Truth that we have changed our location from Nappanee, Ind., to the above named place. We like the place, and there would be a good opening here for a Mennonite colony, if they desire a country that is about the same as in the East for diversified farming. The crops are wheat, corn, oats, clover and all kinds of grass, fruit, etc. We have good roads, a healthy climate, good market and every one can have an artisan well. We would like to see some of our Mennonite people here. There are more of our Mennonite people here. There are now two families of us and several single brethren, and I feel sure, if more would come and see the country they would like to start a Mennonite congregation, and this would certainly be pleasing to God, for it would be in accordance with his will. Land can be purchased at a very reasonable price, according to advantages and improvements. CHARLES U. LINK.

Lancaster, Pa., May 3, 1906.—To the Editors and Readers of the Herald:—Greeting in that dear name which is above all other names. "The Lord is good, for by his mercy endureth forever." "The Lord has done great things for us whereof we are glad." "Blessed be the name of the Lord." Eight precious souls were added to our number on Sunday, April 29th. Bish. Abraham Herr officiated. Seven were baptized and one was received from another denomination. We were taught by word, example and experience that all who will come to Jesus will find in no wise cast out. But, Oh, how sad that not more come! Why do not they know that Jesus has knocked them and again at the doors of their hearts? Dear souls, will you not let the dear Savior come into your hearts and dwell there?

In the evening Bro. A. D. Wenger spoke, taking his text from Ex. 20:8, "Remember the Sabbath day to keep it holy." We were reminded that the Sabbath was made for man, in which he was to rest from all his earthly labors as far as he can.

How careful and prayerful we all should be to do that only which will honor and glorify our Maker and be beneficial to our souls! May the dear Lord help us all to be mindful of these things which we see so plainly in the scriptures, and obey them. COR.

Singers Glen, Va., May 2, 1906.—Dear Brethren, I send you this letter to tell you that I do not want any interest on the gold bond of the Mennonite Publishing Co., which I hold; I want to help the church of Christ all I can. I want the amount of the bond when it becomes due. Please send me the Herald of Truth. You sent me the paper before, and I must say that I like the paper. I like to read it; it has so much good, religious reading in it, that it is a great pleasure to me to read it. May the Lord bless you all, in his prayer. COR.

Ephrata, Pa., May 4, 1906.—Dear Herald Readers:—Greeting. "If ye then be risen with Christ, seek those things above, where Christ sitteth on the right hand of God" (Col. 3:1). We rejoice at the coming of spring to see the wonderful works of God. How the trees spread forth their leaves, and the plants spring up! It is a wonderful thing to realize the works of God among the children of men. On April 22d there were twenty-three precious souls received into church fellowship by water baptism, some in the meeting-house and others in the stream. About 2,000 people witnessed the ceremony. Bish. Benjamin Weaver and Pre. A. D. Wenger conducted the services. On the 4th of May two more will be baptized and received. On April 16th there were twenty-six baptized at Hess' M. H. There is also a class of eighteen waiting to seal their covenant with God who will be received May 26th. To my knowledge there were seventy members added to the Mennonite church as the result of our continued meetings. How we wish to praise God for this golden privilege to labor in his vineyard and gather some of his jewels into his service. Bro. Keener and Bro. Burkholder were present with us, leaving with us some precious gospel truth. May God bless them in their labors everywhere. Bro. Hershey of Little preached a very interesting sermon, teaching us how carefully we should sail through this world in order to reach that heavenly shore. May God richly bless his workers that many may be brought into the fold. Yours for Christ, LIZZIE D. WITMER.

"COME UNTO ME"—JESUS.

Matt. 11:28.

By A. G. Horst.

Ye weary ones, my one, come all,
And listen to the Savior's call.
In accents low and long,
From any nation—just come to him.
It matters not how dark and dim
Your walk on earth through life has been.
Come, hear the glad, glad song.

Salvation to earth's utmost end,
This gospel of our Savior send,
Workers for every place.
Will each one gladly do his part
To get lost souls to make a start
And follow him with all their heart.
Saved only by his grace.

Our Savior soon will come again
To take us to himself, and then
Forever be with him.
Will all of us be free from all
The blood of those who round us call
For mercy, when they see their thrall?
Oh, help them enter in!

Oh, sinners! come to him, I say,
And seal the vow, do not delay.
Oh, come at once, come on!
Oh, come and bring an offering!
Just yield yourself unto him,
His praises then you'll help to sing.
The great transaction's done.

Hillsboro, Kansas.

1906.

For the Herald of Truth.

A MORNING PRAYER.

By Royea Mear.

Fold me in thy love,
Far away from harm;
Lift my heart above
This world's fleeting charm.

Let the Delty
Reign my soul within,
Drawing me to thee
Day by day from sin.

Grace sufficient give,
Lord, for every need!
Let me near thee live,
At thy table feed!

Let my living be
But the heavenly powers,
Flowing faith from me,
As the breath of flowers!

All my powers afford,
Consecrate to thee,
For thy worship, Lord,
Through eternity.

For the Herald of Truth.

THOUGHTS ON BOOKS, ETC.

By a Brother.

Good books are instructive and edifying, and we may under all circumstances encourage our young people to read books of this kind. Besides the fact that they are instructive and edifying they are profitable as a means of crowding out bad ones. We have book-cases, tables and shelves full and loaded down with books, papers, Bibles and commentaries, and yet with all these we need to guard ourselves and our children and watch continually, lest they bring from school libraries and other sources, books that are unprofitable, harmful and poisonous to the youthful mind.

Young people who do not know the character of the books that fall into their hands, and who are not thoroughly established, "rooted and grounded in the faith," need the help of parents or those who are versed in biblical knowledge and doctrine and able to detect evil designs and wrong tendencies that are contained in much of the literature that circulates so extensively among all classes, and that so frequently falls into the hands of young people to whom it brings irreparable injury. Parents, preachers and teachers could and should guard well those under their care that they may be preserved from these dangerous and corrupting influences.

The literary exercises, now so common in our public schools, lectures, etc., or what is often advertised under the pretense of lectures, have very frequently the same seductive purposes hid away under a fair and beautiful exterior. Honesty of purpose and a desire for the moral welfare of the rising generation, should prompt every parent, every guardian of children, every minister of the gospel, every teacher in the Sunday school, every teacher in the public and other schools, to stand as a guardian and protector of the moral character and purity of the boys and girls growing up to manhood and womanhood, and use their best efforts and influences to keep them from bad society, from bad books, from corrupting assemblages of people who live only for the enjoyments of this present evil world and the indulgence of their carnal appetites and passions. Every one who has the purity and virtue and happiness of our young people at heart should use his or her best influence to promote these characteristics in both young and old.

It is to be greatly deplored that so many of the teachers in our common schools and the professors and instructors of our institutions of higher education cannot be depended on as guardians of the morals and religious purity of the young people under their care; that they in so many instances cannot be depended on as proper persons to whom the young people can go for advice or from whom they can receive advice on religious and moral subjects; and it is likewise to be re-

HERALD OF TRUTH.

gretted and deplored that our children learn so many things, and take up with so many ideas in the modern school that are not in harmony with the gospel and which require so much effort and care on the part of Christian parents to undo and, if possible, to eradicate. It is so difficult to convince the young people of error when once these wrong ideas have been planted into their minds.

May we hope for a reformation in this line, and that the time may speedily come when all the teachers of our young people and our children both in the weekday schools and in the Sunday schools shall be devoted, consecrated and regenerated persons, who are dead to the vanities and pleasures of sin and the world, and who labor for the welfare of souls and the glory of God, with eyes single to the upbuilding of the kingdom of Christ.

For the Herald of Truth.

OUR RESURRECTION.

By J. A. W.

In studying the resurrection of Christ, we have a theme which is very well proved. What more proof can we ask than that given in our Bible? It tells of time after time when he appeared to certain of his followers, during those forty days before his ascension. Once they would know him by his voice; another time in breaking of bread; again by his scarred limbs and side. He never appeared to any but his followers. Supplement this by the ever-growing influence of Christianity in the world, and the evidence of our living, loving Savior in our lives. Certainly if we believe in the life and death of Christ we must believe in his resurrection.

The resurrection of Christ is the pledge of our resurrection. Paul wrote (1 Cor. 15), "Now is Christ risen from the dead and become the first-fruits of them that slept; as in Adam all die, so in Christ shall all be made alive; but every man in his own order.—Christ, the firstfruits; afterwards they that are Christ's at his coming. The last enemy that Christ shall overcome is death." The way that he shall do it is by raising every soul that was ever born into the world.

The important part for us to notice in connection with the final resurrection is, there will be two resurrections (Rev. 20:5). Christ said (Matt. 24:40), that two shall be in the field, or at the mill; the one should be taken, the other left. Those who in this life accept Christ's salvation shall have part in the first resurrection. On them the second death hath no power. They shall reign with Christ. They that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation (John 6:29). Christ shall divide them as sheep and goats (Matt. 25:32). He shall say to those on his right hand, Come ye blessed, etc., and to those on the other hand, Depart from me, etc.

In order to be certain of having part in the first resurrection, it is necessary for us to be ready to meet Christ NOW. For in such an hour as ye think not, the Son of man cometh. When we lay down these bodies in death our destiny is fixed (Mark 13:35). He that endureth to the end shall be saved. We must ever be watchful. We are so prone to fall into little sins, often unknowingly. It is our duty as soon as we find we have done wrong to go immediately and ask God to forgive us.

For one who unforgiveness dies.

To his glory cannot rise.

For the Herald of Truth.

THE WAY OF LIFE.

If we live in accordance with the will of God and according to the teachings of his Word, we shall at the end of time meet in glory. There is, however, only one way by which it is possible for us to reach the home of the blessed, and that is

God's way. Jesus says, "I am the way, the truth and the life, and no man cometh unto the Father but by me."

There are a great many professors of religion who would like to serve God and mammon, but the Word teaches distinctly and positively that no one can do this. We must either take decidedly the side of the Lord or we will be on the side of the enemy. The tempter is always about us and if we yield he will lead us astray. He may lead us only a very little out of the way at first, but by and by he will lead us farther and farther, and we lose ourselves far out in the by-ways of sin. We may see no danger; we may see no wrong, but when, perhaps, it is forever too late, our eyes may see the mistake we have committed.

Let us therefore take upon us the yoke of Jesus, which he says is easy and his burden is light. Let us follow in his footsteps and be his obedient followers. Let us be especially careful that we avoid the vanities and follies of the world. Keep aloof from all sinful indulgences of every kind. The true Christian life is a life of self-denial, a life that worketh righteousness, purity and truth. The Apostle John says (1 John 2:15-17), "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

For the Herald of Truth.

ASCENSION.

By H. W.

The Word tells us that the Lord Jesus ascended up into heaven and sits at the right hand of God, interceding for us, from whence he had descended at first in this sin-polluted world, to redeem fallen humanity. Oh, what a wonderful manifestation of the love of God! Yes, he will come again, as he went up, as the angels declared unto the disciples. But he will not come to dwell on the earth as he did before, but to execute judgment upon the ungodly.

Reader, do you know when he will come? No. None can tell the time of his coming; and for this reason we should watch and pray and keep our selves in readiness so that we may be prepared whenever he shall be pleased to make his appearance. Then we may rejoice in the Lord. Let us bear these solemn things continually in mind and set our affections on heavenly things, and not on things in the earth, and seek after those things which are above where Christ sitteth at the right hand of God in his glorious triumph of light over darkness and life over death.

Breslau, Ont.

LITTLE ACTS OF KINDNESS.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He can not talk very much in public and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out, and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe he and his wife keep house plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the streets."

Emptied of self, and filled with God,
This frail earth temple his abode!
Workers with him, we here may prove
The fulness of his matchless love.
He strengthens and uplifts the soul,
He giveth wisdom to control
The evils which around us rise,
To block our passage to the skies.
Masters, not slaves, we then shall be,
Victors to all eternity.
And bright will be the pathway trod,
Emptied of self and filled with God.

situation. Some are silly, some are serious, some are a mixture of the two. Some are some philosophical and some evince the spirit of resignation. However, the situation was soon changed, for it was only a short distance from the electric line that he has a splendid equipment and an hourly service between the two cities. The train was soon empty and the car that came along in about fifteen minutes was filled. Spell "filled" in capital letters, please, and you will get a "filler" idea of the meaning of the word in this case. And again on each occasion one learns how politeness and gallantry are matters that are easily dispensed with. Perhaps these qualities are considered so precious by some that they are left at home in the parlor. I can easily imagine

Work is a great cure for the blues, for loneliness and for many ills. A nervous patient was once ordered by his physician to a rest cure, where he might recuperate and enjoy the famous waters of the medicinal springs. His program for the day was somewhat as follows:

By S. E. Roth.

God called Adam after he had disobeyed his command, and ever since God has been calling sinners to come to him and accept the blessed offer of salvation through faith in the Lord Jesus Christ.

"Now, have we heard that 'come' of the Spirit and the Bride? If we have heard it, do we obey this earnest command given us by the blessed Savior? Do we in our life, walk and conversation say, COME. We have been led to think that this is a command often overlooked, often forgotten. May God give us grace to be more earnest in his service, so that we cannot otherwise than repeat the great invitation—COME, come to Jesus and he saved.

By B. F. M. Sours.

The sea is his sea; 'tis a joy to be
On his limitless ocean wide—
A blue mead, with sparkled forget-me-nots
A'glittering on a tide,
A'ripple with merriment all the day,
Majestic with surge and foam,
With the waves of power and the gleaming
spray—
And such is the sailor's home.

THE SILENT HELPER.

By Alice May Douglas.

But sometimes the birds come and whisper in my ear the acts of charity of these people, whom the world often calls cold and hard. Here comes word of one gentleman who has sent a load of wood to a poor widow, and of another who ordered a load of groceries sent to a needy family with directions that his name be withheld.

Thus the good news comes; and I want you readers to be on the lookout to find the best side of everybody's character and to imitate their good qualities; but to never tell of the deeds of kindness you do yourselves.

Mrs. Hattie E. Baker.

Oh, give thy brother a helping hand,
He needs it now to-day,
• Whatever the cost, it's worth it all,
To help him in the fray.

HIS INFLUENCE.

By E. J. R.

"Yes; he's a pleasant teacher and understands the Bible, but he hasn't a particle of influence over me," said a bright young girl of her Sabbath school teacher.

"Why?" asked the friend.

"He dances and plays cards," she answered with a scornful curl of the lip.

"Why, Ethel! you do too, don't you?"

"Yes; but I'm not a Christian. When I am one, he sure I'll leave off those things."

TRUE TO THE STAR.

By Rena E. Olds.

in every sky there is a star of guiding
Than day more bright;
How calmly poised the life by it abiding
How near to right.

O star, that guides my way, keep thou on s
Bright from afar;
Help me to be, thy constant care divin
True to the star.

The Amish Mennonite Conference for the Indiana and Michigan District will be held at the Clinton A. M. meeting-house near Goshen, Ind., on June 7 and 8, 1906. All are invited to be with us. For any further particulars address the moderator, D. D. Miller, Middlebury, Ind.

S. E. WEAVER, Sec'y.

The Western (Pacific Coast) Amish Mennonite Sunday School Conference will be held (the Lord willing) at the Zion meeting-house near Hubbard, Oregon, beginning on the evening of June 8th and continuing through the day and evening of June 9th. We heartily invite our Eastern brethren, especially ministers, to be with us and help us in the work.

M. M. HOSSETLER.

The Eastern Amish Mennonite Conference, the Lord willing, shall convene at Mattawana, Pa., May 31 and June 1, 1966. The elders and executive committee are requested to meet the day preceding conference to arrange questions, etc. All are invited to attend. For further information inquire of John E. Kauffman, Mattawana, Pa.

C. Z. YODER, Sec'y

Semi-Annual Conference.—The spring session of the Virginia Conference will be held at the Springdale church (Upper District) on the second Friday in May, being May 11, 1966. Visits on these occasions are always appreciated, and any who may wish to come by rail will be properly directed and met at the station by writing to Bish. A. P. Heatwole, Waynesboro, Va.

C. H. BRUNK, Sec'y

The Annual Church Conference for the State of Illinois will be held on Friday, June 1st, at the Science Ridge Mennonite M. H. near Sterling, Ill. **The Sunday School Conference** will be held at the same place, May 30-31, 1906. A cordial invitation is extended to all brethren and sisters.

Conference in Ohio.—By request of the bishop of the Mahoning county congregation we herewith make the announcement that the conference for the State of Ohio will hold its annual session in Mahoning county on the 24th and 25th of May. A hearty invitation is herewith extended to all who may desire to be present. The nearest station is Columbiana. By writing to Bro. I. B. Wiltmer arrangements will be made to meet trains.

DEATHS.

Hosteler.—On the 26th of April, in Smith Wayne Co., Ohio, Mary Mandilla, only daughter of J. C. and M. A. Hosteler; aged 28 years, 10 m., 3 d. She was sick about three months with a lingering disease, but bore it suffering with much patience. Her desire was not to get well, but to get to home alone. She was a faithful member of the Methodist church and leaves father, step-mother and three sisters. There are also two deceased grandchildren and three great-grandchildren. She was for many years a constant member of the Meunonite congregation at Landsville. Funeral services were held on May 2d.

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OLD PEOPLE'S HOME.

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5-04-6-08 ELKHART.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada

Published Weekly.

ELKHART, IND., THURSDAY, MAY 17, 1906

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

ings may open the door to greater activity and unity in the lines of work which these boards represent.

some unkind act, some misdemeanor or some crime having been committed by a church member, lest it might be some one of his own flock or congregation. The writer has often been greatly disturbed in his own mind in the same way and with the same thoughts, and it is indeed one of the saddest things that can fall to the lot of a minister. We have heard of a minister who has learned that some of his flock have gone astray in such a way that reconciliation and correcting of the wrongs that have been committed seem to be entirely out of the question. We have definite and reliable information of a man who was once in the employ of the Mennonite Publishing Company and a member of the Elkhardt congregation, who has been one of our contributors for some time, and grain on the Board of Trade, using money and names of his brethren without authority, to carry

EDITORIAL NOTES

On Sunday, May 13th, eighteen persons were baptized and received into church fellowship in the Mennonite congregation at Souderton, Montgomery Co., Pa.

Communion services were held on the 6th of May in the Yellow Creek congregation in Elkhart Co., Ind., and at the Olive M. H. the solemn ordinance was observed on the 13th.

A letter from White Cloud, Mich., tells us that on the morning of May 8th there was quite a snowfall at White Cloud, Mich. On the night between the 8th and 9th there was also a little snow in Elkhart.

If the Lord will, communion services will be observed in the Elkhart congregation on Sunday, May 27th. At the recent examination meeting held on the 6th of May a commendable spirit of charity and harmony prevailed.

Communion services were held in the Skippack Mennonite congregation in Montgomery Co., Pa. on Sunday, May 13, 1906. Bish. Andrew Mack of Balley, Berks county, conducted the services and officiated in the communion.

If we would grow in grace we must make use of the grace that God offers. It is abundant, but no amount of abundance will avail us if we do not accept and use it, even as the Israelites did the manna which came daily to supply each day's needs.

Jesus, our Captain, tells us to stand firm, and the apostle tells us that, having done all, we are still to stand. We often read of soldiers who fight for earthly glory, or, at most, for their country; that they stood without flinching in the thickest of the fight. Shall we who are under orders of the King of kings and who are fighting for the kingdom of heaven do less in the spiritual warfare?

Sunday School Meeting.—The third annual Menomite Sunday School Meeting of the district is announced to be held in the State Hill M. H. Cumberland Co., Pa., June 7, 1906. The program is well arranged and the subjects have been assigned to able instructors. We hope a pleasant and edifying time may be had by all who can attend. Persons coming by trolley from Harrisburg will be met at Locust street, Shiremanstown. All invited.

We would call attention to the meetings of the two mission and benevolent boards at Rittman, Ohio, as announced on last page of this issue. The announcement of the special meeting of the M. E. & B. B. came at the last moment. These conferences are of vital importance. Let the church unite in prayer that the deliberations may be for the sole purpose of fulfilling God's will concerning the church, that the results of these meet-

Good Impressions.—We are always glad to receive good impressions in our intercourse with men, but in this as in giving of our material substance, as the apostle says, "It is more blessed to give than to receive," we feel the more rejoiced, when in our work and efforts to do good we can help and encourage one of God's faithful children, and it should be our continual effort while we associate with our fellow-Christians and friends and receive from them information, encouragement, comfort and blessings, we should be untrifling in our purpose to give to others and contribute to their welfare and the religious and social uplifting, as they contribute to ours. This is one of the great blessings that Christian fellowship brings to all who possess, appreciate and utilize it.—F.

Divine Protection.—While the venerable Dr. Leonard Bacon was in Asia with one of his sons, a number of years ago to visit the ruins of Nineveh, he and his little party were surrounded by a horde of ferocious armed robbers, and expected to be put to death. Their only resource was in the power and providence of God for protection. They all knelt down in the attitude of prayer and looked up, and Dr. Bacon prayed earnestly while the robbers were watching. "What

are they doing?" said the robbers among themselves. The guide and interpreter of the caravan replied, "They are talking to God!" The robbers were afraid when they heard that. They dared not shoot men who talked with God. They set the little party at liberty and this company of Christians went on their way, rejoicing in the strength of Him who smiled upon them while he frowned upon their foes. God's word will verify itself unto all who put their trust in him. But the Christian who takes the arm of flesh for his

defense is not taking God's way. A minister met a brother returning from London. "What news from the city?" he asked his brother. "Everything is preparing for war," was the reply. "Well," said the first speaker, "God will keep him in perfect peace whose mind is stayed on him, because he trusteth in him." There is a peace which no war can disturb, no foe destroy. It is the peace of God in the soul, and they who are true followers of the Prince of Peace will have that peace.

A certain minister once told his congregation how alarmed he always felt when he heard of

debts reached so large an amount that he was no longer able to meet his liabilities, when he left wife and children, business, friends and creditors, and fled from his home and country, leaving the stigma of disgrace upon himself and those associated with him and also upon the church. He enjoyed the usual pleasures of the people, and was a regular attendant at church services, a teacher in the Sunday school, and filled important positions in different benevolent and educational associations. It is indeed a very sad and deplorable fall. May it prove a warning to all who have any inclination to speculate in the grain-gambling lotteries of our land, where so many are continually losing their money and their spirits. These things should be avoided.

PERSONAL MENTION

Bish. Jacob Swartzentruber and wife and Pre. P. P. Swartzentruber and wife spent some days with the congregation in Boone Co., Mo., during the first week in May.

Sister Mary Van Steen and her sister Helena of Beatrice, Neb., expect, if the Lord will, to sail on the 30th of May to Germany. They expect to visit there and probably go also to India and other eastern localities.

Bro. Levi J. Mash of Montrie Co., Ill., had the misfortune on Sunday afternoon, April 29th, to lose by fire his residence with nearly all the contents and nearly all the outbuildings except the barn and corn crib.

Bro. Peter Thut of Middlebury, Ind., who has been suffering for several weeks from a stroke of paralysis, we are glad to hear is slowly improving. We hope he may within a short time be fully restored to health.

Pre. John Hygema, of the Holdeman congregation near Wakarusa, Ind., is again afflicted so that he is at times unable to attend public worship. We hope he may speedily regain strength and be able to attend to his ministerial duties.

Bish. Joseph Schlegel of Lyon Co., Kan., held communion services in the Crystal Springs congregation of the A. M. church in Harper county on April 22d. He also had a meeting in the Pleasant Valley M. H. on the evening of the 23d.

Bro. John Thut, late of Bluffton, Ohio, who has for several years been engaged in teaching in the public schools, has taken a position in the composing department of the office of the Herald of

Canton, Kansas

As a matter of convenience we should feel that as long as we gather our families three times a day to partake of bodily nourishment, without ever thinking of the inconvenience, and when we reali-

Let us take Jesus for our example, that meek and lowly "Lamb of God," who was content with very little and went about doing so much good. Our dear Savior was too busily engaged, doing his Father's work, to find time to deck his body so as to appear attractive before the world. Ah, dear friends, if we follow after him we will not appear very attractive in our dress, neither will we use the Lord's money for that which is not profitable, while thousands of poor children are

It is true that some trees bear no fruit—for instance, the willow—but have a fine foliage and appearance and may be known by that, but they are practically useless—so there are some professors of religion who have a "form of godliness," but practically are minus "the power" and fruit. They are "foolish virgins" and their profession and worship is but "a tinkling cymbal." They are outside of the question here, and will not be assembled by the Judge in "that day."

Finding that we could gain time by changing cars at a little place in Decatur county, called Climax, instead of going to Bainbridge, we got off and waited for the train for Fowitown. Some people in Climax evidently did not study geography

Accepting the invitation of the officials of the G. A. R. Railway, I took a run down to Carabelle, Fla., stopping a few hours at Tallahassee, the capital of Florida. Down to Tallahassee the soil is pretty much the same as already described; the water also is very good, although of course warmer than in a more northern latitude. From the depot you go steadily up a steep grade for many blocks until finally you reach Capitol Square, and you are on the level upon which the main part of this quaint, out of the way little capital of Florida is built. The streets are unpaved and the sidewalks—well, you go along the side of the streets where sidewalks are supposed to be. How

From Lanark, after an hour's rest, we took the train for Tallahassee and then back to Atitapulgus where we spent a few more days. My visit to the mammoth tobacco packing house of the I. Cohnman Co. and the sensations I experienced from the stifling fumes of the curing rooms had better be very briefly mentioned. One hears and reads figures describing the amount of tobacco sold, but a look into a three-story building 600 feet long and eighty feet wide, filled with tobacco gives one a few new ideas—and sensations. This company

Preaching Other People's Thoughts.—It might be demanding a good deal to say that a preacher must preach all new and original thoughts to his congregation. Like our friend Downer used to say, "It is a very difficult matter for any one to say anything that somebody, at some time, has not said before; so that originality in word and thought is indeed a very difficult thing in our day and age of the world." But what we wish to present is this: That every preacher should have some ideas drawn directly from the great fountain of spiritual life and religious instruction—the

Bible—which he can apply to Christian life and human conditions, that are edifying, instructive and encouraging to all, while at the same time his teaching may not be without interest and to reproof to the sinner. The preacher's work is to comfort and encourage the saint and to warn, admonish, reprove and even rebuke the ungodly.

For a proper qualification for this work he needs to ask the Giver of all good, for wisdom, grace and guidance, and study the Word—study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:18), and seeking to give to each his portion in due season.

There are now so many helps to study the Bible, so many commentaries, notes, books of explanation and instruction, books of sermons, etc., that many depend much more upon these side-issues for their sermons than upon the word of God. These books, if written from the true scriptural standpoint and kept within the lines of sound doctrine, are all good and, if properly used, beneficial. But if the preacher draws too much from them, he will stunt his mind from developing into a broader spiritual life, limit himself in the treasure of his biblical knowledge to the detriment of his hearers and sometimes make himself even ridiculous. An incident came to the writer's knowledge that occurred many years ago, and may serve as an illustration of this very fact. Bish. Henry Funck, the writer's great-grandfather, wrote a book on the significance of the types and shadows of the Mosale law under the gospel and published in 1761, and was highly valued and read with deepest interest by many people, and it is truly a valuable book, containing excellent thoughts and ideas, and if we had it in the English language, would prove a mine of spiritual wealth to the people. An old brother preacher, who was much interested in the book, made it a constant study, and with a retentive memory retained so much of it that on Sunday when he stood preaching before the people, his mind was continually bubbling over with the thoughts, ideas and illustrations contained in the book, and others who had read the same work knew the source from whence it came.

When on a certain time this minister was some distance from home and preached to the people, at the close of the service a brother came to him and said, "Now, brother, we were interested in your preaching and it was edifying, but when you came again just leave old Henry Funck at home, and give us the truth from the Bible."

The writer spent a Sunday at Glyndon, Minn., some thirty-five years ago, and in the evening was invited to preach in the Congregational church at that place, and just before he rose to speak, the pastor of the congregation said to him, "Now give us a real gospel sermon." And this is what he gave us, a real gospel sermon. The minister was invited to preach in the Congregational church at that place, and just before he rose to speak, the pastor of the congregation said to him, "Now give us a real gospel sermon." And this is what he gave us, a real gospel sermon. The minister was invited to preach in the Congregational church at that place, and just before he rose to speak, the pastor of the congregation said to him, "Now give us a real gospel sermon." And this is what he gave us, a real gospel sermon.

PERSONAL MENTION.

Bro. H. A. Mumaw, who was on a business trip in Ohio, attended the funeral of his brother, Amos Mumaw, near Smithville, Ohio, on the 17th.

Bish. Jonas Brontager of Reno Co., Kan., conducted communion services in the brotherhood near Garnett, Anderson Co., Kan., on May 13th.

Bro. Noah Brunk, who has for a number of years been residing at Austell, Ga., has sold his holdings there and will in the near future make his home in Kansas.

Bish. Daniel Kauffman of Versailles, Mo., it is reported, is again in feeble health. He, however, was able to attend the late meeting at the Old People's Home last week.

Bish. Jacob Swartzentruber and wife made a visit to the Amish brotherhood in the vicinity of Centralia, Mo., on the 9th of May.

The Brethren L. J. Lehman, G. L. Bender and Geo. Lambert, all of Elkhart, attended the consolidation meeting at the Old People's Home near Rittman, Ohio, and took part in the work of merging the Boards.

Pre. Noah Yoder of Centralia, Mo., is changing his location from his former place of residence in Missouri to Iowa. He visited recently in Anderson Co., Kan., and dispensed the precious gospel truth to the brotherhood there.

Bro. Joseph R. Stauffer and wife of Milford, Neb., are at present visiting the congregations in Ohio. From there they will go to Canada, and on their return they expect to spend some time in Indiana. They attended the board meeting at Rittman.

Bro. A. S. Mack of Berks Co., Pa., attended services in the Old Mennonite congregation at Skippack, Montgomery Co., Pa., and led the meeting. We are glad to hear that Bro. Mack, who was severely afflicted during the past winter, has again so far recovered that he is able to attend to his ministerial duties.

Bish. John Martin and Pre. Christian Weaver of the Old Order Mennonite congregation in Elkhart Co., Ind., in company with six other brethren and sisters of Lancaster Co., Pa., and several of Elkhart county, left Elkhart for a visit with the brethren and sisters in Waterloo Co., Ont., on the 22d of May. The brethren and sisters from Pennsylvania mentioned also attended the conference at Yellow Creek M. H., which held its session on Friday, May 18th.

Bro. A. B. Kolb, editor of the Herald of Truth, spent the early part of last week at the consolidation meeting of the Mennonite Mission Board held at the Old People's Home near Rittman, Wayne Co., Ohio. He returned on the 24th. We will doubt be able to give a full account of the proceedings of this important meeting in our next issue. We may say this, however, that the two boards have been merged into one under a new and more convenient name, and we hope the mission work of the church may from this time on be conducted with greater ease and more effectively than ever before.

The brethren and sisters, Isaac Lehman and wife, Moses Burkholder and wife, John Martin and wife, all of Lancaster Co., Pa., and Sister Lydia Hershey of Lancaster City, spent about two weeks in Elkhart county and were here during the recent conference of the Old brethren, as noticed in another column. Sister Hershey came with the special purpose of visiting her aged brother, Pre. John Weaver, who is now about eighty-five years old, but since his sickness last winter has improved to a considerable extent. Sister Hershey left for Lancaster on the 23d. She, in company with a nephew and niece, visited Elkhart and spent a short time at the Publishing House.

Bro. M. L. Steiner, formerly of Clarksville, Mich., is now employed with a hardware merchant in Fort Wayne and is about removing the house to that place, where they expect to make their future home. Sister Steiner on her way to Fort Wayne stopped over and spent a few days last week in visiting her former friends and acquaintances in Elkhart, where she resided for a number of years. Her friends were glad for his family to that place, where they expect to make their future home. Sister Steiner on her way to Fort Wayne stopped over and spent a few days last week in visiting her former friends and acquaintances in Elkhart, where she resided for a number of years. Her friends were glad for his family to that place, where they expect to make their future home.

At the funeral of Abraham A. and Newton Clemmer, sons of Pre. Abraham Clemmer of the Franconia congregation, Montgomery Co., Pa., who were drowned on the 5th of May near the village of Morwood, there were not less than 1,600 people present. The large Franconia meeting-house, where the services were held, was far too small

to hold the people. Some one counted 735 teams tied in the sheds and around the meeting-house premises. The untimely death of the boys made a very marked impression upon the minds of the people, and we hope that by this sad dispensation of God's providence many may be led to turn unto the Lord in the days of their youth and prepare themselves for the great change which so often comes so suddenly and unexpectedly.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Oiden.

PSALM LIV.

Oh, save me, God, by thine exalted name,
And judge me in thine everlasting light.
My prayer attend, O God, blot out my shame,
For strangers are arisen in the fight.

And violent men my begging soul afflict;
They have not set thee, Lord, before their eyes.
Behold, thou art my helper and my light,
And art with them that help my soul to rise.

Thou shalt unto my enemies devise
Requital, and in thy great truth destroy.
With free-will offering will I sacrifice
And thanks give unto thee without alloy.

From all my troubles thou didst set me free,
Thy wish I've seen upon mine enemy.

For the Herald of Truth.

CHRISTIAN BAPTISM IN THE WATER, IN ITS EVANGELICAL APPLICATION AND FORM.

By Bish. Isaac Peters.

Translated from the German by John F. Funk.

(Conclusion.)

Since then God had already, through the prophets, testified that he would establish his kingdom under the new dispensation by pouring out his Spirit into the hearts of all those who were willing to submit themselves to his will; he began this important work with Christ, the great Mediator between him and the lost race of Adam, and through this ceremony anointed him to be the great spiritual High Priest of the New Testament, even as Moses anointed Aaron to the high priest's office of the Old Testament, with the anointing oil, which was a symbol of the Holy Spirit, which the Lord appointed and ordained to be poured out upon his disciples and upon all flesh, at the instituting and establishing of the New Covenant. Acts 2: Isa. 44:34; Joel 3:1.

After the baptism of Jesus by the Holy Spirit, he (Jesus) commenced his work upon earth as a teacher come from God, and established his work and his mission by miracles and many signs and acts of love toward those who were suffering from sin among men, through which John was convinced that Jesus was indeed the promised One, the Lamb of God, and testified of him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And again John said, "I indeed baptize you with water, unto repentance, but there standeth one among you, whom ye know not; he shall baptize you with the Holy Ghost and with fire." And this declaration was fulfilled after Jesus had completed his three years' work of teaching, and after he, the spiritual High Priest of the New Testament, had with his own holy and divine blood, entered into the spiritual Holy of holies, even into heaven, and obtained eternal redemption from sin for us and the whole human race. Heb. 9:11-26.

And as he at his ascension to heaven had gathered his disciples together, "he gave them command that they should not depart from Jerusalem, but wait for the promise of the Father, which, said he, ye have received of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence."

This promise was fulfilled ten days after his ascension (Acts 2:1-4), where we read, "And as

the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

This was now the visible fulfillment of the promise of the baptism of the Holy Spirit, or the baptism of fire, concerning which John the Baptist had taught the people, and which Jesus, as above stated, had promised them.

We would now ask the question, To what degree, or in what way, were the recipients of this spiritual baptism immersed by this occurrence, if it in any way prefigures immersion, or if the word "baptism" according to the gospel means immersion?

It was, however, only after this event that the disciples and the apostles were commanded to go into all the world and preach the gospel to every creature and teach all nations, and that those who would believe and accept the truth were to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and that they were to teach them to observe all things that he had commanded them.

The question now arises, In whose name did John baptize, whose baptism in the Jordan is always taken to establish and justify the baptism of immersion, whenever water baptism is in question? Who can answer this question with undeniable scripture proofs? Jesus was not yet at that time glorified through his offering of himself for the sins of the world, so that in his name baptism could not be administered, and the Holy Spirit was not yet poured out. John 1:39.

The baptism of the suffering and the blood of Christ was also prefigured in the Old Testament ceremonial offerings, in the form of pouring or sprinkling, and was also fulfilled in this form under the new dispensation, or in the establishing of the new order of things. Matt. 26:28.

Where else could John the Baptist, who was the son of a priest and in his mother's womb already filled with the Holy Ghost, and who was also well versed in all the Old Testament forms of worship and usages—from what other source could he take the form of his baptism as a New Testament covenant seal, than right there from those types and shadows, the realities of which were made manifest first in Christ himself, of which the apostle speaks (Heb. 9:10) as consisting of "meats and drinks and divers washings, until the time of reformation?"

We read of Moses, how at the time of the giving of the law on Sinai, by which Israel was formed into a congregation of the Lord, how the Lord there showed Moses a pattern of the tabernacle and all its services, and how he (Moses) made all the tabernacle and all that belonged to it in accordance with the pattern which he saw in the blood of the offerings which he had offered, consecrated and sanctified the people as a covenant people unto the Lord, and said, "Behold the blood of the covenant, which the Lord hath made with you, concerning all these words" (Ex. 24:4-8). Read also Ex. 29:12, 16, 20, 21; Num. 8:7; 19:18, all of which are types of the new covenant, and spoken of as "shadows of better things to come, and car of as ordinances," etc., all of which are fulfilled in Christ, for which reason also his blood is called the "blood of sprinkling" (Heb. 10:22; 12:24; 1 Pet. 1:2).

When we now take all these teachings, both in the Old and New Testaments, and compare them we see that they all have one and the same purpose, namely, the salvation of sinners (Luke 9:10). They are, however, applied in different ways and to different purposes, and are given different significations, yet notwithstanding all tending to the one great purpose for which they were originally designed. But from the different purposes and sig-

nifications given them, it must appear evident to an one who have been enlightened by the Spirit of Christ that the word "baptism" also cannot be restricted to one signification, and make it mean immersion only, or even sprinkling only. It seems to me that if we take a reasonable view of these things we can and ought to let the word of God speak to us in its true meaning, and in that way we will be able to get the correct interpretation, without any effort on our part to maintain our position with unscriptural assertions and spiritless arguments.

Whether baptism is performed by pouring or immersion, it is a simple, ceremonial performance, and the substance of the whole matter lies in that baptism of which Paul writes, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been baptized to drink into one Spirit" (1 Cor. 12:13).

Without this spiritual baptism, the outward water baptism, whether it be performed by pouring or immersion, in or with water, has no promise in the word of God, as John writes in his first epistle (5:6-8) and clearly teaches when speaking of the three baptisms, saying, "This is he that came by water and blood; and this is the Spirit that beareth witness, because the Spirit is truth." "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness on earth: the Spirit, and the water and the blood; and these three agree in one" (1 John 5:7, 8).

Who would undertake to deny that the apostle had all these three baptisms in his mind, while he penned these lines and declared that these three agree? for all have one and the same purpose, which they can only fulfill when kept together. Hence it is said, "Not by water only." The baptism with water alone has no promise unless it is joined with the other two, viz. the baptism of the Spirit and the baptism of suffering. The baptism of the Spirit and the baptism of the blood of Jesus only bring salvation to the soul (1 John 1:7; Rev. 1:5).

It is only when the baptism of the Spirit and the baptism of the blood of Jesus have been accomplished that the baptism of water is made effectual, or possesses virtue, as the witnesses of the word of God testify and teach (Heb. 12:18-24), to which, however, the baptism of the Spirit is an imperative necessity, as this spiritual baptism is the means, given us of God, for the purification of the heart, all of which is wrought through faith (Acts 15:8, 9; Eph. 5:26; Tit. 3:5, 6).

Therefore the baptism of the Spirit stands as a witness before water baptism, by which the heart is prepared, made worthy and willing for the second or water baptism, which stands as a second witness to the baptism of the Spirit and witness between the baptism of the Spirit and the baptism of blood or suffering (Rom. 8:14), which is the witness of our obedience, or that we are willing to fulfill all the righteousness of the gospel of Christ, by which the heart receives the testimony of justification and the forgiveness of sins (Rom. 8:16; Acts 2:38). And thereby we also receive the promise of the third witness and are made partakers in the baptism of suffering and the blood of Christ (Luke 12:50, 51), and through all these operations and experiences in the heart there is accomplished what Paul refers to (Gal. 4:19), that the veil is taken from the heart, and the Lord, who is a Spirit, is formed in our hearts, and we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:16, 18).

Then, however, we do not stop with the letter, when we study the scriptures, but we take the Spirit, by whom the Word was given and written, which shows us that it is spiritual and not literal, and that Rom. 6:4 does not mean that we should take this natural body and by dipping it under the water give a symbol of a literal burial and resurrection to impress upon weak minds the idea

of repentance and forgiveness of sins through these outward ceremonial performances, but we understand that it means the washing of water by the Word (Eph. 5:26), even as the inner part of man, called the soul, is cleansed by the water of the Holy Ghost (Ezek. 36:25), and that we are saved only through the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior (Tit. 3:5).

This Spirit teaches us also that the apostle (Rom. 6:4) from the literal burial of Christ draws an illustration which he applies to the spiritual burial of that which by a knowledge of sin, through repentance and sorrow of heart is mortified, brought into death, and in the covenant of baptism put away, hid away in the death of Christ; symbolically buried in the death of Christ, "baptized into his death" (Col. 3:5-9; Gal. 5:19 and 24), and in this manner that which until now was dead after the Spirit (Eph. 2:1-6), must be awakened and raised from the dead to a new life through the Spirit of Christ (Col. 3:1-4), even as Christ also was literally awakened and raised from the dead through the glory of the Father.

The above is the doctrine concerning Christian baptism with water of those who practice it by pouring or sprinkling. The baptism of the Spirit was an outpouring, the baptism with water was formed by aspersion (pouring or sprinkling), and the baptism of blood a shedding forth or a coming upon, etc.

Henderson, Neb.

For the Herald of Truth.

ANointing WITH OIL.

By J. M. Shenk.

I wish to submit a few thoughts on the subject of anointing the sick or afflicted with oil in the name of the Lord, according to James 5:14; and while my views may not accord fully with the article in the Herald of March 15th, I trust that we will exercise the spirit of charity and teachableness, anxious to know what the Bible really does teach on this as well as on all other subjects. I have for some time been considerably impressed with the conviction that as a church we are missing many great blessings, because we do not more generally observe the admonition of the apostle, meeting with the sick, praying for them and anointing them.

We notice, however, that the text reads, "Is any sick among you, let him call for the elders of the church." No doubt the main reason why so few ask for the prayers and anointing spoken of, is because there has not been as much teaching along this line as what there should have been. Afflictions tend to bring to our minds some mistakes or shortcomings in our lives; or make us more willing and anxious to be used of God as it pleases him; and when the afflicted one is made to see and understand God's purpose in prolonging the afflictions and is willing to confess or promise, as the case may be, what could be more generally observed the admonition of the apostle, meeting with the sick, praying for them and anointing them. We notice, however, that the text reads, "Is any sick among you, let him call for the elders of the church." No doubt the main reason why so few ask for the prayers and anointing spoken of, is because there has not been as much teaching along this line as what there should have been. Afflictions tend to bring to our minds some mistakes or shortcomings in our lives; or make us more willing and anxious to be used of God as it pleases him; and when the afflicted one is made to see and understand God's purpose in prolonging the afflictions and is willing to confess or promise, as the case may be, what could be more generally observed the admonition of the apostle, meeting with the sick, praying for them and anointing them.

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Scottdale, Pa.

HERALD OF TRUTH.

Thursday, May 31, 1906.

John F. Funk and Abram S. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Lancaster, Pa., May 18, 1906.—From the Mennonite Home, Lancaster Co., Pa.—Dear Readers of the Herald:—Greeting in the name of the Savior. A few lines from this place may be of some interest to the readers of the Herald. We have at present twenty-two inmates and seven workers at the Home. The health is fairly good, taking it on an average. The age of our inmates is from 28 to 97 years. We are about filled up; we have two rooms unoccupied at present, with quite a number of inquiries to enter the Home, but for want of room they cannot be accommodated at present. We see there is great need for the enlargement of the Home, as it was opened only about thirteen months ago. We would invite all who take an interest in work of this kind to visit the Home, see for themselves and give the Home their support toward enlarging or as they may see proper. Visitors will be gladly received and shown through the Home at all times, with the exception of Sundays, when we have preaching and Sunday school, at which time we would welcome all to lend us their aid and presence. Preparatory services were held on May 12th, and communion on the following day. Twenty-seven participated in the communion of the Lord's supper. Services were conducted by Bish. Abraham Herr of New Danville, Pa.; J. G. Wenger of Harper, Kan.; Joseph Wenger of Elkhart, Ind.; Hiram Weber of Ontario, and others. The Home is a pleasant and (we trust) profitable visit on May 16th, for which we were glad. Yours in brotherly love, A. K. DINER.

Pa., May 22, 1906.—Dear Editors:—I read in the Herald some weeks ago that you had many tracts which you would send without charge for distribution. Kindly send me some along with the books I have ordered; they might do some good in this part of the country. I will also send you \$1.00 for the Herald for another year. I would not like to be without it. It is a very welcome guest in my home every week, and I have learned many good things from it. Yours in the Lord, COR.

Yes, we have many excellent tracts on our shelves and we gladly send them to any one who desires to read and distribute them. We send them without cost, but if any one feels to help the cause by a contribution it will be appreciated and thankfully received.—[Publishers.]

HERALD OF TRUTH.

Cambridge, Neb., May 20, 1906.—Dear Readers of the Herald:—Greeting in Jesus' name. Thinking that a few words from here might be of interest to some of the dear readers of the Herald, I will send a few notes. As I have said in my former letters, I am isolated from the church and am very anxious to hear some of those who have preached. I often think if some of those who have preached privilege would know what it is to be church privileges, we would not need to be away from the brotherhood, we would not need to be alone. There is a congregation of Dunkard brethren here of which my husband is a member.

We have interesting and edifying services and Sunday school. I teach a class in their school. I cannot be idle—I must have something to do, or I would spiritually die. My heart is made to rejoice when I read in the Herald of Truth of so joy when I read in the Herald of Truth of so many souls being brought into the church. May many souls being brought into the church. May the workers for the cause of Christ. Pray for me that I may stand firm on the Rock at all times, especially in times of adversity. In Him I trust. COR.

Marion, S. Dakota, May 18, 1906.—Dear Readers of the Herald:—It affords me much pleasure to read the Herald, to inform you that I have read a few copies of the Herald and, to say the least, it is very helpful in our efforts to build up the church of Christ. A good thought and a kind act here and there, with our best efforts to make the Christian life a happy one to ourselves and others, is indeed a great blessing. Whatever position in life we may hold, let us endeavor to do some good and be a benefit to our fellowmen every way we can. In the Frisens congregation there are at the present time ten converts who expect to be received into church fellowship in the near future. The Zion-Salem congregation there are thirty-three who are receiving instruction and expect to be received into church fellowship in a short time. May the Lord bless all of these. It is only when we try to work hand in hand that a congregation can prosper and be established in the work of the Lord. H. H. B.

Millersburg, Holmes Co., Ohio, May 21, 1906.—Dear Editors of the Herald of Truth:—In the Martin's Creek congregation near Millersburg, Ohio, on Sunday, May 20, 1906, was ordained to the ministry Bro. Joseph F. Mast. He was chosen by lot out of nine candidates. May the Lord fit him for the important office and make an efficient instrument in his hand to do much toward bringing souls from darkness into his marvelous light. COR.

Kenmore, N. Dakota, May 19, 1906.—Dear Herald Readers:—Greeting in Jesus' name. On the 6th of May, 1906, we held our council meeting here in this congregation. Bro. J. S. Mast of Surrey was present with us and preached three times, which we all enjoyed; but it was sad to know that peace could not be expressed throughout. We trust, however, that all who had not peace may again renew their covenants with God and live a true, holy and acceptable life to God. Communion services will be held, if the Lord will, on Sunday, June 3d. We would greatly enjoy more frequent visits from brethren and sisters from other congregations. May the Lord bless our efforts here. We ask an interest in the prayers of all of God's people. COR.

Wakarusa, Ind., May 23, 1906.—On last Saturday afternoon the Holmden congregation held baptismal services, at which time seven young people received water baptism and one was received who had formerly belonged to another denomination, but had fallen back. These together with the five who moved into the district lately, makes an addition of thirteen to our congregation. May we also grow in humility and "in favor with God and man," and extend our borders to the many yet unsaved. On Sunday we observed the commemoration of our Lord's death. These meetings brought joy

May 31,

to many a heart. Bro. John Hygema is quite poorly, but was present on Sunday. COR.

Fairview, Mich., May 21, 1906.—Dear Editors and Readers of the Herald:—Greeting to you all in Jesus' name. Our brotherhood has reason to rejoice in the Lord. Two precious souls were baptized and received into church fellowship, and three were received by letter on the 6th of May. Council meeting was held on the 12th and we have announced communion meeting on the 27th. Pray for us. E. A. BONTRAGER.

Canton, Ohio, May 24, 1906.—We came to Canton on May 16th and were met at the station by Bro. P. R. Lantz, superintendent of the Mennonite Mission at that place, who informed us that all the workers, except himself, were away. Bro. Smith was at his home on a three-weeks visit. They all prove faithful. May the dear Lord bless the workers for the cause of Christ. Pray for me that I may stand firm on the Rock at all times, especially in times of adversity. In Him I trust. COR.

Bro. Lantz then took us to Bro. Levi L. Hartzler's home, where we were kindly received. The same evening there were services in the meeting-house. The subject was "Love." Thursday forenoon I assisted Bro. Lantz in his work in building a new addition to the meeting-house, which is very much needed. Thursday afternoon and Friday were spent in visiting some of the people in the city, accompanied by Bro. Lantz. On Friday evening we had an interesting teachers' meeting at Bro. Hartzler's. On Saturday forenoon Sister Bennett accompanied us to the cemetery, and in the afternoon we went to the Mission Home, to see the girls sewing. Bro. Smith and Sister Anna Yoder had returned to take part in teaching the children to sew. The evening was spent with the workers at the Mission, and while we were engaged in our evening devotions there was a rap at the door, and the door being widely opened, we saw the brethren C. Z. Yoder of Wellersville and Isaac L. Kulp of Danboro, Bucks Co., Pa., coming in. Sunday morning there were services at the Mission and Bro. Yoder took for his text I Cor. 5:6-8. At two o'clock P. M. they had an interesting Sunday school session. The brethren and sister sisters then met at the Mission in an inquiry meeting. All were present, and all expressed peace with God and their fellowmen and a desire to partake of the emblems of the broken body and shed blood of the Lord, on the 27th of May. At seven o'clock in the evening there was children's meeting, conducted by Bro. C. Z. Yoder and Sister Anna Yoder. The children sang beautifully. At eight o'clock in the evening we had another preaching service and Bro. C. Z. Yoder spoke from Luke 22:19. On Monday noon we took the train for Columbiana, expecting to return and commune with the brethren and sisters here on the 27th.—Levi Blanch and Wife and Catharine Yoder of Johnstown, Pa.

THE BEAUTIFUL AFTERWARD.

In the beautiful, beautiful afterward,
When all of this life is over,
And we have left this world of care
And reached the other shore,
We'll find the friends we mourn for here,
The loved ones gone before.
They'll meet us at the pearly gates,
And ne'er be parted more.

In the beautiful, beautiful afterward
The mist shall be swept away,
And we shall see how Christ's own hand
Is guiding us here to-day.
We'll many things then understand
Which now to us hide,
But we shall know it all that day,
In the afterward—on high.

—[New York Observer.]

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure!

1906.

VIRGINIA CONFERENCE MINUTES,
May 11 and 12, 1906.

The Semi-Annual Conference of Virginia met at the Springdale M. H. (Upper District), on Friday, May 11th, at 9 o'clock A. M., and opened by singing, "Savior, like a Shepherd lead us," by the reading of Col. 3:1, 17, by Bish. Lewis Shank, and silent prayer.

Bro. Christian Good, the moderator, read the rules of conference.

Bish. Lewis Shank addressed conference with feeling and earnestness, chiefly on the theme of love. The speaker referred to the introductory lesson read, where the apostle says much about putting off and putting on—putting off the old man with his deeds and putting on the new man which is renewed in knowledge, etc., and being thus blessed how that we may be a blessing to others. The apostle says, Put on charity—get it into our hearts and lives. Greater love hath no man than this that a man lay down his life for his friends. He referred to the value of associations and how we are never alone when we please our heavenly Father. Better be in a hole with God than in a palace without him. How blessed is our relationship to him and to each other! Bonaparte conquered the world with the sword, but Jesus Christ with the spirit of love.

Where there is no love there is no peace. Let the peace of God rule in your hearts—peace with God, peace with the church and peace with all mankind. He spoke also of the value of loyalty—loyalty to the church, loyalty toward God and toward each other, and also of intelligent Christian living as being the secret power of the church, and how the church whose individuals live right will wield a power for good, and how that exercise brings strength—how talent must be properly directed, and how unity is a great factor. Where there is unity there is strength. Paul says, in meaning, What things were granted to me I sacrifice them all for what Christ has done for me.

Council meetings had been held and peace was expressed unanimously.

The sermon was followed by remarks by Bish. L. J. Heatwole, whose report from his district showed that in the council meetings peace was expressed throughout and one communion already held. Gains by baptism, 4; by confession, 4; moved into the district, 4; total, 52. Lost by death, 4; by transgression, 2; moved out of district, 14; net gain, 32. With the addition of a large number of precious young souls to the church comes a corresponding responsibility to all. Let all pray that these may all be kept true and loyal to the body of believers.

Bish. A. P. Heatwole also added a number of helpful thoughts and was followed by the ministers and deacons.

Forenoon session closed with prayer and Song No. 140, "Some day these conflicts will be o'er."

AFTERNOON SESSION.

The opening of the afternoon session consisted of the use of Hymn No. 146, a short exhortation by Bish. A. P. Heatwole, and silent prayer.

The moderator declared conference ready for business and asked the bishops to appoint a committee on resolutions as provided by the action of a former conference. Accordingly S. M. Burkholder and A. B. Burkholder were appointed.

Bish. L. J. Heatwole asked whether, where the membership on communion occasions is large, the bishop in charge should be permitted to select as many assistants in the distribution of the emblems as would seem to him necessary.

Resolved, That it is the sense of this conference that the bishop in charge of our communion services shall have the privilege of selecting as many assistants to distribute the emblems as he may think necessary.

Would it not be in harmony with the scriptures to use unleavened bread at our communion?

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Resolved, That we see no scriptural reason why either unleavened or leavened bread may not be used.

Would it not be in harmony with the scriptures to use unleavened wine at our communion?

On motion the question was tabled.

Is it in harmony with our profession as a non-resistant people for a member to report to government officials an individual who has violated the laws of the government?

On motion the committee on resolutions was instructed to prepare a resolution on the foregoing question by the following morning.

The afternoon session closed with prayer, singing the hymn, "Purer in heart, O God," etc., and the benediction.

SATURDAY MORNING SESSION.

The session Saturday morning at 8:30 began by singing the hymn, "O Lord, thy heavenly grace impart," and the hymn, "Use me, O my gracious Savior," etc., the reading of the third chapter of Philippians by Bish. L. J. Heatwole, and prayer.

The moderator declared the conference ready for business, and stated that the bishops have the privilege of first presenting any matter that they may have.

Bish. A. P. Heatwole asked the feeling of conference as to the advisability of ordaining a bishop in the Warwick-Norfolk congregation, consisting of about sixty members.

Resolved, That this conference advise the ordination of a bishop for the Warwick-Norfolk congregation, provided it meets the approbation of said congregation.

The resolution continued from yesterday and to be prepared for action this morning was read and passed as follows:

Resolved, That it is the sense of this conference that it is not a violation of the non-resistant principle to report a transgressor of the law in obedience to the demands of the civil authorities, but should not be done in a spirit of personal revenge or for profit. Rom. 13:1-7; 1 Pet. 2:13, 14.

Should we observe and fast occasions as mentioned in Matt. 6:16-18?

Resolved, That this conference recommend that fasting be taught and practiced, especially on entering upon important duties or occasions and upon intense desire to obtain special blessings, according to Matt. 17:21; Acts 13:2, 3.

Should not this conference arrange to send a minister to Winchester once a month?

Resolved, To appoint a minister to take charge of the work at Winchester, and that it be made the duty of the bishops to appoint said minister and that his traveling expenses be borne by this conference district.

Upon consideration the bishops announced the appointment of Jacob A. Heatwole to take charge of the work at Winchester.

The moderator stated that he thought that much improvement might be made in the method of conducting the business portion of our conference by assigning topics to be discussed to certain members of conference before the time of conference.

On motion the question was dismissed.

The election of conference officers for two succeeding years resulted in the choice of C. Good for moderator, and C. H. Frank for secretary; and votes being taken for an arranging committee, consisting of three members of conference, one from each district, resulted in the choice of Erasmus Shank, Upper District; Jos. F. Heatwole, Middle District, and Jos. W. Gell, Lower District.

While the vote was being taken the congregation engaged in singing "Would you know the love of Jesus," and "Choose my path, O blessed Savior."

Bish. L. J. Heatwole stated that in turn the Middle District will be entitled to the next conference, which will be held at the Bank M. H. on the second Friday in October, being Oct. 12, 1906.

Conference financial report was read and approved.

On motion, conference adjourned after a short

exhortation by Bish. L. Shank, silent prayer, the singing of Hymn No. 121, and the benediction.

The following are the names and addresses of members of conference present at this session:

Bishops—L. J. Heatwole, Dale Enterprise, Va.; A. P. Heatwole, Waynesboro, Va., R. F. D. No. 2; Lewis Shank, Broadway, Va., Box 2.

Ministers—E. C. Shank, Waynesboro, Va.; Sem. S. Weaver, Mt. Clinton, Va.; Perry E. Shank, Broadway, Va.; J. H. Martin, Waynesboro, Va.; A. B. Burkholder, Harrisonburg, Va.; Jacob A. Heatwole, Harrisonburg, Va.; J. S. Martin, Harrisonburg, Va., R. F. D. No. 5; Jos. Shank, Broadway, Va., R. F. D. No. 16; H. H. Good, South Boston, Va.; Jos. F. Heatwole, Dayton, Va.; Jos. W. Gell, Broadway, Va., R. F. D. No. 16; C. Good, Harrisonburg, Va., R. F. D. No. 5; Samuel H. Rhodes, Harrisonburg, Va., R. F. D. No. 4.

Deacons—S. M. Burkholder, Dale Enterprise, Va.; Fred. Driver, Waynesboro, Va.; J. J. Wenger, Linville Depot, Va.; Elias Brunk, Harrisonburg, Va.; David S. Gell, Harrisonburg, Va., R. F. D. No. 7; Jacob W. Showalter, Harrisonburg, Va., R. F. D. No. 5; Henry Blosser, Harrisonburg, Va.; T. J. Wenger, Staunton, Va.; H. L. Rhodes, Auburn, Va.; Benjamin Breneman, Molea, Va.; Christian Eversole, Riverton, Va.; Isaac Groves, Mt. Meridian, Va. C. H. BRUNK, Sec'y.

For the Herald of Truth.

THE MASTER'S COMMAND.

By Esther Lehman.

Only a short time after the crucifixion and resurrection of our dear Savior, when he had gathered together the eleven disciples, he gave them the direct and distinct command to go into all the world and preach the gospel to every creature. The disciples had, no doubt, felt somewhat discouraged after witnessing the death and burial of their Master, and now that they had the privilege of being with him yet for a short time, they could not understand why he commanded them to go out and preach the gospel.

Considering that the disciples were tempted like as we are, it seems to me that I can hear one of them asking the Master, "Do you no longer wish us to labor with thee?" or another may have said, "We would rather remain here with thee and the other disciples." Or perhaps one of the fishermen asks, "Can we be more successful with our work elsewhere?" But Christ soon made clear the purpose of going away by completing the command, "Go ye into all the world and preach the gospel unto every creature." The word of God says, "They went forth and preached everywhere," and "We enjoy many blessings thereby."

Do we think any one of the disciples would have been justified in making excuses? We then have the command not only given to the disciples, but also received and obeyed by them; after which comes the promise, "Lo, I am with you always, even unto the end of the world."

Do we not sometimes hear people claim that promise to-day? If the promise of the disciples followed a command and its obedience, let us remember that this command comes to us, too, as well as the promise. Could we honestly search out the promises and give the command to the disciples? Having the promise, and God will fulfill it forever, and that all scripture is inspired by God, we should first take upon ourselves the command, and after determining the nature of it, let us obey, and then hope for the blessing. From the command, "Go," to the disciples, we assume the idea that they were not in their proper places. Then we, hearing this command, unless we obey, will be found out of our places, and God will have a reason to say to us, as he did to Elijah, the prophet, "What dost thou here?"—[Extract from Essay.]

"But I say unto you, That every little word that men shall speak, they shall give an account thereof in the day of judgment" (Matt. 12:36).

we look for comfort to Him who doeth all things well, and hope to meet our brother again when the toils and conflicts of life for us, too, are over, on that brighter shore where parting is never known. See obituary in another column.

The brethren Pres. John P. Epp of the Isaac Peters congregation near Henderson, Neb., and Pres. Henry Fast, Sr., and Bro. J. A. Wall of the Wall congregation near Mountain Lake, Minn., on their return trip from the consolidation meeting of the Mission Boards, called at Elkhart and spent a night and part of two days with the brethren here. They are much interested in missions and are making plans to open a mission in one of our larger cities in the near future. They have two brethren and sisters who are ready to take up the work. We are glad to see the interest manifested by them in the work. May the Lord prosper them in their efforts.

Missionary H. L. Weiss in Chilli, South America, seems to have fallen under the displeasure of some of the enemies of the cross there, and they sought to destroy both the missionaries and their work by pouring a quantity of kerosene oil on the stairway of the building where the three missionaries were sleeping, and then setting fire to it. The missionaries saved themselves, making their escape through the windows, but the building used as their chapel was destroyed. The missionaries there have baptized 175 persons, most of whom were converted from the Catholic church, during the past year. Missionary Weiss spoke in the Menomonee M. H. in Elkhart some time during last year.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Oiden.

PSALM LV.

Unto my supplication lend thine ear,
Hearken unto me, be very near.

I am distressed with trembling and with fear,
My heart within is sorely pained with care,
The dread of death doth send me downward bear,
Because my foe doth constantly appear.

Destroy them, Lord, confuse, consume, and kill;
In morning and in evening I complain,
My burden thou in mercy wilt sustain.

And I will trust in thee until the end;
Upon deceitful men wreak out thy will,
And on them their deserved destruction send.

For the Herald of Truth.

SOLD UNDER SIN.

By Eli Witmer.

"But I am carnal, sold under sin" (Rom. 7:14).

In writing on this text I trust to the Lord, that words may be given me that what I write may be easily comprehended by the reader.

The seventh chapter to the Romans is looked upon by many as a struggle under the law. The writer himself was under that impression for a time, but he does not understand it in that way any more, because the former part of the chapter fully proves that deliverance has already taken place by the body of Christ. For he that is dead is free from sin by the atoning blood of Christ, and the love of God is shed abroad in his heart by the Holy Ghost. Then it can be said, "We know that the law is spiritual; but I am carnal, sold under sin." Right here is the place where the conflict begins, the conflict between the Spirit and the flesh. The writer admits that there is such a thing as a conflict between self and the flesh; but thanks be to God who giveth us the victory through our Lord Jesus Christ, and this seventh chapter has reference to the spiritually minded man.

"I am carnal, and sold under sin." Let us notice. Paul did not say, "I am carnally minded, for to be carnally minded is death." But to be spiritually minded is life. Carnal, sold under sin, means as much as being under the corruptness of his flesh until the death of the natural body takes place. Some one might say, if we are born of the Spirit of God, we cannot sin. True, the Spirit cannot sin, but the argument is about the sin in the flesh. Spirit is Spirit, and flesh is flesh; and the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so it is impossible for the spiritually minded man to do the things that he would.

What! I hear some one say, Can a newborn man not do the Lord's will? Our answer is, Certainly. The man being holy, consecrated to the Lord, cannot live up to a higher standard than that of his knowledge. He comes to points where his knowledge and power lacks, and here is the place where Satan steps in, and sends his refined messengers through the arteries of the members of the body. It is not Satan himself, for he is already cast out. By this refined messenger we are made to make slight mistakes and to do that which we would not; this is sinning in the flesh. But thanks be to God, by his grace we have a Savior on the right hand of Him who is the propitiation for our sins, and not for ours only, but for the sins of the whole world (1 John 2:2).

But these blessings cannot be obtained without faith. John counts himself right in. If the regenerated man could all at once do what he would, the blessed word of God which Peter gives us, saying, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), would be all in vain.

But it seems to me as though I heard one say, Yes, but if we are dead unto sin, this sinning in the flesh cannot be. Paul says, "Let not sin therefore reign in your mortal body, that ye should obey the lust thereof."

This proves that there is still lust in the flesh, and lust in the flesh is sin. If it were not so, there would be no need of warning against it. The flesh is not dead yet, but has its nature, if we allow that nature to assert itself; but those who are spiritually minded have brought it under subjection, so that it can no longer bring forth the fruits of unrighteousness if not yielded to. The noxious plant will be destroyed by the faithful gardener before bringing forth. Paul says, "For I know that in me (that is, in my flesh) dwelleth no good thing." How would it sound if the child of God should say, "For I know that in me (that is, in my flesh) dwelleth perfection?" In that case there would be no need of changing the body in the resurrection. Let us take a step back and ask ourselves, whether we could not have lived better in the past than we have. What makes us feel so grieved sometimes? Because sin in the flesh is condemned, and we have missed the best ways and plans through the corruptness of the flesh. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Heb. 12:5). "Now no boasting for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:10).

Again some one might say, I know that we have our shortcomings and so on, but this is not sin. Seeking for a station between sin and holiness, we can decidedly say that it was never found and never will be found. Let us not forget that our argument is about sin in the flesh.

The writer believes in an instantaneous sanctified inward life through faith in Christ by the grace of God. Every regenerated person will acknowledge that we cannot become perfect in outward life; but thanks be to God that his grace is sufficient to cover the whole. The law is holy, and the commandment is holy, just and good. Paul says, "If then I do that which I would not, I consent unto the law that it is good." Would

it not seem rather strange to hear a carnally minded man make this expression, and would not rather try to justify himself with his own work? Many times it would appear as though the Christian professor would not have grace enough to humble himself to make the above confession.

We also read in verse 22, "For I delight in the law of God, after the inward man." It is not easily understood that a fleshly minded man would delight himself in the inward life. The captivity, in verse 23, is this: Let us illustrate. Suppose a man would be sentenced to life imprisonment for Christ's sake; he would still be at liberty in the sight of God. So the Christian is imprisoned in his flesh, wherein dwelleth no good thing; and yet he is at liberty. "O wretched man that I am! who shall deliver me from the body of this death?" As we look upon our own bodies, we find nothing but a lump of clay. Oh, how we hate the adhesive clay! But we look for the appearing of our Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Then shall be brought to pass the saying, "Death is swallowed up in victory through our Lord Jesus Christ." Paul goes on and says, So then with the mind I, myself, serve the law of God, but with the flesh the law of sin. If we believe God's word, we will also believe this, "So then with the mind I myself serve the law of God." Paul did not say, I have served; neither did he say, I was trying. "There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But let us watch in prayer to God. The flesh is walking after us. Let us keep moving on in the Spirit.

Farmersville, Pa.

For the Herald of Truth.

AN ADMONITION.

By A. K. Herr.

The angel of the Lord opened the prison doors in which the apostles were imprisoned and said, "Go, stand in the temple and preach unto the people all the words of this life."

The above commission is synonymous with the charge our Lord gave his apostles, just before his final personal departure from them, saying, "Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world."

The apostles were solemnly charged not to add nor take away from the gospel message. Jesus said to them, "Heaven and earth shall pass away, but my word shall not pass away." He charged them to preach all the words pertaining to the gospel message, making obedience to his commands imperative, asserting that if we love him we will keep his commandments; and if any say, "We love him," and keep not his commandments they lie and do not the truth.

Paul says, "I have not shunned to declare unto you all the counsel of God." Again he says, "Be ye followers of me, even as I also am of Christ." Jesus said to those Jews who believed on him, "If ye keep my commandments, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free."

We are also admonished to stand steadfast in the liberty wherewith Christ has made us free, and when we have attained to this freedom, we must take heed that we are not again entangled with the yoke of bondage. And in this condition of gospel liberty we are admonished to prove ourselves and know whether Jesus Christ dwells in us; for if Christ does not dwell in us, the apostle declares that we are reprobates. Whether then Christ dwells in us or not, should be apparent to all with whom we associate. If he does dwell in us, we are under the divine influence, and our words and actions will save of things above and not of things on the earth.

Jesus also tells his followers, "Ye are the light of the world; a city that is set on a hill cannot be

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hid. Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Again our Savior tells us, "If thine eye be single, thy whole body will be full of light; but if thine eye be evil thy whole body also will be full of darkness, and if the light that is in thee be darkness, how great is that darkness?" If our eye is single, our salvation is our uppermost purpose; Christ him above all other things; and inasmuch as it is that his nature has been begotten in us by being converted and changed in our hearts, and as like delights in like, we cannot otherwise than love him, and as his precepts are given in love, we delight to obey him, and this obedience is the unerring token of love and fidelity to him; and then his commandments are not grievous, for they are in harmony with his nature and disposition. Paul tells us that before he was converted he verily thought that he ought to do many things contrary to the law of Jesus of Nazareth. He was no exception to mankind in general, for every unconverted person will feel as he did. The veil of Moses is left on the hearts of unconverted people, so that they cannot see to the end of that which is abolished.

Again it is written, "No man knoweth the Father, except the Son, and he to whomsoever the Son will reveal him." God is a Spirit and holy, while we are by nature earthly and carnal; and the carnal mind cannot comprehend the things of the Spirit, because they are spiritually discerned, and if a man by nature does not possess the Spirit, how could he then know the things of the Spirit? for no man knoweth the things of God but the Spirit of God, which the natural man does not possess.

Readers of the Bible know what it teaches and how different the new covenant is from the old or former covenant. This new covenant is the last dispensation of God unto man. All the types, shadows and figures are fulfilled in the reality, and the substance of the words of Jesus are spirit and they are life. "I am the bread which came down from heaven"; "he that eateth me, even he shall live by me" (John 6:57). When he told his disciples and followers, that except ye eat the flesh of the Son of man, and drink his blood, there is no life in you, some of his disciples were offended and said, How can this man give us his flesh to eat? But Jesus said, "What if ye see the Son of man ascend up to where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing."

The saints on earth subsist on the same spiritual nourishment that the angels in heaven do. If the evil environments with which the saints come in continual contact could be removed they would in this life already enjoy almost undisturbed peace, love and sweet communion with God. The devil, the world and our own depraved nature continually offend us, and we often experience contaminations from them which cause us grief, sorrow, repentance, humiliation and confessions. The washing of one another's feet fully implies the above exercise, and as Jesus washed his disciples' feet, so he will wash the saints from all their sins and iniquities, when they cherish, desire and love an humble heart and a contrite spirit.

For the Herald of Truth.

GOING OUT FROM HOME.

By J. A. Hummel.

There is something pathetic in the small boy or girl going out from home, and sometimes among strangers, before they have outgrown their childhood—their dreamland joys. Childhood is the age of pleasant dreams, of cheerful hopes and anticipations. A child can only work cheerfully when these dreams are bright and joyous, and free from shadows and gloom and the stern realities of life.

So many grown people forget that childhood is

composed of dreams and half-defined hopes and cheerful anticipations, and when the life of some poor and unfortunate boy or girl is thrown in their way, they treat them so coldly that the sunlight is all forced out of their dreams, and shadows fill through their minds all day long as they cheerlessly perform the drudgery forced upon them.

We can picture the little orphan girl going out from the home among strangers, where the days are long, cheerless, loveless and hopeless; where no kind word of love and affection is spoken, no gentle hand laid on the little troubled head, no words of cheer and praise whispered into eager ears. What will her dreams be like in a loveless home like that?

Oh, to be homeless, and no home to welcome her inside its doors! Is it any wonder that her dreams drift back to a lonely grave, hidden among the trees, and her melancholy mind dwells on the cold, white face of the dear mother she saw the men lower into the grave, and hears again the clogs dropping on the coffin with a hollow sound? And now she recollects the old heartaches and weeping eyes of that sad day, and realizes how little she knew of the loneliness that would come into her life without a mother's love. She wonders now how it could be possible for her to remember so many incidents of that solemn day; for she is certain that she could never again pass through such an ordeal and have a single thought for anything else than the pale, dead face in the coffin, and the love that was lost to her forever—Ah, forever!

Dear reader, be gentle and kind to the poor little orphan girl or boy who seeks shelter under your roof, and try to make their dreams full of the sunlight and hope that goes with childhood. Charity truly begins at home. When there are helpless children in that home who are obliged to work for "board and keep," and whose little hearts hunger for love and affection, let us not forget the motherless child at the throne of grace, and to have a kind word for them, and to help them in every way we can, that their lives may be full of happiness and joy, for what is home without a mother?

Think for a moment of a child that lies on its bed of affliction with aches and pains, and how much it would appreciate the presence of its mother, and the child who sees some mother returning to her home, and her boy or girl meeting her at the gate, and hears it say, "O mamma, I am so glad you have come! It is so lonesome without you!" how that little heart desires to embrace its mother once more! With the right and proper training they can look forward to the place where parting is no more.

Rockton, Pa.

For the Herald of Truth.

WOMAN'S APPAREL.

By John H. Mosemann.

The question of woman's apparel has no doubt been discussed in these columns from time to time, and perhaps enough has been said concerning this part of the Christian woman's decorum. Paul said to his Philippian brethren however, "To write the same things to you to me is tedious is not grievous, but for you it is safe." Should we repeat anything that has already appeared, may it serve as a reminder.

The true child of God needs no argument to be convinced that Satan operates through our flesh for our own downfall or the detriment of some soul, whether saint or sinner.

Let us then take a biblical view of ourselves, so that we may see ourselves from the same standpoint that God looks upon us.

We hear people say, "I can do as I please about my attire." It is nobody's business how I dress. "I'll dress just as I feel like." "I pay for what I wear." This, however, is looking at things

from the carnal or human point of view, the world's viewpoint. Let us turn to God's word. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Here the apostle holds forth the idea that we should present our bodies to God, which is our reasonable service.

When we present anything to anybody we have nothing to say afterward concerning that which we have presented to them. Have we? Certainly not. To get a better idea of God's ownership of us let us turn to 1 Cor. 6th chapter, beginning at the last clause of the 19th verse: "Ye are not your own; for ye are bought with a price; therefore glorify God, both in your body and in your spirit, which are God's." So you see we do not belong to ourselves, we belong to God, by whose Son we have been purchased, bought back to God. We are therefore to glorify God in our body and spirit.

No Christian woman should attire herself in such a way as to cause the eyes of men to be taken captive and lust after her by the incalculable exposure of her form. Thousands and thousands of men, to a greater or less extent, owe their downfall and the sufferings of the eternal torments of hell to the unchastity, impropriety, immodesty and indecency of womanly attire. May the Holy Spirit impress every sister (especially the young) with the importance of attiring herself as Paul teaches in 1 Tim. 2:9, "In modest apparel with shamefacedness and sobriety."

The adopted custom of our church in attire was certainly a modest one and in full harmony and keeping with the teaching of the Apostle Paul as cited above in 1 Tim. 2:9. Have you ever thought of where we are drifting in discarding this custom? Is the discarding of the cape a help or hindrance in retaining modesty, plainness and simplicity? Not a help by any means. It has been one of Satan's ways and tricks to have the church drift into worldliness. Is it not true? Are the shirt waists a help to keep our sisters in the limits of propriety? Are gored skirts, instead of the gathered ones, a help to keep our sisters in the bounds of decency and virtuousness? Let the dear sisters think of these things and once and for all settle them in their minds by the word of God through the illumination of the Holy Spirit who will "lead and guide us into all truth." Some one may say, "I don't believe in having my religion in my clothes." That is right; don't have your religion in your clothes, but enough in your heart to keep your apparel in harmony with your religion. Hear the words of Peter: "Whose adorning, let it not be that outward adorning of pluming the hair, and wearing of gold, and putting on of apparel, but let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which in the sight of God is of great price; for after this manner in the old time the holy women also adorned themselves . . . even as Sara" (1 Pet. 3:3-6).

Lancaster, Pa.

For the Herald of Truth.

A DISCOURSE

Delivered at the Bank M. W., Rockingham Co., Va.,
By L. J. Heatwell, April 30, 1906.

"Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

Song, "Oh, could I speak the matchless worth." (No. 29 Hymnal).

On this beautiful Sunday morning all the face of nature seems wreathed in smiles and sunshine. With hill and dale and mountain side clothed in the verdure of spring, we have all had a befitting stimulus to inspire our hearts and tune our minds to melody while on the way to this house of worship.

Referring to the wonderful success that has attended the gospel meetings that have in late months been held, both in the East and West, by our evangelists and ministers generally, may it not have been because of the great revival of gospel singing in these congregations that God has been so wonderfully blessing the direct evangelistic effort that has been made?

Those who have taken the time to analyze the situation, have found that the great religious movement that was led by Moody in this and other countries fifteen to twenty years ago was attended by its great success as much from Sankey's singing as from Moody's preaching.

The import of our text this morning implies that the song service in a Christian congregation constitutes the spirit and the very life of worship. It is that which thrills and animates the soul of the believer with the joy and inspiration for praise and thanksgiving to God.

Some worshippers appear more or less indifferent about being exercised in this form of worship, and yet with such it would be thought out of all gospel order for a service to be conducted without the exercising of voices, or in making melody in the heart to the Lord through the medium of song. Though the rest of the service be ever so interesting, the prayer devout and earnest—or the sermon powerful and convicting—still if the worship be without the accompaniment of song it would be as an offering without incense—like flowers without fragrance, and as birds without song. The sermon may serve to leave lasting impressions on the mind, but it is the full and hearty exercise of the singing that encourages and cheers one most; and in truth all of us are inclined to go away from God's house with the echo of the songs we sing still lingering on our lips.

The modern definition for singing is given as a modulation of the voice in rhythmic tones that are suggested by the affections and desires of the mind.

Some one has ventured the remark that the sounding board is the soul of an instrument of music, because it is the thing which gives volume and intensity to the tones that are given out by the vibratory chords that are struck—either by the rush of air that passes, or by percussion. Likewise, the human voice-box located in the upper chest near the heart is God's instrument of music and has the divine nature within to serve as the soul or sounding board to vivify and quicken an expression of all the purer affections and desires.

Music, then, is the art that employs sound as the medium of expression to all the higher forms of thanksgiving and praise. This power may not be confined alone to the human species, but it is in the human voice that the highest and most exalted forms are found.

The birds of the field and forest, in their own peculiar way, are ever warbling forth their own peevish songs of praise. The sighing of the wind through the branches of the pines, or the rustling of the breeze over a bed of reeds, or the rustle and the chiming of the spheres of heaven, all speak a harmony that is ever voicing the praises of Him who created them.

There are two marked distinctions to be noted as existing between the human and the animal, as well as the material kingdoms. In the first there is the power to speak in the language of song, and the other is found in the power for many voices to be united in one harmonic strain of melody. Neither of these powers are manifest in the animal or material worlds. Both may be capable of producing a form of harmonic sound, in which, however, there is no melody.

Strictly speaking, melody consists of a rhythmic succession of single tones, while harmony abounds in a succession of chords whose compass may cover two or more octaves of the voice. Where the sound is without its melody of tones or harmony of chords, it strikes the ear only as mere discord or noise—such as that furnished by the stand-rattling and rattle of a great city, the lashing and the pounding of waves upon the shore, or the

crash and the roll of thunder during the passage of a storm.

Music that is without sentiment or harmony invariably fails to reach the seat of human affections, but the song that is sung with melody will penetrate to its inner shrine, or open the windows of the soul and cause a chord to vibrate there that may be deaf and dumb to every other appeal.

Moses wrote a song which the children of Israel sang on the occasion of their delivery from the hand of Pharaoh and the Red Sea.

David, the sweet singer of Israel, in the 118th Psalm says, "The Lord is my strength and my song," and numerous parallel passages indicate that singing under the old dispensation of things formed an important factor in worship. At the dedication of Solomon's temple there were Levites to the number of 200 vocal singers, who were followed by 28 harpers. These, after years of constant practice, sang with responsive harmony that could not be otherwise than majestic and sublime. Some conception of its grandeur and lofty sublimity may be formed when we compare the music with the high sentiment that most of the Psalms of David express.

Where a multitude of trained singers are all joined together as it were in one voice, the effect is often overwhelming. Your humble servant once heard in the city of Baltimore a chorus said to be composed of 4,000 voices, engaged in singing the well-known harmony, "Silently bury the dead," and the effect was most unspeakably grand. The music, as it rose and fell, and then swelled forth in its full power, or echoed from the upper arches of the building, and again welled up as it were from the very chambers of the earth—words fail, utterly fail, to express its sublimity, its majesty and its power.

While this incident to show what immeasurable possibilities lie in the exercise and cultivation of gospel song. What a mighty impulse could this be given the evangelist in gospel work, what an uplifting power might be given to all our church work, were our congregations to unite more in earnest, joyful song at time of public worship. Charles Wesley must have been filled with this conviction when he wrote the inspiring hymn, "Oh, for a thousand tongues to sing," etc. An aged and active minister of many years ago, in announcing a hymn to his congregation, seldom failed to add: "And let all the people sing." This shows that the need for congregational singing, full and strong, has already been felt by many gospel workers of past generations.

Fifty years ago a great wave of song swept through our Shenandoah Valley. Our fathers and mothers of a generation ago greatly profited by it to the extent that many families became singing families where before singing had scarcely been known. The young people of that time assembled in bodies for Sunday afternoon song services. The stirring hymns and anthems of praise that were then sung still remain with our people as a goodly heritage, and they cling to the memory and linger upon the lips of our older people; and though the tones in which they were sung then may be slow and tremulous, the words of an entire hymn or an anthem can be repeated and sung through altogether from memory, from beginning to end.

In late years much interest in music has been revived among our old people by the holding of an occasional "Old People's Singing."

It is become the cause for regret, however, to know that among our young people there has been a marked falling off in interest for singing in the congregations. It too frequently happens that when a hymn is announced that not nearly all the people join in the singing, even when the hymn is in all respects familiar. Should the melody not always be familiar it would seem easy to strike in on some parts of the harmony or catch the refrain. In this way every one may avoid the questionable feature of remaining through the entire service as a mute and silent worshiper.

Some of our ministers are lately complaining of

the situation they find at some of the outside appointments where they are sometimes compelled to sing as a solo an entire hymn alone.

In former days we had but little sensational or sentimental music among us; besides it was also free from the instrumental accompaniment that in late years is become so prevalent in many homes and in the popular churches about us. Our church organs, the Herald of Truth and Gospel Witness, have lately presented this phase of the question in a way that must be convicting to all that it is to this latter cause that our present loss of interest in congregational singing is to be traced.

Music, to be strictly sacred, must be that which is produced by the human voice-box. It is God's instrument for the exercise of that species of song which alone makes melody in the heart, and by which his name can most appropriately be praised and glorified by men.

Instrumental music is imitative and has the power to produce tone only. The vocal organs in singing produce both tone and the language that gives melody to the heart.

Music in the home and the proper cultivation of the home sentiment is all right. Patriotism and a love for one's country may also be proper; but to have these to partially or entirely absorb the mind to the exclusion of a love for sacred song, wrongly diverts the energy of many of our people. Under the powerful influence of the home sentiment, John Howard Payne was prompted to write, "Home, Sweet Home," and under the pressure of patriotism Francis Scott Key wrote "The Star Spangled Banner." What we need most in our day is a home sentiment and a patriotism that prompts us to sing of that home and that country that God reserves for us in the glory world.

For the Herald of Truth.

TRUSTING IN GOD.

By S. E. Roth.

Since God is our Father and loves us more than even our earthly parents, we can feel assured that he will not withhold from us anything that is for our good or our benefit. And since he is also the almighty God and knows all things, he is able to give us anything and everything that he wants us to have. If these things are true, then there is there any cause for being fretful, discontented and unhappy. The apostle tells us that we should be contented with the things we have, for contentment with godliness is of great gain.

Why should men ally themselves to be led into all kinds of schemes and dishonest ways of making money, when God wants us to put our trust in him, and seek first the kingdom of God and his righteousness, and all these necessary things which God knows we have need of shall be given us?

Some, however, may say, If we are Christians we will put our trust in God, and will not covet the perishable things of this world; we will be liberal, kind, generous and charitable. It is true that every Christian professor should possess these qualifications and walk in the fear of the Lord, but the fact remains, nevertheless, that many who call themselves Christians and make great pretensions to piety and purity of life, are yet avaricious and worldly and proud and honor-seeking, so that in their daily walk and conversation they show wonderful inconsistencies.

When we think of the goodness and the mercy of God, when we think of the beautiful, blessed, submissive, harmless example of our Lord Jesus Christ, and how he went about doing good to all who came to him, and that he was so intent upon making known the great salvation unto the world, that when his disciples bade him to eat at Jacob's well, after they had brought him his repast, he said, "I have bread to eat that ye know not of," and that bread was to do his Father's will. Oh, why can we not try to be more like our blessed Savior?

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland St., Lancaster, Pa.
Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

EXTRACTS FROM A PRIVATE LETTER TO THE EDITOR.

We were grieved to hear of your recent loss.* I was at Cousin Esther Frick's in Philadelphia, Pa., when the word reached them. So many changes have taken place lately in the homes of friends and relatives that we are constantly reminded that we have no continuing city here. I send with this a letter which was of much interest to me, and also two articles which I shall be glad to have you use for your Young People's Department.

Under another cover I send you several papers. Please note the article on "Severance Hospital."

During the seven and a half years I lived in Korea, I spent about half the time in hospital work, and when I was not physically able to continue that, after a rest of nearly a year, I was given definite evangelistic and a little school work. I expect to go back this fall to take up nursing in the Severance Hospital in Seoul, and Dr. Ayvion has written me: "We hope to have you take the superintendency over the entire department" (of nursing). "Can you get support for some beds while at home, at \$50.00 each per year?"

The Koreans greatly need instruction and help in their daily living, and surgery, and almost every doctor in Korea (American or English) does either dispensary or hospital work, or both, and helps to instruct young men and a few young women in medicine and the care of the sick.

We have a great variety of cases. Many of the homes are so small and unhygienic that typhus fever, smallpox, scarlet fever and other contagious diseases are often seen. Cholera comes occasionally—dysentery every summer.

Once a man came to have a re-plantation performed above the wrist. He had suffered so severely with a sore hand that he could no longer endure it, and because the Korean surgeons were no surgeons the man took an axe and chopped off his own hand. The wound healed, but the nerves were caught in such a way as to cause continual discomfort. So he came to our hospital to be relieved.

We find apt students, and many of the people are glad to make use of our American and English hospitals. The Japanese have had a medical school and hospital in Korea for some time. We feel that the medical and evangelistic work must go hand in hand, and evangelists are always at hand to meet the dispensary patients and visit those in the wards, so that each one who comes for the body's sake may learn of the soul's great Physician.

Early in my days in Korea, a sick woman was brought into one of our wards. I could not talk well enough in the Korean language to be sure of giving a stranger the right idea of the gospel story, so I asked a Christian woman near me to tell this patient about Christ, and believing in him. The sick woman looked at both of us and

* Refers to the death of Sister Annie M. Funk, wife of A. K. Funk.

very earnestly said, "Oh, do tell me exactly how to believe." In less than two days she suddenly and unexpectedly died, and those days were the only opportunity to tell that woman the way of life.

It is truly a great privilege to be in Korea these years, and the Christian bond is strong indeed. One feels that friends are multiplied among the Koreans. Then, of course, there is very close fellowship among the members of the missionary body.

ESTHER LUCAS SHIELDS.

LETTER FROM KOREA.

By Mrs. E. H. Miller.

Seoul, Korea, Feb. 13, 1906.
"It's just wonderful the way God is blessing the work here." In Seoul a series of meetings have been held the past two weeks. The Men's Training Class has been going on at the same time, meeting at the Central church all day for Bible study. Then all the Christians gathered in the evening in three churches—at Yun Mot Koi, at Central church, and at the big M. E. church at Chong Dong. In the latter there were often 1,000 people present.

Here at Yun Mot Koi there were sixty people who rose for prayer, but doubtless many more decided to become Christians, as you know Mr. Gale is very conservative and does not believe in much show and ostentation, and often did not ask for any manifestation from the congregation. His special purpose in the meetings was to deepen and strengthen the spiritual lives of those who were already believers. All together in the city more than 200 gave their names as desiring to become Christians. It is an awakening, and I am sure Seoul is stirred to the depths.

Among the new converts is the nephew of the emperor and a cousin of his, also several high-born men from the palace. They all seem much in earnest and attended every day the Bible study classes of the Training Class. There were more than 300 men attendants at the class, and a good many women—one day there were 100 women.

Have you heard of the very wonderful revival at Pyeung Yang? In a ten-day or two weeks' meeting 1,100 persons professed a desire to believe. They then closed the meetings and began working for these new converts, teaching them and following them up, for you see what a work that would be.

Missionary Miller went to Syen Chyn to help in the Training Class there, and just came back Saturday. He reports a grand class, with 1,149 in attendance. One man came from away up above Kangyang, from Manchuria, 280 miles away. It had taken him twenty-four days to come and would take him that long to go back—all for nine days of Bible study. This man represented Korean Christians up in Manchuria. A great many came from 100 to 200 miles away.

There were eight divisions, and only the four upper divisions had any foreign teaching. Bro. Miller taught the second and third, teaching Philipians to one class and Hebrews to the other. Then he had singing, and led two of the evening conferences, and preached in Korean on Sunday; also led the foreign prayer meeting. He did enjoy it so much, and it helped his Koreans very much, too. He came home on Saturday evening to find he had to preach in Korean at the big Central church the next day. I really was surprised to hear him. He was so full of his subject and was very fluent and ready in his language.

School began on Monday after three weeks' vacation. A few new boys are in, and more coming. Our new school building, as well as the houses, have been in a state of standstill for several weeks because of the cold, but we hope they will begin work soon and soon finish them up.

"Make a joyful noise unto God, all ye lands: sing forth the honor of his name: make his praise glorious" (Psa. 66:1, 2).

THE CHURCH AND HER MISSION IN THE HOME FIELD.

By Verga M. Frantz.

This theme brings to our minds the thought that we are at home and that our work is at home. We need not think for a moment that we must go a thousand miles away to find something to do. We need not go fifty miles. Let us look for the open door in the home field.

Souls are dying for the want of the bread of life, and do we realize the great responsibility that is resting upon us? What can we do for them? An old and much-sung hymn says:

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say, He died for all."

Would to God that the church might awaken and see the greater need of saving souls near about us.

Mission work in the home field is winning souls for Christ, as well as in foreign lands.

Now, who are the missionaries? Is it the duty of the minister in the home field to do the mission work? Is the deacon a missionary? Is the Sunday school superintendent a missionary? Truly indeed, they are all missionaries, but that is not all. There is also a work for you and me. How happy we should be to know that we all have a part in this grand, noble Christian work!

God has given each of us a talent. May we use it to the honor and glory of God. We may use our talents in many different ways in this mission work at home. Some talent may be used in singing songs of praises, which may find lodging in some poor sinner's heart that he will flee the ranks of Satan to join the children of God.

How often do we read of precious souls being saved through the power of song, where preaching and talking had been of no avail!

The poet says, "Music hath charms to soothe the savage breast." Therefore we may have singing missionaries for the work in the home field.

A great part of church mission work might be accomplished by practicing the art of Christian conversation. Practice what to say, how to say it and when to say it. In studying the word of divine truth we are told, "Let the word of Christ dwell in you richly in all wisdom." "Let no corrupt speech proceed out of your mouth, but such as is good for edifying." "Let your speech be all way with grace, seasoned with salt." "Let your conversation be as becometh the gospel of Christ."

It is said of Samuel, that the Lord led none of his words fail to the ground. In other words, none of them were lost, but all did their appointed work and returned laden with blessings to God who gave them.

Bro. Miller's prayer recorded in John 17, he says, "Father, I have finished the work which thou gavest me to do." Finished! Not a word left unsaid; not a deed left undone, of all that was given him to do. How unfinished and incomplete do our lives seem in comparison!

Christian conversation seems to be almost a lost art in some quarters. What is the trouble? Are we ashamed of the words of divine truth which have given redemption to our souls and which we believe will give us eternal happiness if we truthfully follow its teachings?

Often a conversation grows heavy, drags and dies for want of a subject, but no one ventures to suggest a religious topic. If he does, it seems to throw a restraint over the company and is quickly dropped.

How refreshing it is to meet those who are edified in the conversation of Peter and John, who said, "We cannot but speak the things which we have seen and heard."

HERALD OF TRUTH.

THE CASTE SPIRIT IN INDIA.

To illustrate the art of Christian conversation: A gentleman driving along overtook a stranger and invited him to ride. As he approached him, he said to himself, "I wonder what that man is thinking about, and what subject of conversation he will introduce. Surely, it will be one of the three things—the weather, the crops, or the election." It was none of these. His first words after the usual salutations were, "How's religion down in your country?" The question startled the man a little by its directness, but it showed where the other's heart was and led to a long and profitable conversation on heavenly things.

How much might be accomplished by each of us if our hearts are warm and glowing with the love of Christ, and our minds on the alert to improve every opportunity that God sets before us!

This work also consists largely of pleasant words, hearty handshakes, smiling faces, generous acts and deeds, helpful suggestions and all such things. For it has been said, "By their works ye shall know them."

Again, mission work in the home field is getting new Sunday school pupils and keeping them, also inducing strangers to attend services and being sociable and friendly that they may come again. And when at last they are admitted to the church the best work of all is, what is often neglected: Being kind to them, visiting them and making them feel welcome to stay in the church. Often no one but the new converts and God know what they have to contend with in leaving the old and beaten paths of life and standing before the searchlight of public opinion and often public censure, in doing as they have done. Then let it be a church mission to care for the new accessions, that they are not left to shift for themselves after they have come into the fold.

The world knows our position on many matters and we want to be careful that we practice what we teach.

Christ tried to impress upon the minds of the disciples the responsibility that rested upon them as followers of him, that through them and their faithful obedience to his teaching the world might be turned to Christ.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." So we, as Christian professors, should understand that we are the light of the world and it is through his faithful and obedient children that God's name will be honored and glorified to the saving of souls.

To continue our mission work in the home field, let us not neglect to speak kindly to the discouraged, the careless, comfort the mourner, and cheer the orphan.

A kind word in due season, how good is it! Pleasant words are as a honeycomb; sweet to the soul and health to the bones. As I have said: Each one has his or her special work to do; whatever it may be and whatever it is, it ought to be done with all his or her soul, might and strength.

The church has a wonderful awakening on the mission question, and as short a time as I have been connected with it, I can see that much hard work has been done, for which we should all praise God; but I would add, if every one of us would manifest a little more zeal along this line of work, still more good would be accomplished. "If ye know these things, happy are ye if ye do them."

God help us all to bear the cross, following all the way the Master trod in weariness and pain, even if that way leads to the place of crucifixion. For this we know, if we bear the cross we shall wear the crown, and if we walk in his ways he has promised to be with us always, even unto the end.

In conclusion: Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city.

Beilefontaine, Ohio.

HERALD OF TRUTH.

THE CASTE SPIRIT IN INDIA.

The intellectual Indian can admire everything in Christ except his association with publicans and sinners. The gospel has many charms for him, but they are easily impaired by the fact that the common people hear it gladly. The feeling is not merely one of disapproval. It frequently rises to bitter resentment, as in the case of an Indian acquaintance of mine, who could never speak on the subject of native Christians without anger. His mild face would fire and his deferential voice deepen with indignation as he said: "I hate them! I hate them!" This shows the extent of the prejudices as they exist in India, but the spirit of Christianity universally diffused and the precepts of Christ universally obeyed will put an end to caste in every form.—[London Spectator.]

For the Herald of Truth.

SUNDAY SCHOOL CONFERENCE REPORT.

The ninth annual Home Sunday School Conference of the Johnstown District was held at the Thomas meeting-house, May 24, 1906. A committee of three brethren was appointed by the moderator and the following officers were chosen: Moderator, S. G. Shetler; assistant moderator, James Saylor; secretary, T. L. Blough; treasurer, Isaac Y. Kauffman.

The following subjects were discussed:

1. Why should we observe Ascension Day? by Jacob Saylor and Lyman Layman.
2. Do we do our duty towards those who neglect to attend Sunday school? by William C. Herzhberger.
3. Are our Sunday schools in need of an appointed chorister? by C. R. Wolford and D. H. Yoder.
4. Responsibility to the superintendent—(a) by the pupils, Lloyd Blaich; (b) by the teachers, T. L. Blough; (c) by the church, Samuel Zimmerman.
5. How to observe the Sabbath? by L. D. Yoder.
6. Is the Sunday school conference a benefit to the Sunday school? Discussed by John A. Thomas, L. A. Blough and others.
7. Dangers that threaten the Sunday school. Discussed by R. M. Luther and S. D. Yoder.
8. Attending Sunday school—(a) as a privilege, (b) as a duty. Discussed by L. A. Blough and L. M. Thomas. Joseph Saylor made remarks on "How to create interest in the Sunday school," and James Saylor and S. G. Shetler discussed "Difficulties in the Sunday school and how to overcome them." Recitations were given by several sisters. The meeting was well attended by attentive listeners. We believe that the Sunday school workers went away from this meeting with a more united feeling and inspired with a stronger zeal and more devoted energies than ever before. This meeting was indeed a spiritual feast to those present.

T. L. BLOUGH, Secy.

For the Herald of Truth.

CANADA CONFERENCE.

The annual conference of the Mennonite church of Canada was held at Vineland, Lincoln Co., Ont., May 24 and 25, 1906. A spirit of peace and harmony seemed to pervade the whole meeting. Among others the following resolutions were adopted:

1. Whereas, the recently published articles and public teachings of Bish. S. S. Bauman of Alberta show him to be out of harmony with the scriptures as accepted by the church, and whereas he has been visited and has rejected the admonitions of the committee appointed to counsel with him; therefore be it

Resolved, That this conference accept the report of the committee of Alberta concerning the matter, and that we cannot any longer retain him as a bishop or member of our conference.

2. That this conference appoint a home evangelist for one year to labor in the Canada Con-

ference District wherever called for and to report at the end of the year, and that Bro. L. J. Burkholder be the evangelist for the ensuing year.

3. That this conference encourage the holding of a Bible study, following the annual Bible conference, said study to continue for several weeks.

4. That the committee in regard to the Old People's Home be re-appointed, said committee to lay before each congregation subscription lists, and also plans and approximate cost of such a Home, and to call a meeting of two members from each congregation to act with them in furthering the work.

5. That we recommend the organization of a peace and arbitration association in each congregation for the circulation of peace literature and for advancing the cause of non-resistance in every legitimate way. (A general committee was appointed to act as they may deem advisable in connection with this subject.)

Bishops Present—Amos Cressman, Daniel Wismer, Jonas Snider, S. F. Coffman.

Ministers Present—Mennon Cressman, Noah Shuffler, Samuel Bowman, Daniel Hunsberger, Samuel R. Hoover, Moses C. Bowman, Moses Hoover, Absalom B. Snyder, Enoch S. Bauman, Abraham Gieringer, Jacob S. Woolner, Lewis J. Burkholder, Orphen H. Wismer, David S. Wismer, Jesse Martin, Oslah Cressman.

Deacons Present—Jacob Z. Kolb, Henry Baer, Moses Cressman, William Pretz, Benjamin Shoemaker, David Bergey.

For the Herald of Truth.

THE LAST PROMISE.

By Hannah Wambold.

The last promise that Jesus gave to his disciples was that of the giving of the Holy Ghost (Acts 1:5). Then in the eighth verse of the same chapter he told the disciples what they were to have, and what they were to do, after they had received the Holy Ghost.

He told them that they should have power from on high. The apostle speaks of the different gifts that the Spirit bestows upon different persons. There are different powers in the world, but the power here referred to was no doubt the power to testify or witness for and unto Christ. That is, they were to go into all the world and preach the gospel to every creature; they were to testify of Christ at home and abroad, even to the uttermost of the earth.

Do we possess that power of the Spirit that we can bear testimony for Christ wherever we go? We can often testify of Christ and of his mighty power and love without speaking a word, because as the apostle says, "we are living epistles known and read of all men," and we are to show by our outward appearance that we are dead unto sin and to the world, and that we have passed from death unto life, because we love the brethren; and in our conduct, in our walk and conversation, we are continually witnessing either for or against our Savior.

In Acts 2:4 we are told that they began to speak with other tongues, as the Spirit gave them utterance. If we are filled with the Holy Spirit, we will likewise speak with other tongues, but if we are of the world we will speak like the world and of the world. When we are filled with the Spirit we begin to speak of heavenly things, for out of the abundance of the heart the mouth speaketh. When we have been with Jesus and have learned of him, we will be witnesses of Jesus and testify of him and for him, just as Peter did, and the people may also be astonished over our testimony, when they see the power that the Spirit gives us, a power that will enable us to be bold and fearless under all the circumstances that may confront us. May God fill us more and more with this divine power, so that we may be able to say with the apostle, With Christ we can do all things, he strengthening us.

HERALD OF TRUTH.

Thursday, June 7, 1906.

John F. Funk and Abram B. Kolb, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Centralla, Boone Co., Mo., May 30, 1906.—To the Readers of the Herald of Truth.—Greeting, Bish. Jacob Swartzentruber and Pro. P. F. Swartzentruber the Amish congregation near Centralla, Boone Co., Mo., several weeks ago and on Sunday, May 13th, ordained a minister. The lot fell on Emanuel C. Beachey. A week later a Sunday school was organized. Daniel Eash was elected superintendent. May God bless Bro. Beachey in the important duties of the ministry and fit him for the important work, and may He also prosper the Sunday school, so that the young people may be encouraged and taught in the way of life and truth.

COR.

Aurora, Oregon, May 28, 1906.—Dear Editors and Readers of the Herald.—Greeting in Jesus' name. I trust a few items from this part of the valley may be of interest to the readers of the Herald. The good Lord has blessed the people in this vicinity with good health and nice spring weather. Everything is in a fine growing condition, for which we all feel very thankful to the Giver of all good.

Our little band of Christian workers in the Hopewell Mennonite congregation is in a reasonably good spiritual condition, and all seem to work to the best interests of each other, in the Sunday school as well as in the Bible and church work. On Sunday, April 22d, three were added to our membership; two by letter and one by confession. Communion was observed on the same day.

On April 25th Bro. Bressler of Nampa, Idaho, and Bro. J. P. Bontrager of Albany, Oregon, came into our midst. They conducted services here on Saturday evening and on Sunday morning and evening. On Monday Bro. Bontrager returned home, while Bro. Bressler continued the meetings from April 30th to May 5th, each evening. Two souls confessed Christ during these meetings. The meetings were well attended and much interest was manifested throughout. The brother also held special meetings in the Dryland schoolhouse, east of here. From there he went to Silver Creek Falls, up in the hills, where he held a few meetings, and then went to Albany, where he is laboring now in the Master's cause. May our heavenly Father bless his work wherever he may put forth an effort in the salvation of souls.

J. D. MISHLER.

HERALD OF TRUTH.

Ephrata, Pa., May 30, 1906.—Dear Herald Readers:—Greeting. Beloved in the Lord, "Believe not every spirit, but try the spirits whether they are of God, because many false spirits are gone out into the world" (1 John 4:1). The Lord is so richly blessing us that we cannot express our thoughts to the brotherhood.

On May 13th Bro. John Mosiman of Lancaster and Bro. Abraham Witmer were with us and taught us very forcibly from Matt. 4:4. We trust the seed may have fallen on good ground and that it will spring up and bring forth fruit abundantly. On May 24th we had our communion services. We hope all who have partaken of the sacred emblems may have remembered the dying love of Jesus as he hung bleeding and suffering on the cross for our sins.

On May 27th Bro. Noah H. Mack, of the Welsh Mountain Mission, preached to us from Mark 13:27. Subject, "Watch." This service was very edifying to all present. May God bless every effort that is put forth for the salvation of souls and the building of his temple.

COR.

Rittman, Ohio, May 30, 1906. — Dear Herald Readers:—Greeting in the name of Jesus. Sunday, May 27th, we were with the brethren and sisters at the Canton Mission. They had their communion, which was a season of rejoicing for both them and us. So far as I know, all communed, except one. Bro. I. J. Buchwalter conducted the services, assisted by Bro. Perry Brunk of Allen county.

The Mission seems apparently in a prosperous condition. The workers are too few in number, but seem to be filled with the Spirit, fully consecrated to God and devoted to the work. The converts who have been received as members seem to enjoy themselves and are strong in the faith. It was indeed a pleasure for us to meet them in their homes and sing and read and pray with them.

There are a few things much needed at the Mission. First—They should have a stationed minister, so that preaching services might be held at least three times a week. Secondly—They need a few faithful, devoted sisters who could come and take up the work and stay for a reasonable length of time, say for several years at least. So many changes in the working force of a mission are very much against the prosperity of the work. Thirdly—They need a mission home, bought and paid for, so that there would not be the continual drain on the funds for rent. Fourthly—They need about \$200.00 ready money to pay for the building of an addition to the meetinghouse, which is very much needed.

I would ask the brethren and sisters to consider these needs of the Canton Mission; take the matter seriously to the Lord in prayer, and if the Lord calls you as a minister, go. If he calls you as a worker, heed the call. If he calls you to give of your income, give it cheerfully as to the Lord.

Ministers, deacons and members who may pass through Canton in their travels should stop to visit the workers and give them a few words of encouragement. I will assure you that you will be welcome.—Levi Blaich, Wife and Catharine Yoder of Johnstown, Pa.

Kokomo, Ind., May 30, 1906.—Dear Herald Readers:—Greeting. All honor and praise to the Name from whom all blessings flow. On May 26th D. J. Johns of Goshen, Ind., was here and preached to us the same evening. On Sunday forenoon communion services were held. Bro. Johns officiated at these services and 171 members partook of the emblems of the broken body and the shed blood of Christ to celebrate his death. The house was well filled both morning and evening. Blessed be the name of the Lord.

G. W. NORTH.

Wadsworth, Ohio, May 23, 1906.—Dear Readers: Greeting in His name. With the return of summer again comes the usual increase of Sunday school and church attendance. Bro. Abram Metz-

ler of Pennsylvania spoke to a large and attentive audience on Sunday morning and also in the evening, on the overcoming life, using as a text, "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). On Monday evening Bro. J. H. Hartzler was with us and spoke from Deut. 5:32. Bro. Hartzler's sermon was interesting and inspiring. On Tuesday evening we were addressed by Bro. J. B. Brunk, of the Kansas City Mission. Bro. Brunk used as a text the well-known words in John 3:16, from which he preached a very practical and stirring sermon. We are always glad to have brethren from abroad meet with us, and hope they enjoy their visits as well, and our prayer is that all may profit by them.

COR.

Fort Wayne, Ind., May 25, 1906.—Dear Brother in Christ—I greet you in our dear Redeemer's name. It is with pleasure that I am writing to you. I can say that we are all quite well and the Lord has given us many rich blessings, for which we feel to praise his name.

Bro. King is attending the meeting of the Mission Boards, but we expect him to-morrow and hope he may be encouraged and strengthened in the Lord, ready to labor more earnestly than ever.

Bro. King stopped at the Canton Mission a day or so after the Board meeting. Bro. C. Oyer of Pandora, Ohio, preached for us last evening, and we all very much enjoyed the message which was given us in a very plain and simple way.

We were made to rejoice in seeing three precious souls, at the Fall, yesterday ask for prayers; so we see that the Spirit of God is still working in the hearts of men.

Sister Barbara, wife of M. L. Stelner, came to Fort Wayne on the 23d inst. Bro. Steiner himself has been working here since February, and we are very glad to have them here. They will be quite a help as well as an encouragement to the work here. The influence of well-established members is of much value to others. It is truly encouraging to see how strong and steadfast most of the young people here are to face the opposition of the world. It is true that he whom the Lord makes free, is free indeed. Kindly send me some tracts. I would like to have some of Nos. 33 and 19. May the Lord bless us all and keep us, where he can use us to his glory, is my prayer.

MALINDA MANN.

Elkhart, Ind., June 1, 1906.—Greeting to all. Our preparatory service on the 26th of May was conducted by the brethren Eli Stoffer of Hudson, Ind., and David Burkholder of Nappanee, Ind. The following day communion services were held. Bro. Stoffer preaching the sermon, followed by Bish. Burkholder, who officiated at the communion service. It was a season of rejoicing, for the congregation was at peace and the spirit of love and unity prevailed. The number who partook of the emblems was larger than it had been for years, and included a number from other Mennonite congregations. In the afternoon Bro. Burkholder held communion services at the home of Bro. Nisbaum, whose wife was unable to attend the public meeting, while Bro. Funk served in a similar capacity at the home of our aged Bro. Pouden, who has been blind and almost deaf for a number of years. Our happy communion service of the 27th of May will be long remembered, and we praise God for his goodness and his mercy.

On the 28th of May the brethren Heinrich Fast and Jacob Wall of Mountain Lake, Minn., and John P. Epp of Henderson, Neb., stopped here on their return from the meeting of the Mission Boards at Rittman, Ohio, and in the evening attended the week-meeting at the home of Bro. Chantz, giving encouraging talks in the German language. They left on the following morning for their respective homes.

COR.

"The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory" (Psa. 64:10).

YOUNG PEOPLE'S PAGE.

Rather country bred than city spoiled, my boy.

*

Learn a little every day, and do not forget it by next morning.

*

Do your thoughts, acts and prayers point in the same direction?

*

One who refuses to bear affliction can hardly be counted a child of God.

*

Jesus bids us come out of the twilight of doubt into the sunlight of faith and trust.

*

There is plenty of room at the top, but it takes the ladder of honest, persistent effort to reach it.

*

A sure way to be lost is to do what most people do. This world is a case where the majority are wrong, even though the majority rules.

*

Perhaps if we did not shuffle along at so slovenly a spiritual gait in our daily walk and conversation, we would not stumble over so many pebbles.

*

"Him that cometh unto me I will in no wise cast out." You must believe that or make Jesus an impostor. Believe him, receive him, and you will achieve through him.

*

More profession of Christianity does not save, indeed the time will come when a profession will mean separating separation from God, for the Savior will "proceed" unto those who do not possess the Spirit of Christ, "Depart from me, I never knew you."

*

A Sunday school scholar was very ill, and realizing she was about to die, exclaimed, "Mamma, how shall I know Jesus when I get to heaven?" and then, without waiting for the answer, said, "Oh, I can tell; all the children will be following him!" How true, yet to follow him there, we must follow him here. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

*

For the Herald of Truth.

PREDICTED HISTORY.

By S. Roxana Wince.

Young people often wonder why such books as Daniel and Revelations were ever written, it seeming so impossible to understand them. But God has put no useless things into the wonderful volumes that make up the divine Canon. He had a wise purpose to subserve when he gave to Daniel the history, in prediction, of Babylon, Media-Peria, Greece and Rome, the great empires that would one after another rise and have world-wide domination of the earth, before the coming of the great fifth kingdom and the millennial day of Christ.

The passing of these empires in accordance with the given predictions would be to God's servants as so many steps on the way toward redemption. Each millennium passed would put the reign of sin so much farther behind them and bring the golden age and the day of peace and joy so much nearer.

God has in prophecy lifted "the dark and massive folds" of the curtain that hung "stretched across the track" of nations, that his people might never lose faith in Him.

Prophecy was to them a great lamp "shining in a dark place," and shining on and on until the day should dawn "and the day-star arise." As the history that God had written in advance, tallied with passing events in chronological exactness,

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his saints could exclaim with the Psalmist, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations"; "God is a God of truth"; we can "trust in him and not be afraid." Whatever he saith cometh to pass. So no Christian can afford to ignore prophecy. It is the solemn duty of each one, whether young or old, to engage in its study. God has hidden us read, and hear, and keep the words of his prophets and has pronounced a blessing on those who do this. And really there is no excuse in these days for not understanding when there are so many books to be had that explain prophecy in such plain and simple style that an intelligent child of twelve can grasp and digest the lesson.

We are in the great gospel ship, sailing away toward our final port. And we want to know whether we are nearing it or not, what are to be the future tests of our faith, what persecutions we are to pass through, and what battles we are to fight before coming into possession of the new and everlasting Canaan. We are living in an age of doubt and danger, when wicked men are striving to undermine and destroy the very foundations of Christian faith, and we need more than ever to take heed to our light. It alone can show us what is before us, for it is the voice of God. It has pictured the very wars that are passing and still more dreadful struggles beyond, and has shown us that at some unknown hour, when nations are in distress, the sea losing in great tidal waves, when men are so full of fear in looking after the things that are coming upon the earth that their hearts will fail and ease to beat—the powers of heaven being so shaken as to cause fearful cyclonic storms—that then the Savior may come. We are to notice these things when they begin to occur, so that we may withdraw ourselves from over-much feasting and burdening cares and take time to look up, that we may be ready when the time of our redemption comes.

You, dear young people, can understand this much, and understanding, can see the need and use of prophecy. If our Master, Christ, thought it necessary to warn us, not only in his own prophetic words, but by referring to Daniel and by giving visions to Paul and to John, we surely ought to listen. Will you?

Giving heed to prophecy, studying it to master it, just as you would take up and study algebra, will save you from the pitfalls that skeptics, infidels and "higher critics" are digging for your feet, and will help you to reach and save them. Jesus predicted that when he came back to earth there would be little of such faith as the woman had who plead with the unjust judge. There is little of such pleading, prayerful faith now. Take care of your faith by strengthening it through the wise and diligent study of the prophets.

Piercetown, Ind.

For the Herald of Truth.

PRAYER FOR THE YOUNG PEOPLE.

By S. Roxana Wince.

I can see the snares, O Father,
Set for feet of youth to-day;
But too weak I am to warn them,
Let me kneel to thee and pray!
Vain were cry to any other,
Thou alone their strength must be;
Save, Oh, save our nation's children,
That our boast may be in thee!

Let not doubt of truth assail them,
While so many men would ride
That in "books" thou hast not spoken,
And thy prophets cast aside.
What were they, without thy Bible,
Naught to tell them right from wrong?
Law, all gone—thy anchor broken,
Vanished every Christian song?

Piercetown, Ind.

June 7.

For the Herald of Truth.

EDITORIAL JOTTINGS AND JUNKETINGS.

VII.

Friday morning, April 27th, was rainy, and I was glad I was near the depot, and that I did not need to impose upon the goodwill of any one to take me to the train through darkness and the rain.

By daylight we reached Staunton, whence, after a change of cars and a patient wait in the none too cleanly B. & O. depot, I left for Harrisonburg, arriving there in time for breakfast. After this important part of a day's program, I crossed over to the court house to find Bro. C. H. Brunk, who for many years has been engaged there in the capacity of recorder of deeds. He kindly gave me the use of a desk and I attended to some necessary correspondence, after which I started for the country west of Harrisonburg, after telephoning the sad news that I was on the way. I had not proceeded very far when Bro. Claude Brunk came toward me with horse and buggy and invited me to get aboard. The kindness was unexpected, but I needed no second invitation, and we started in the direction of Bro. Samuel Brunk's residence, where we made a short call and then proceeded to the home of Bro. Elias Brunk, who took me after dinner to the home of Bro. S. M. Burkholder and later to Bro. Abram Weaver, who live on the old Bish. Samuel Coffman homestead, stopping for a short time on the way at the store of J. L. Minnich at Dale Enterprise. These visits were an exceptional pleasure to me, for I had been acquainted with some of these dear people for many years, and had been told so often of incidents and scenes in the "Valley" that the actual sights and scenes were doubly delightful, and yet no description can convey to the mind a fair comprehension of the actual reality. How will it be when, by the grace of God, we shall at last reach that city whose maker and builder is God? If his earthly footstool is so much more beautiful than any description can give us a real conception of, how much more beautiful to the eye must be that "better country" beyond the vale of tears, of which the good book gives us such charming descriptions, and yet of which we know so little?

"I have heard of a beautiful city
Far away in the kingdom of God;
I have read how its walls are of Jasper,
How its streets are all golden and broad.
In the midst of the streets is life's river,
Clear as crystal and pure to behold;
But not half of that city's bright glory
To mortals has ever been told."

If our memory calls to mind bright scenes of earth and we long to behold them again, how much more does the Christian long for a personal view of the glories of that land of which God's word gives us a faint description, and how earnest should be our effort to find and keep on the way that leads to that celestial abode!

Returning to Bro. E. Brunk's home the evening was spent in a manner that forcibly reminded me of the dear old home of my boyhood, when father, mother, sister and brothers gathered at night and spent many a pleasant hour in singing the songs of Zion. What boy has any great desire to leave home, or if he has left, how many can stay away long, when that home gives him more wholesome enjoyment and more real pleasure than he can find elsewhere? And it is because of this helpfulness and pure home influences that many believe, and have made the, to them, satisfactory test of allowing the latitude in connection with sacred song in the home that they consider helpful and which under the very different circumstances of church worship we do not, and they do not, consider proper or necessary. Speak gently, you who would criticize a parent's prayerful desire and effort to make home helpful and attractive to the growing boys and girls. Let us rather thank God that proper training has led so many to step into our ranks and to contend so earnestly and con-

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sistently for the principles and the doctrines of the church, and instead of harshly and one-sidedly criticizing them for imaginary or prospective fault in one or another respect, encourage them in that which is good, commend them for that which is commendable, and then, if criticism is necessary, a little will go much farther than much would otherwise, and will do far more to keep them loyal and obedient than if the whip of criticism or perceptive prejudice is continually and habitually applied.

Next day, by the kindness of Bro. Samuel Brunk, I was accorded the pleasure of an overland trip to Bridgewater. I was accompanied as far as Dayton by Bro. Eli Brunk, wife and youngest son and a lovely trip it proved to be. With Mole Hill and Round Hill as the highest points in the series of elevations in the Valley, there are many lesser elevations, not however including Picketts Mountain and Massanuttan Mountain, all of them showing a peculiar formation. Indeed, the whole valley presents a conformation that is highly interesting and novel to the casual visitor. Near Dayton we passed the beautiful nursery of Bro. C. D. Wenger, whose name and trees are well and favorably known over a large area. At Dayton I had the pleasure of meeting my old-time friend and a former member of the Elkhardt congregation, Dr. DeWitt Good, now practicing in Dayton, and a member of the United Brethren denomination. From here I wended my way alone to Bridgewater to visit Bro. J. D. Brunk, son of Bro. Samuel Brunk, who is teaching in the Brethren College at that place, but who has accepted a similar position in Goshen College and expects to leave Virginia in August for Indiana. The day was perfect, and in the company of congenial spirits was doubly pleasant. I was pleased to see that all the Brethren teachers and those officially connected with the school conformed to the customs of the Brethren denomination in their attire, even though as in all schools of a like character, there was room for improvement along various lines.

The following morning, Saturday, July, J. D. and family kindly gave me a seat in the carriage and we returned to Dayton, where we stopped for a short visit at the Publishing House of the Remick, Kieffer Co., whose "Musical Million" and Sunday school and other song books are so widely known. They have just completed a fine new commodious brick building, which is to be the future home of the Publishing House, and is to be occupied within a few weeks. This concern has been an important factor in the development of the musical talent in the Valley and elsewhere.

Stopping at the home of Bro. J. Good near Dale Enterprise for a short call, he then took me to the home of Bro. P. S. Hartman, who in turn conveyed me to Harrisonburg and thence back to the home of Samuel Brunk. A half-day spent with Bro. Hartman is a pleasure not soon forgotten. He was one of the number of non-combatant refugees who, when the draft was made of all men from sixteen to sixty in the Confederate States during the Civil war, was escorted out of the Valley 100 miles northward to safety by an escort of the Union soldiers who at that time were encamped around Harrisonburg, 40,000 strong. Among this number of young Mennonite boys were John C. Coffman, F. W. Brunk, Gabriel Rhoades, A. D. Weaver, Jacob Heatswole and several other people.

Were one desirous of writing a book of interesting and, in many instances harrowing, incidents of the Civil war, he could go through the Valley and gather from the middle aged and old residents enough material in a short time to fill a large volume. Some time a "Ralph Connor" or a "Norman Duncan," or a better author than he who wrote "Tillie, the Mennonite Maid," or than even a Martin who has amused the magazine readers with caricatures of Mennonite life in Pennsylvania, will write a book on the experiences of these non-resistant people of the Valley, and the world will stand in open-mouthed wonder that ever such a people existed that dared, in the midst of

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conflicting armies and a crooked and perverse generation, stand by the principles of the gospel. Some day, when the world will fully awake to the fact that peace is better than war, the principle of non-resistance may be universally accepted, and military glory, which is but a dignified name for insane ambition and bloodthirstiness, will be relegated to the age of barbarism. Then the people who for ages have for conscience' sake meekly borne the scorn, the scourgings, the persecutions and maledictions of those who believed in the arbitrament of war, will be looked upon as the real heroes and as the real pioneers of true civilization, because they had in their hearts and lives established the millennium of "peace on earth, good will to men."

For the Herald of Truth.

"UNTO THE THIRD AND FOURTH GENERATION."

By M. N. B.

An item in a recent issue concerning an aged mother in Israel who trained up her children in the way they should go, and of whose sons several are in the pulpit to-day, brought to my mind the above passage, as well as the words of Jesus' mother: "All generations shall call me blessed." Truly all generations shall call those mothers blessed who glorify God by bringing up sons and daughters in the fear of God and to reverence his name. A peculiar blessing seems to rest upon such mothers and their offspring, and the blessings are so far-reaching and varied that most of us lose sight of the cause why these blessings come. Not only in the Bible, but in the history of thrones and scepters in all ages have these blessings been evident. Turning to the Bible we have the mother of Moses, the mother of Samuel, of Isaac, of the great-grandmother of David and many others. We know Bible examples better than others perhaps, because it is the object of the Bible to give what history it does, in a way that will teach certain facts and principles, while history simply records facts, leaving the student in most cases to draw his own lessons if he chooses, something which few do.

A notable example of a mother's blessing is seen in the family of Charlotte de Bourlon. Her mother was a friend of the Protestants, and taught her the "pure and undefiled religion" of the New Testament, but her father, the Duke of Montpensier, was a bigoted French Catholic and forced the young girl into a nunnery in the hope of forever putting her away from the contamination of heretical opinions. But the good seed had taken root. She spent several years in the gloomy convent of Jonarre, her soul constantly rebelling against the life she was forced to live. But the Lord in due time delivered her, for during the persecution against the Huguenots the nuns were scattered, and Charlotte fled to Heidelberg in Germany. In time she became the wife of William, Prince of Orange. Her daughter Louise married Frederick IV. of Germany. Louise's granddaughter was Sophia, Duchess of Brunswick, the mother of George I. of England. King George's great-grandson was the Duke of Kent, father of the late beloved Queen Victoria, "the world's best sovereign."

Wonderful, too, that through this succession, while the kingdoms of France, Germany and Spain were bathed in blood, largely on account of religious wars and persecutions, England passed through the change almost bloodlessly. The country that rejected a mother's religion and spurned her pious daughter vailed through blood and slaughter to set up a throne that fell to pieces in its own corruption, while the country that first gave religious liberty and became an asylum for the oppressed and distressed has grown into a kingdom on which the sun never sets, and into a power for the colonization, civilization and salvation of the world. "Train up a child in the way he should go." It is your duty

to do the training; God will make use of that training in his own time and way, and to his own glory and the welfare of mankind, and generations to come will rise up and call you blessed.

For the Herald of Truth.

THE BETTER LIFE.

"Rise, O my soul! pursue the path
By ancient worthies trod;
Aspiring, view those holy men
Who lived and walked with God."

By the better life we mean that life which one lives who has come to a knowledge of the truth as it is in Christ, as the apostle says, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).

There are many people who claim to be the followers of Christ who neglect to reach out and lay hold of this better life. They may have some knowledge, some understanding of this better life, but they are, after all, to a large degree unconscious of their dangerous condition, and so hoping that they will some time in some way be led to inherit the crown of righteousness and be admitted into the Kingdom of glory, they go on seemingly unconcerned, forgetting the fact so distinctly set forth in the word of God, that he who strives must strive lawfully, and he who runs in the race must keep within the lines and so run that he may obtain—forgetting that he who desires finally to be made a partaker with Christ in his glory and dwell with him forever must truly and unquestionably possess this divine life, hold fast to it and show by his walk and conversation that he is dead to the world and the world to him, that he is crucified with Christ, and risen with him to newness of life, and that his affections are set on heavenly things and not on things of the earth.—F.

ITEMS.

The "Payne Bill," which provides for the removal from bonded warehouses, tax free, for industrial and manufacturing purposes, alcohol that has been chemically denatured, so as to make it undrinkable, has been passed by the Federal government. This new form of alcohol will enter into direct competition with wood alcohol, gasoline and kerosene. The Standard Oil interests as a matter of course strongly opposed the passage of this bill, but in vain.

During the wedding procession of Alphonso of Spain and his English bride, Princess Edith of Battemberg, niece of King Edward VII., a bomb concealed in a bouquet, was thrown by an anarchist at the royal pair from a third-story window. A wire deflected the flight of the missile, so that it missed the mark intended, but killed sixteen attendants and spectators and wounded many more. The royal party escaped unharmful.

CONFERENCE NOTICES.

The Western (Pacific Coast) Amish Mennonite Sunday School Conference will be held (the Lord willing) at the Zion meeting-house near Hubbard, Oregon, beginning on the evening of June 8th and continuing through the day and evening of June 9th. We heartily invite our Eastern brethren, especially ministers, to be with us and help us in the work.
M. M. HOSTETLER.

The conferences of the Mennonite congregations of Alberta will be held at the Mountain View meeting-house, northeast of High River and southwest of Okotoks, on the Calgary & McLeod branch of the C. P. Railway. Sunday school conference will be held on Monday, July 9th, and church conference on Tuesday, July 10th. All who can come are invited to meet with us. Those coming will confer a favor by informing the undersigned or any of the brethren of the time and place of their arrival.
A. H. WAMBOLD,
High River, Alta.

in his work. The Kundschan has for some time and is still gradually gaining friends in this country and in Russia and its subscription list has been steadily and satisfactorily growing. We thank our friends and patrons for their continued and encouraging support.

Bish. S. F. Coffman of Vineland, Ont., with his little son John, unexpectedly made his appearance in Elkhart on the 7th of June for a visit with his mother, brothers and sisters. He will remain over Sunday and preach in the old home congregation in Elkhart, where he spent his youthful days and where for so many years he was a member of the Sunday school. We welcome him warmly to our midst and shall be glad to listen to the message the Lord may give him for the people on the coming Sunday. May God bless his work. Master John will certainly enjoy a visit with Grandma and Aunt Fannie and Barbara. Bro. Coffman is expected to preach on Sunday evening at Goshen.

Bish. Abraham Herr of New Danville, Lancaster Co., Pa., baptized three converts in Peter Ebersole's orchard on Sunday, June 24. Fully four hundred people were present.

The above is taken from one of our Eastern exchanges, and some might be inquisitive to know why these people were baptized in an orchard. Evidently there is a stream of water or a spring in Peter Ebersole's orchard, and these converts, desiring to go into the water, as in the example of Christ's baptism, were baptized kneeling in the stream, while the water was applied on their heads, according to the usual mode of baptizing by the Mennonites.

Bish. William Gehman of Lehigh Co., Pa., who has been visiting with his son-in-law and family, Pro. George Lambert of Elkhart, Ind., kindly consented to preach in the Elkhart congregation in the German language on Sunday, June 24, and the congregation was much pleased with the plain gospel teaching of the aged brother. He is now eighty years old and though reared in the Reformed church, afterwards united with the so-called Oberholzer branch of the Mennonite church, where, a few months later, he was called by lot to the ministry. After serving in this capacity for six or seven years a misunderstanding in regard to prayer-meetings arose, which finally culminated in Bro. Gehman being separated from the church with which he had united, and he aided ultimately in the organization of what in after years were known as the Evangelical Mennonites, which organization a number of years later united with the body now known as the Mennonite Brethren in Christ. We were glad for the acquaintanceship formed and much enjoyed his visit.—P.

For the Herald of Truth
THE SONNET PSALMS.
(Copyrighted, 1905.)

By Oliver Olden.

PSALM XVI.

Be merciful to me in my distress,
For there be many that against me wall.
In God I put my trust and he will bless,
I will not fear what flesh can perpetrate.

The evil thoughts of enemies oppress,
They mark my steps, they hide, they aggregate,
To set upon my soul in wickedness—
In anger, God, cast down to bitter fate.

Deat thou a record of my suffering keep?
This then I know, that thou wilt strong defend
If to thy word I walk with truthful praise;

I will not fear the projects man may heap;
But thankful offerings unto thee will send.
For thou art not from harm and death didst raise,
New York City.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" (Prov. 22:16).

For the Herald of Truth
REPENTANCE.

"Hereby we know that we know him, for we keep his commandments" (1 John 2:3).

The first lesson Jesus presented to the people was that of repentance. His forerunner, John the Baptist, likewise preached repentance. This was the great theme of his preaching to the people, in fact this was the purpose of his mission in this world. His baptism was called the baptism of repentance. He came as the forerunner of Jesus, even as the prophet declares "to prepare the way of the Lord." After having been baptized by John in the Jordan, Jesus entered upon his earthly mission, and likewise made this same subject the theme of his preaching, saying, "Repent and believe the gospel, for the kingdom of heaven is at hand." After Jesus had finished his work upon earth, had been crucified and risen from the dead, he gave his last commission to his disciples just before he ascended into heaven. In these words, "I am now giving you all power in heaven and in earth, so ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." In response to this commandment of the Savior, the apostles, after they were endowed with power from on high by the Holy Ghost being poured out upon them, began the work of fulfilling the commission which the Savior had given them, and when men began to cry out, saying, "Men and brethren, what shall we do?" they said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Paul in his memorable sermon to the people at Athens, after recounting the wonderful things that God had done, he declared, "The times of this ignorance God winked at, but now commandeth he all men everywhere to repent."

From the above quotations we see that repentance is one of the most important commandments of Christ, one of the very foundation doctrines of the Christian religion, one of the essential principles of the better life, and without which none shall ever be able to enter into the glorious rest of the children of God. Jesus said to the Jews on a certain occasion, with a most significant meaning, "I tell you, except ye repent, ye shall all likewise perish." To the scribes and Pharisees John the Baptist said, "O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

If we revitalize repentance as one of the commandments of the Lord Jesus Christ, it is a self-evident fact that in order to be the followers of Christ, and to have a hope of the life to come, we need to observe these commandments and live by them. The Apostle John tells us that "hereby we know him, if we keep his commandments," and Jesus further declares to his followers, "Ye are my disciples if ye do whatsoever I command you." If we fully and sincerely repent of our past transgressions and wrongdoing, cease to do evil and learn to do well, that is, follow in the footsteps of Jesus in all that Jesus asks us to do, we have fulfilled at least one of his commandments, and in accordance with the above quoted text, we have the evidence that we know him and that we belong to the number of his children.

Repentance may be true or false, and it may be the case that unless we examine our motives, our sincerity, and our purposes in life, that we may be mistaken, deceiving ourselves, and that we have not truly repented when we think we have. The apostle says in his letter to the Corinthians, "Godly sorrow worketh repentance unto salvation not to be repented of, but the sorrow of the world worketh dead."

We see here that the apostle mentions two kinds of sorrow; one he calls godly sorrow, and the

other sorrow of the world. The one sorrow he says is not to be repented of, because it leads to salvation and eternal life. The other is sorrow of the world and leads to death. The sorrow not to be repented of is illustrated in the conversion of Paul. The sorrow of the world is shown in the repentance of Judas when he went out and hanged himself.

This is one of the subjects presented to us in the word of God that should be well studied by every professing Christian, because on it depends the welfare of our souls, and we see that so many make light of it, and believe themselves to have been converted when they have simply made a profession of religion with the mouth. Take heed, brethren, that no man deceive you.—P.

For the Herald of Truth
"BE NOT HIGH-MINDED."
Rom. 12.

By an Unknown Author.

'Tis this text the apostle adds a very solemn admonition, "but fear." "Be not high-minded, but fear."

The point in the apostle's teaching is humility, or a thorough appreciation of our condition, and a proper understanding of whence we came and of how we obtained what we have.

The apostle is afraid that, like some people nowadays, the Gentiles might despise the Jews—the Israelites, through whom the way of salvation came to the Gentiles; and that they might exalt themselves above them, while they owed all they had (and it is the same with us) to that despised people.

I have an illustration of a rich merchant who took in a poor, helpless, broken-down young man, gave him employment and helped him up in life, and when he seemed afterwards to prove himself worthy, he gave him an excellent start in business. The young man prospered and became wealthy. His benefactor met with misfortunes and by and by lost all he had; his protégé even bought the beautiful home in which he, when a worthless tramp, had enjoyed the charities of his former owner. The unfortunate merchant went to foreign countries to retrieve his former business, and in years he returned to his former home, unsuccessful and very much poorer now than ever; broken down in body, discouraged in mind, and only a wreck of his former self. He went to his old home, and from the servant desired an interview with the present owner, but he was refused and turned from the door like a common beggar, and being friendless and without means, he went to the poorhouse to spend the remainder of his days, while the miserable tramp, whom he had lifted out of the gutter, honored, clothed, fed and set up in business with his own hand, revelled in luxury in his own house and refused to give him even a meal of victuals or a few paltry dollars to help him to a respectable livelihood.

If this lesson was necessary in the days of the apostle, it is much more so now, at least it seems so to us.

The apostle is very intent on the purpose of making it plain, and impressing his teachings on the minds of the Roman brethren; he does not want them, and he does not want us, to assume a character or position that we do not have, nor does he want us to boast of things that we do have.

These people whom he addresses are Gentiles. He tells them that they shall not exalt themselves, as by these people they were led to believe, and in this way were they added to the spiritual Israel; for the temporal Israel had been cast off on account of unbelief.

"Do not exalt yourselves, he would say, because you have grace and the Jews have not." Do not boast, for the natural branch was cut off and cast aside, and you were only grafted in. You are only a branch now of the great branch tree, and

you stand there only by faith. You might easily make a mistake; your faith might fail you, and then God would not spare you any more than he did the unbelieving Israel, and you would be cast off, too; and if God would not spare the natural branch, the Jews, he would not spare you. You stand by faith and if you lose your faith, God will deal with you just as he dealt with the Jews.

God loves faithful, believing Jews as much as he loves a faithful, believing Gentile. We are all one in Christ, therefore "be not high-minded, but fear." We have many people at the present time who appear to be sincere and very devoted Christians, who need to study this devotion of heart very thoroughly, for we find them all the time talking about their special acquisitions, boasting, and trying to lift themselves up in the affairs of this world and showing to the truly humble mind that they are high-minded, and even the non-Christians see and understand their most prominent weaknesses.

These people often conceive the idea that their convictions, their views and enjoyments and their ways of doing are right, and all who do not favor them are not right. They even let their exalted ideas run to such an extreme that they are provoked and offended when some one else suggests or proposes anything, or if he does not agree with their way of thinking. So jealous are they of the leaders in their society that their high-mindedness steps out and shows itself when the slightest difference crosses their path.

In this state of mind, selfishness, uncharitableness and envy come to their support, and they are led to still greater depths in their disregard for the pure principles of the gospel, which teach that we ought to do good to all men and that our sympathies and our love and kindness should extend itself unto all men, and we should remember and seek to requite the kindness that others have shown to us in our dire necessities.

For the Herald of Truth
REPORT OF THE COMMITTEE ON CONSOLIDATION OF MISSION BOARDS.

The Mennonite Evangelizing & Benevolent Board in their regular meeting held at Berlin, Ont., Nov. 15, 1905, passed resolutions favoring consolidation with the Mennonite Board of Charitable Homes & Missions. A committee of nine was appointed to arrange and complete the work of consolidation. Three members of the committee were appointed by the moderator of General Conference and three from each of the aforementioned Boards. The brethren M. S. Stelner, Aaron Loucks, C. Z. Yoder, J. S. Shoemaker, G. L. Bender, D. S. Yoder, J. S. Hartzler, D. J. Johns and Abram Metzler were appointed as members of this committee.

Pursuant to notice given, said committee met at the Old People's Home near Rittman, Ohio, on Saturday, May 13, 1906, and began their work. Meeting convened at 9 o'clock a. m. M. S. Stelner was appointed chairman and J. S. Hartzler secretary, after which J. S. Shoemaker read part of Jas. 2, and led in prayer.

The chairman set forth the object of the meeting, followed by Bro. Shoemaker; the latter then read a form of by-laws outlined for the committee's consideration, after which it was decided that each member of the committee give expression of his ideas on the question of consolidation. The expressions were unanimously in favor of consolidation of the two Boards. On motion it was decided that the proposed by-laws be read section by section and acted upon.

The remainder of the forenoon and the greater part of the afternoon were spent in considering and formulating by-laws. The meeting adjourned at 5:15 p. m., to meet on Monday at 8:00 a. m.

MONDAY, MAY 21.

The meeting was opened by song. Bro. Loucks led in prayer. After another song the committee continued their work of considering the by-laws.

After completing the work of revising them, they were again read and adopted as a whole.

Moved and seconded that the articles of Incorporation be so drawn up as to show that this corporation is to succeed the Mennonite Evangelizing & Benevolent Board and the Mennonite Board of Charitable Homes & Missions. Carried.

After consultation it was decided to choose the trustees, directors and officers as provided for in the by-laws, and submit the same to the two Boards for ratification. M. S. Stelner, J. S. Shoemaker, C. Z. Yoder, G. L. Bender and D. S. Yoder were chosen as trustees, after which the following directors were appointed:

1. Directors Representing District Conferences.—S. G. Shetter, Davisville, Pa.; P. S. Harman, Harrisonburg, Va.; Martin Senger, Lawrence, Ohio; John E. Kauffman, Mattawana, Pa.; A. B. Kolb, Elkhart, Ind.; I. R. Detweiler, Topeka, Ind.; S. R. Good, Sterling, Ill.; John C. Schlatter, Wayland, Ia.; Daniel Kauffman, Versailles, Mo.; J. F. Brink, Kansas City, Kan., and M. C. Cressman, Berlin, Ont.

2. Direct rs at Large.—Aaron Loucks, Scottsdale, Pa.; L. J. Burkholder, Markham, Ont.; Jos. R. Stauffer, Milford, Neb.; John Smith, Metamora, Ill.; S. H. Musselman, New Holland, Pa.; J. H. Mellinger, Lancaster, Pa.

3. Directors Representing Local Institutions.—Orphans' Home—S. E. Alger, West Liberty, Ohio. Old People's Home—D. C. Amstutz, Rittman, Ohio. Home Mission, Chicago, Benj. Herzer, Collins, Ill. Ft. Wayne Mission—C. K. Hostetter, Goshen, Ind. India Mission—Jacob Burkholder, Ithamari, C. P. India.

The appointment of Local Boards was as follows:

For Chicago Home Mission—A. H. Leaman, Benj. Herzer, J. D. Conrad.
For Fort Wayne Mission—B. B. King, C. K. Hostetter, J. D. Zook.
For Old People's Home—J. D. Minninger, D. C. Amstutz, Peter Conrad.
For Orphans' Home—Abram Metzler, S. E. Alger, Levi Hooley.

The brethren D. J. Johns, D. D. Miller, A. D. Wenger, J. S. Hartzler, Daniel Kauffman, with the president and secretary, were chosen to constitute the mission committee.

After taking a short recess for rest and thought, the following officers were appointed: M. S. Stelner, president; C. Z. Yoder, vice-president; J. S. Shoemaker, secretary; I. R. Detweiler, fid secretary; G. L. Bender, general treasurer; Jos. R. Stauffer, Western treasurer, and S. H. Musselman, Eastern treasurer.

The work of the committee being completed, the same was submitted to the Mennonite Evangelizing & Benevolent Board and the Mennonite Board of Charitable Homes & Missions for endorsement and ratification, with the earnest prayer that God may so direct that a consolidation may be effected, and the same be made an instrument for much good in building up his kingdom.

THE COMMITTEE.

For the Herald of Truth
REPORT OF JOINT MEETING OF MISSION BOARDS.

The annual meeting of the Mennonite Board of Charitable Homes & Missions convened at the Old People's Home near Rittman, Ohio, at 10:30 a. m. on Tuesday, May 22, 1906. Pursuant to notice given the Mennonite Evangelizing & Benevolent Board met in special meeting at the same time and place, the latter going into a joint meeting with the former for the purpose of considering the plans of consolidation as arranged and submitted to these two Boards by the Committee on Consolidation.

The meeting was opened with song, followed with scripture reading and prayer by Daniel Kauffman. L. J. Lehman and J. S. Shoemaker were appointed secretaries.

The nature and importance of the meeting was set forth by the chairman, after which the roll was called; a quorum being present, the meeting proceeded to business. It was moved and seconded that the order of business be suspended and the report of the Consolidation Committee be read and considered. Carried.

On motion of G. L. Bender, the roll of the Mennonite Evangelizing & Benevolent Board was called to ascertain whether said Board had a quorum by which they would vote jointly at this meeting in considering the question of consolidation. Quorum present.

Daniel Kauffman moved that both Boards be together in joint session to hear the report of the committee read as a whole, after which the same be read by sections and considered. Carried.

The report of the Consolidation Committee, the proposed by-laws and appointments were next read by J. S. Shoemaker and considered.

The report of the committee of nine was next considered and acted upon by each Board separately in special session. Both the by-laws and proposed officers were approved and accepted by both Boards.

After again meeting in joint session, J. H. Mellinger moved that the report of the committee of nine be accepted as a basis of consolidation of the M. E. & B. B. and the M. B. of C. H. & M., also the appointment of officers as reported by them. Carried.

On motion it was decided that a committee of five be appointed (two from each of the two Boards, these four to select the fifth man), to correct the wording of the by-laws, get out the corporation papers and make the necessary transfer of property.

The brethren M. S. Stelner, J. S. Shoemaker, A. B. Kolb, D. S. Yoder and L. J. Lehman were appointed on said committee.

It was jointly decided that each Board report their financial standing.

The Mennonite Evangelizing & Benevolent Board reported assets amounting to nearly \$70,000. Liabilities none. The Mennonite Board of Charitable Homes & Missions reported assets \$33,347.22. Liabilities, \$1,550.

Moved in joint session that the committee of five be authorized to proceed to further finish the work of consolidation as set forth by the committee of nine. Carried.

On motion it was decided that the expenses of the committee of five meet which they necessarily incur in their work, be met by the General Board.

It was further jointly decided that when the work of this committee, including the transfer of property, is fully completed, it is then considered that the two old Boards are fully dissolved, having been merged into one General Board.

Moved and seconded that all remaining work of the M. B. of C. H. & M. be done in joint session. Carried.

Reports of various mission stations were next given.

India Mission.—The Lord has wonderfully blessed the work in India. Hundreds have been converted; new stations are being opened. There are thirteen workers in the field. Means are needed to further extend the work.

Chicago Home Mission.—In a prosperous condition. Over forty communicants. The mission building is free of debt. Nine converts were lately received into church membership. The good work is growing. Means are needed for extension work.

Orphans' Home.—Inmates, May 1, 1905, 21 boys, 16 girls; total, 37. Number received during year, 12 boys, 15 girls; total, 27. Number placed during year, 7 boys, 11 girls; total, 18. Number at present in Home, 26 boys, 20 girls; total, 46. Total number placed, 36 boys, 57 girls; total, 93. Total number under care of Home, 80 boys, 67 girls; total, 147.

Cash on hand, May 1, 1905, \$245.54; received during the year, \$1,793.44; total, \$2,039.48. Ex-

ended during the year, \$1,441.74; balance on hand, \$597.41; total, \$2,039.18.

Needs—Room to accommodate more children, and better facilities for handling the work.

Old People's Home.—Inmates in Home, May 1, 1965, 7 males, 11 females; total, 18. Admitted during the year, 4 males, 4 females; total, 8. Left during the year, 1 male, 1 female; total, 2. Died, 1 male, 1 female; total, 2. In Home at present, 9 males, 14 females; total, 23.

Balance on hand, May 1, 1965, \$166.37; donations received during the year, \$1,382.89; from inmates, \$212.59; from board, \$1,466.14; from produce, \$53.41; total, \$3,227.91. Expenditures, \$3,265.58; balance on hand, \$10.43; total, \$3,237.61.

Gar Creek and Ft. Wayne.—A chapel at Gar Creek in good repair has been transferred to the Board on condition that it be cared for and services continued at that place. At Ft. Wayne it was necessary to change the location for the good of the work. In order to do this it was necessary to erect a building, which cost to date, \$3,129.18. Receipts to date, \$3,129.98. About \$400.00 more will be needed to complete the building. Work is encouraging. More workers are needed.

Canton Mission.—The work has been prospering. Eighteen accessions since Mission started. Four more applicants for baptism. There are twenty-four communicants. Bro. C. Z. Yoder, in charge of the work at present. An addition is being built to the church to accommodate the Sunday school work.

Lancaster Co. (Pa.) Sunday School Mission.—J. H. Mellinger reported, Sunday School Missions established in Lancaster City, at the Monument, Mt. Pleasant and in Philadelphia. Attendance good at the different stations.

The Welsh Mountain Mission is an industrial rather than a religious institution. The same is supported by voluntary contributions.

Kansas City Mission.—J. F. Brunk took charge of the work a little over a year ago. Bro. George Lapp and Sister (harder) assisted in organizing the work. A station has since been opened in Argentine and a Sunday school organized. There are twelve workers in the two stations. Total membership, 37.

The brethren Henry Fast and Jacob Wall of Mountain Lake, Minn., John P. Ego of Henderson, Neb., and C. H. Egle of Griley, Ill., were present at the joint meeting of the Board, and expressed themselves as being pleased with the work. They gave a report of the work in their several districts and expressed a willingness to work with us as much as possible. Their presence and help was much appreciated. Bro. Egle acted as interpreter.

The afternoon session closed at 5:30 p. m. with song and prayer.

WEDNESDAY, MAY 23.

Meeting opened at 8:00 a. m. with song and prayer, after which the following business was taken up and disposed of.

D. J. Johns moved to reconsider the name of the new Board as adopted by the Consolidation Committee. Motion carried.

On motion of C. Z. Yoder the name "Mennonite Board of Missions and Charities" was substituted and adopted.

It was moved and seconded that the Orphan's Home Board, with several members of the General Board, be authorized to look into the needs of the Home and make the necessary purchases and improvements. Carried.

On motion it was decided that the Local Board of the Old People's Home make inquiries of the State Board of Health to ascertain how to put in a good system of sewerage, also to make such improvements as are necessary about the Home.

The field secretary in co-operation with the Local Board of Ft. Wayne Mission was authorized to solicit funds to finish the mission building and pay off the present indebtedness.

Moved that the establishment of a new mission station in the western part of Chicago be encouraged, and that we advise that a German worker

be added to the working force at the Home Mission, Carried.

Resolved, That we encourage the project of purchasing a village in India.

On motion the Mission Committee was authorized and instructed to consider the advisability of sending an investigating committee to India.

After considerable discussion the chairman was authorized to appoint a committee of three to investigate and look into the advisability of founding and supporting an institution for the training of Christian nurses, and report at the next annual meeting. The brethren Geo. Lambert, D. J. Johns and Abram Metzler were appointed.

The brethren M. S. Steiner, Aaron Loucks and D. H. Bender were appointed as a committee to look after the publication of the Mennonite Year Book and Directory.

Forenoon session closed with song and prayer.

AFTERNOON SESSION.

Opened with song and prayer led by the brethren Ego, C. Z. Yoder and Aaron Loucks.

The La Junta Sanitarium project was next presented before the meeting by J. F. Brunk, after which it was moved to accept the Mennonite Sanitarium, which is being erected at La Junta, Colo., the same to be deeded outright to the Mennonite Board of Missions and Charities, with the understanding that \$5,400.00 be transferred by the M. B. of C. H. & M. to the Local Sanitarium Board. Carried.

On motion it was decided to pay the sum of \$1,000 to the Kansas City Mission Board at any time said Board is ready to transfer their property to the Mennonite Board of Missions and Charities out of debt.

On motion of Bro. Mellinger it was decided to purchase the "Himmels Manna" and publish the same in the interests of the General Board. The brethren M. S. Steiner and Aaron Loucks were appointed as a publication committee.

Moved and seconded that the Board pay the incidental expenses of the president, secretary, treasurer and field secretary; also furnish the officers with the necessary office supplies.

The following appointments were next made: A. H. Leaman, superintendent Chicago Home Mission; Abram Metzler, superintendent, Orphan's Home; J. D. Mininger, superintendent, Old People's Home; J. F. Brunk, superintendent, Kansas City Mission; D. S. Weaver, superintendent, La Junta Mennonite Sanitarium; J. F. Brunk, general manager, La Junta Mennonite Sanitarium.

J. F. Brunk was appointed to look after the needs of the West Virginia field.

On motion of Bro. Metzler, Bro. Egle's proposition to furnish us workers was accepted, with the understanding that said workers conform to the order required by the Mission Committee, they agreeing to support said workers.

On motion of Bro. Mellinger a similar proposition was accepted of Bro. H. Fast of Mountain Lake, Minn.

Closing remarks were made by the chairman and others, after which the brethren J. F. Brunk and J. S. Shoemaker led in prayer. After singing hymn No. 464, meeting adjourned to meet on Tuesday preceding the fourth Thursday in May, 1967.

THE SECRETARIES.

For the Herald of Truth.

EASTERN A. M. CONFERENCE.

Conference assembled May 31st at 9:30 a. m., and continued two days with sessions as per day.

After an opening service of song, J. S. Mast read Ps. 34 and offered prayer.

The minutes of last year's conference were read and approved.

Conference sermon was preached by Fred Mast in German, followed by J. S. Gerig in English. Texts, (a) 1 Cor. 3:11. It is of great importance that we have a good foundation. We must dig deep, for we cannot afford to build upon the sand.

Opinions fall, morality cannot save us, traditions of men fall when storms of temptation, disappointments and persecutions assail us.

(b) Matt. 16:18. Christ alone is the solid Rock upon which to build. He can save us to the uttermost. May we live such lives in Christ Jesus that our children and the people with whom we come in touch, may be induced to come to Christ and build upon the solid foundation.

(c) Eph. 2:21. Only as we lay the foundation down deep upon the solid Rock Christ Jesus, complying with his conditions, "being fitly framed together," can we be found growing unto a holy temple in the Lord. As we work and pray we grow, hence all members should have something to do, "not forgetting the assembling of ourselves together, as the manner of some is, but exhort one another, and that so much the more as we see the day approaching." Being filled with the love of God and his Holy Spirit, there will be a greater desire to work, and less need of legislation.

Testimonies followed by the bishops, ministers and deacons, which were edifying, with less formal and more spiritual life expressed, with a deeper sense of the great responsibility resting upon all, especially the ministers. During these sessions, peace, love and harmony prevailed. To God be all the praise and honor. The evenings were spent in song and preaching services and short talks. One precious soul, a young mother with an infant in her arms, arose to confess Christ. Many lay members were present to the encouragement of the ministers, both from abroad and the home churches.

Following are the questions discussed and resolutions adopted:

1. How may we do more efficient work in rescuing lost souls within our conference district? Answer.—We should teach our people to enlist in the work of bringing lost souls to Christ by personal work, organizing Bible readings, Ministry Sunday schools, establishing mission stations and giving liberally and cheerfully for the advancement of Christ's cause.

2. What should be done with a member who becomes indifferent, fails to attend church and communion services and does not desire to be recognized as a member of our denomination? Answer.—Visit such, try and find out the cause of such a condition, admonish them, show them the evil results of such a state, pray with them, call for the prayers and sympathy of the church; but if these efforts fail and they still refuse to come as members our responsibilities cease, as we cannot compel them to remain.

3. Is it edifying and in harmony with God's word for a member who has publicly transgressed to simply confess before the ministers or bishop without duly informing the church of such confession and reconciliation.

Ans.—According to 1 Tim. 5:20, it is not in harmony with God's word, neither will the church be edified or fully reconciled, hence all public transgressions should be publicly confessed and reconciliation he made in a public manner.

4. What is the duty of the church toward granting a certificate to a member who wants to unite with a church that does not uphold the non-resistant principles? Ans.—We should endeavor to enlighten such members relative to the non-resistant principles according to God's word, but if we fail to convince them of the truth as we understand it, not being in harmony with us, we fail to see how we can consistently grant such an one a certificate of good standing.

The following questions were assigned to speakers and were fully discussed by them, but for want of time no general discussion was given on either one and no answer or resolution was passed upon:

How may we best encourage the mission spirit in our churches? By S. E. Aliger. A few of the thoughts presented: By commending the spirit already manifested. Encourage it in the

homes, though we have to sacrifice some things.

Is it consistent for a member to be a stockholder in any corporation with the world? John E. Kaufman. Being in league with the world leads us into trouble, as illustrated by the children of Israel with the Canaanites.

What is the attitude of this conference toward the use of musical instruments? Thoughts presented by D. H. Bender: Cannot approve of them, because (1) they are quite expensive; (2) they require much time to practice; (3) they bring in other vanities into the home; (4) there is the tendency, when used in the home, to bring them into church service which is detrimental to congregational singing.

From the encouragement and inspiration given in the discussion of the first question and its answer, the following resolution was read and adopted:

Since this conference encourages more active and systematic work in saving the lost and supporting the weak, therefore be it

Resolved, That this conference appoint J. S. Gerig, John S. Mast and D. S. Yoder as a committee to look up the needs and opportunities of this conference district, relative to mission stations, mission Sunday schools, week churches and scattered members who have no resident ministers, and report the same at our next annual conference.

Reports from the Evangelists.—Jonathan Wery for Ohio reports 11 congregations, 7 bishops, 19 ministers, 8 deacons, 2,829 members. 272 accessions by baptism in the last year. Received by letter, 21; number reclaimed, 4. Members expelled, 6; deaths, 32. The report of Jos. H. Byler for Pennsylvania will be given in the future.

Report of the Conference Treasurer.—Balance on hand, June 1, 1965, \$306.65; received during the past year, \$195.62; total, \$502.27. Amount paid out, \$186.49; sent in bank, \$6.38; total, \$192.87. Balance on hand, June 1, 1966, \$309.40.

Report of Canton Mission by J. S. Gerig.—Number of accessions in two years, 19. Number of communicants, 24.

J. S. Gerig was reappointed director of Canton Mission.

The election of John E. Kaufman, by the Men. Board of Missions & Charities, for this conference district, was submitted and approved.

Election of Officers for the ensuing Year.—Moderator, David Plank; assistant moderator, Fred Mast; secretary, C. Z. Yoder.

Ohio evangelist, S. E. Aliger; Eastern evangelist, John S. Mast.

Delegates for Indiana Conference, J. H. Byler; for Western Conference, S. H. Miller.

Names of Ministers present who participated in the work of the conference:

Elders.—Moses Mast, Baltic, O.; David Plank, Bellefontaine, O.; Benjamin Gerig, Smithville, O.; Fred Mast, Millersburg, O.; John R. Zook, Volant, Pa.; Michael Yoder, Mattawana, Pa.; John E. Kaufman, Mattawana, Pa.

Ministers.—D. J. Wyse, Archbold, O.; Jonathan Wery, Urbana, O.; S. E. Aliger, Urbana, O.; S. H. Miller, Shawnee, O.; A. W. Hersherberger, Sugar Creek, O.; C. Z. Yoder, Wellersville, O.; J. S. Gerig, Smithville, O.; John Sommers, Louisville, O.; I. W. Royer, Goshen, Ind.; Jonathan Lantz, Volant, Pa.; Samuel Yoder, Mattawana, Pa.; Joseph Byler, Belleville, Pa.; John M. Yoder, Belleville, Pa.; J. Z. Kenagy, Allensville, Pa.; Joshua Zook, Allensville, Pa.; J. S. Mast, Elverton, Pa.; Christiana Stoltzfus, Morgantown, Pa.; Daniel Stoltzfus, Gap, Pa.; Wm. Siebert, Salem, Pa.; D. H. Bender, Scottsdale, Pa.

Deacons.—Enoch Zook, Belleville, Pa.; Amos Stoltzfus, Gap, Pa.; John L. Zook, Belleville, Pa.; J. G. Hartzler, Garden City, Mo.; Albert Hartzler, Orrville, Ohio.

DAVID PLANK, Moderator.

FRED MAST, Asst. Moderator.

C. Z. YODER, Secretary.

For the Herald of Truth.

ILLINOIS CONFERENCE.

Conference convened at 9 a. m., Friday, June 1st. After a short song service, Bro. E. M. Shellenberger led the devotional services, using 1 Cor. 3. Bro. John Niece was appointed moderator; Bro. S. G. Lapp, assistant moderator; Bro. Benj. Herner, secretary. The brethren J. F. Brunk, A. H. Leaman and Jonas Niece were appointed as a committee on resolutions. After the permanent organization the regular work of conference was taken up.

Conference sermon was preached by Bro. J. S. Shoemaker, from Eph. 4:1-16. In these passages the true foundation of Christ's church is duly set forth. The church of the present day must build on the same foundation. Paul was set forth as a strong example in faith in going forth, establishing churches and enduring hardships, persecutions, imprisonment, and all for Christ's sake. He wrote letters of encouragement to the different churches and was busy doing good. The apostles' work was to begin in Jerusalem and to go out to the remotest parts of the earth. Our Christian life must begin at home in our everyday life and reach out to others. Christ's church needs evangelists, ministers, pastors, bishops and deacons to carry on the work of the Lord. The Lord gave prophets, evangelists, etc. for the perfecting of the saints.

We must have doctrines and principles as taught in the Bible. We are to work for unity of faith as far as it is in accordance with God's word. Non-conformity to the world means a perfect separation from the world. In business, attire, home life and in every thing we do, we should live a simple Christ life. Live a Christian life every day, becoming faithful students of God's word, that we may become fully rounded out, strong by the word in his work, that we may not be tossed about by every wind of doctrine; not being tossed about as children, but becoming strong men and women for God, perfect in love, patient and long-suffering in all we do, working in unity for the advancement of his cause.

After the sermon, testimonies were given by the bishops, ministers and deacons, and many truths were added.

Bishops present.—S. G. Lapp, S. English, Iowa; J. S. Shoemaker, Freeport, Ill.; John Niece, Morrison, Ill.

Ministers present.—E. A. Shellenberger, Freeport, Ill.; A. C. Good, Sterling, Ill.; John McCulloh, Morrison, Ill.; Joseph F. Brunk, Kansas City, Kan.; Jonas Niece, Iowa, La.; A. H. Leaman, Chicago, Ill.; Samuel Garber, Tremont, Ill.; Peter Snyder, Alpha, Minn.; Simon Orsatti, Freeport, Ill.

Questions for consideration were then read, and conference adjourned for noon recess.

FRIDAY AFTERNOON.

Elsh. Samuel Lapp conducted the devotional exercises by reading Gal. 3 and making some comments, after which the regular work of conference was proceeded with.

First the testimony of the deacons was given, the following being present: A. Albrecht, Tiskilwa, Ill.; John Snyder, Alpha, Minn.; Henry Niece, Morrison, Ill.; Abraham Burkhardt, Sterling, Ill.; John Detwiler, Cherry Box, Mo.; John Fortner, Freeport, Ill.

Next in order was the reading of the minutes of last year's conference, and on motion the minutes were adopted as read.

QUESTIONS.

1. Would this conference advise the use of unleavened bread and unfermented wine in the communion service?

Ans.—Since it is evident that our Lord used unleavened bread in instituting the communion, and since unleavened bread and unfermented wine more perfectly symbolize the life and character of Christ, we advise the use of the same in our communion. 1 Cor. 8:13; 1 Cor. 5:8.

2. What preparation is necessary to qualify members to worthily partake of the communion?

Ans.—Peace with God and man are the essentials in the qualifications of members for communion. This should be sought for and realized by individuals and officers of the church and the church itself, according to Matt. 18:15-17. Any members absenting themselves unnecessarily from preparatory services, shall be visited by the deacon or minister.

3. What evidences should be required of converts, and how soon after making confession should they be received into church fellowship?

Ans.—Any convert who shows true repentance toward God, an unconditional surrender to his will, a desire for the sincere milk of the Word, and has received thorough instruction in the doctrine of the Word, is a fit subject to be baptized and to be received into the church. Acts 2:41, 42.

4. What are the means and evidences of spiritual growth?

Ans.—The means of spiritual growth are: (a) A living faith in a living God. (b) Feeding daily upon the life-giving Word. (c) By spending much time in prayer and meditation. (d) By engaging in earnest, active Christian service.

The evidences are: (a) A life of self-denial and separation from the world. (b) A willingness to yield absolute obedience to the teaching of the Word. (c) A humble, active, faithful Christian life.

5. How may we best extend the mission interests of the church?

Ans.—(a) By finding our work and our place to work where we can do the most good. (b) By greater sacrifice on our part for the salvation of lost souls.

The following miscellaneous business was taken up and resolutions adopted:

A Local Mission Board was appointed by the Committee on Consolidation of Mission Boards for the Chicago Mission, as follows: A. H. Leaman, superintendent; Benjamin Herner and J. D. Conrad, directors. On motion, conference made the following additions to the above Board: A. C. Good, Samuel Garber.

On motion the moderator was instructed to appoint Sunday school conference committee. The appointments are as follows: John McCulloh, Solomon Good, William Brubaker.

Resolved, That we hold a Bible conference some time this winter, and that a committee of three be appointed to locate a place and secure speakers for the same. The following brethren were appointed: J. S. Shoemaker, A. C. Good, A. H. Leaman.

Resolved, That the next conference be held at Morrison on the first Friday in June, 1967, the Sunday school conference preceding the church conference.

Resolved, That Bro. Benjamin Herner act as conference secretary for five years.

The Local Mission Board organized by electing the following officers: A. H. Leaman, superintendent, Chicago, Ill.; Benjamin Herner, secretary, Cullom, Ill.; J. D. Conrad, treasurer, Flanagan, Ill.

Conference closed at 8 p. m. All were much edified and encouraged to press forward in the Master's service. BENJAMIN HERNER, Secretary.

For the Herald of Truth.

ILLINOIS SUNDAY SCHOOL CONFERENCE.

The eleventh annual Mennonite Sunday School Conference of Illinois was held at the Science Ridge M. H. near Sterling, Ill., May 29 and 31, 1966.

Services were held on Tuesday evening. A. H. Leaman of Chicago delivered a searching, helpful sermon on the text, "Lord, teach us how to pray."

The Sunday school conference was opened with devotional exercises conducted by E. M. Shellenberger of Freeport, Ill.

Organization.—Moderator, A. H. Leaman; assistant moderator, J. S. Shoemaker; secretaries,

Benj. Hermer and C. K. Hostetter; treasurer, A. Burkhardt; chorister, S. R. Good.

The address of welcome by A. C. Good and the response by Benj. Hermer directed the minds of all present to the higher spiritual purposes of the meeting and at the same time awakened a feeling of cordial welcome and a response of gratitude, love and Christian fellowship among the workers present.

Reports of the different Sunday schools represented were next given.

"What should be the aim of this conference?" was discussed by Benj. Hermer. 1. Information. 2. Inspiration. 3. Christian fellowship. 4. Edification. 5. Encouragement in the Lord's work. 6. Education and training for Sunday school work. 7. Awakening a general interest in one another and unifying and strengthening the workers from different localities. 8. To reach the unsaved. The above were some of the points mentioned as being the aim of the conference.

"The importance of the Sunday school," was discussed by P. B. Snyder and S. E. Graybill. Points developed in the discussion: 1. Work among the young people developing an interest in spiritual things among children, and directing and influencing the lives and molding the character of the young. 2. Teaching God's word and sowing the seed of his kingdom. 3. If the Sunday schools in Illinois were to be closed for one year what would we do with the children? Spiritual development of all classes is one of the most important phases of Sunday school work.

AFTERNOON SESSION.

After devotional exercises the regular program was resumed.

"The Sunday School Teacher, His Work,"—J. S. Shoemaker: Preparation for the work, for all work, careful study of the lesson and of all the underlying truths connected with the lesson. Make the lesson our own before imparting it to the class. Live it out in our own lives.

"How to Teach,"—Make the lesson pointed, practical and personal. Feel our responsibility toward the class. Regular in attendance and punctual at all times. We must work the works that God wants us to do while we live in this life.

The subject was further discussed in an essay by Sister Amanda Ebersole and a talk by M. R. Hess.

"Preparation,"—The teacher is placed in charge of that part of man which never dies.

Condition of the heart. Teaching must be a whole-hearted service. The Christian life is a stepping-stone to a higher plane of usefulness. If we shrink from doing our duty, God will hold us responsible for all we do. What we sow in this life we will reap in eternity. Pray much to God for strength in the Christian work, and success will follow. The condition of the heart decides the future destiny of man. We are not to go out in our own strength, but in the strength of the Lord. General discussion followed and many good points were brought out.

"How to Teach,"—1. Little children. Essay by Sister Melinda Ebersole.

2. Big boys and girls.—C. K. Hostetter. Follow Christ's teaching in feeding the lambs and also the sheep. 1. Win their confidence and friendship if possible. 2. Wherever we meet them, out of Sunday school on the street, in the Sunday school, treat them with respect and kindness. 3. Know the needs of each boy and girl we are going to teach. 4. Give them food, then draw out what they have learned. 5. Our lives must be an example to our classes.

3. Adults.—Bro. Samuel Garner. 1. We must be truly converted to God ourselves, and 2. live consistent lives ourselves. 3. Be humble. Teach by example as well as by precept. 4. Prepare the lesson well, then teach the Word. 5. Learn the need of every pupil and teach according to their needs. Give each one such food as best suits his condition. General discussion followed, in which many strong points were brought out by different speakers.

"Heart Power in Sunday School Work,"—A. L. Buzzard. Different powers: Intellectual, physical, oratorical, etc. Most needed is heart power. Power belongs to God. How to get this power? Go to God and to his word. Make an unconditional surrender to God to be used wherever God wants us. Heart to heart talks helpful.

E. W. Nunemaker.—We must feel that God has called us. We need to know God's word and all the references bearing on the lesson. We must go out and gather the boys and girls into the Sunday school and then do our best to keep them in. The general discussion was interesting and beneficial.

Afternoon session closed by singing and benediction.

EVENING SESSION.

Praise and prayer service. Query box. A sermon by Bro. Samuel Lapp.

THURSDAY MORNING.

After devotional exercises and some changes, the order of the program was taken up.

"Essentials in Sunday School Work,"—1. Non-Conformity to the World.—John Nice. The reason why this topic is so frequently discussed, is, to continually put people in remembrance of their duties to God (John 15:18, 19; 1 John 5:19). Christians are to be a separate people from the world. Should we please God or man? Christianity manifests itself in many ways, in appearance, business, amusements, etc. Christians should obey the teaching of Christ and his apostles. Christians ought to be careful how they adorn their bodies, in meekness and lowliness of mind.

2. Self-Denial.—John Conrad. Instead of going to commentaries to see what man says, we should consult the Bible and see what God says. Christ denied himself of many things while upon earth, and him we ought to follow as our example. Moses is another example. The Christian must be fully consecrated to God, give up all of self. Contribute liberally of our earthly goods to spread the gospel and help the needy. Read Paul's direction to Titus (Titus 2:11, 12).

Further discussed by S. G. Lapp. We all have appetites, and when unrestrained or misdirected, they lead into indulgence. Knowing this, we should guard strongly against them. We must limit ourselves to God's word and not to the appetites of the flesh. Deny yourself of any pleasures that leads us away from God. Be careful in the selection of associates. Be watchful continually in all we do.

"Cooperation of Teacher and Class,"—A. C. Good. Every teacher should feel a deep interest in each individual in the class. Have something that meets the need of each member. Aim to keep close attention of all. Come before the Lord in prayer with each member continually during the week and on Sunday morning. Be serious and interested in your teaching. Lead them to a higher life.

David Yoder: Co-operation means working together. Examples: Christ and his apostles. Moses and the children of Israel. How shall teacher and pupil work together? 1. By presenting the subject in an interesting way. 2. Work together in the preparation of the lesson. 3. Present a plan and follow it if best. 4. Study each pupil carefully.

"The Simple Life,"—W. H. Brubaker. What is it? Not complex, but simple in itself. Christ had only one motive in view, namely to do the Father's will, to save the human family. It should be the aim of every Sunday school worker to help needy souls to salvation. It is not so much what we say as what life we live. Let plainness and simplicity characterize all we do.

W. J. Berger: Where did life begin? In the beginning of creation with God. Man was created and simple commands were given him for the benefit of mankind. Follow Christ's life daily. Read Rom. 16:17-19.

"Effects of Inconsistency Between Life and Teaching,"—S. R. Good. There evidently are in-

consistencies in our living and we need to be continually reminded of our life. Warnings against inconsistency have come down through the ages through Christ, the apostles and prophets. Our life is easy if we live Christian lives. Consistency gives power to the church and the individual, while inconsistency brings weakness.

John McColloch: No subject is so unfairly treated by the world as the subject of religion. We can deceive man, but we cannot deceive God. Our life must be right with God before we can teach others successfully. The standard of Christianity ought to be held high. We ought to strive for that mark.

AFTERNOON SESSION.

A children's meeting was conducted by Sisters Katie Blosser and Melinda Ebersole, which was greatly enjoyed by the children and all.

After devotional exercises the regular program was resumed.

"Benefits of a Normal Class,"—Lewis Apple. Not being able to be present, he sent a well-prepared paper, which was read by Bro. Enos Shrock.

Alram Burkhardt: The teacher is to reflect the true image of the Creator. Christ's command to his disciples was to go into all the world and teach all his commandments. They obeyed and the blessings followed. The same blessings follow today if we are obedient. General discussion.

"The Sunday School's Relation to Missions,"—

1. Home. Essay by Katie Blosser. Address by A. H. Leaman. Methods are many, principles are few. The last message is the one nearest the heart. The last message and command is undoubtedly the one nearest the Master's heart. How is the mission to be extended? By thoroughly teaching the mission spirit in our schools and acquaint the pupils with the individual responsibility as missionary workers for the salvation of souls. Awaken a deep, practical sympathy with the workers in our mission by visiting our city missions where they can see for themselves the condition of our poor families. Reach out a sympathetic hand in helping to care for the poor people in our cities. Every minister ought to preach a missionary sermon at least once a month. There is need of branching out in our cities and opening up more Sunday schools in other parts of the city. There should be a close relation between our Sunday schools in the country and those in the city.

2. The Sunday School's Relation to Foreign Missions.—J. S. Shoemaker. Texts, Luke 10:2; John 4:35. Every Sunday school worker is a missionary and every school a mission. God calls us to different fields; some to the foreign and some to the home field. Some are called to be Dorcas, and some to be Priscilla. We never become interested until we see the need and are intimately associated with the work. It is each individual's duty to lead some soul to Christ. What are you doing, my friend? Sunday school is the first training of our missionaries and it is the storehouse from which we draw our supplies. Pay more for laborers. We need to consecrate our pocketbooks and all to the Lord; all belongs to him.

Five-minute voluntary talks on missions. The collection taken for foreign missions amounted to \$158.

THURSDAY EVENING.

Praise and prayer service. Query box, after which Bro. Joseph Brunk preached a sermon, plainly setting forth God's truths, at the close of which four souls came out and accepted Christ as their Savior.

We can truly say that God was with us during this conference and richly blessed the work. May we take the glorious truths we learned home with us to our respective Sunday schools and apply them to ourselves and schools and resolve to do more for the Master this year than last.

C. K. HOSTETTER,

BENJAMIN HERMER,

Secretaries.

June 14,

1906.

HERALD OF TRUTH.

Thursday, June 14, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

McEvoytown, Pa., June 7, 1906.—The brotherhood at this place enjoyed a good and profitable time on May 31st and June 1st, during which time our church conference was in session. Peace and harmony prevailed and we believe it has created much love and union among the different congregations represented from Mifflin, Lancaster, Juniata, Chester, Somerset and Lawrence counties, in this state, and from Ohio, Indiana and Maryland. Every person present gave evidence of enjoyment and we wish to thank the brethren for their labor of love among us, particularly the moderator, David Plank. May God richly bless the work, and may it be long remembered, and manifest itself in our lives. D. H. Bender preached an interesting sermon on Thursday evening and one soul made confession.

Alto, Kent Co., Mich., June 5, 1906.—On Sunday, May 20th, one precious soul was received in church fellowship by water baptism, in the Bowne congregation, and on Sunday, June 3d, the communion of the Lord's supper was observed in the same congregation. Bro. John Garber of the Clinton congregation, Elkhart Co., Ind., was present and officiated in the solemn services. We trust this service may have been a service of encouragement and instruction to all present.

Elizabethtown, Pa., June 4, 1906.—Yesterday afternoon (Whitsuntide) preparatory services were held here in our house of worship. The home ministers and Bro. Peter Nissley, from Kreybill's district, conducted the services. This forenoon we held our first communion service at this place, and a goodly number partook of the sacred emblems. Bro. Isaac Eby of Kintners conducted this service. There were four more applicants for membership, and as Bro. Eby could not be with us yesterday, they were baptized and received early this morning. This makes a total of seventy-seven persons added to the church at this place this spring. There were several other visiting ministers present this morning, among them Bro. Benj. Lehman, who, if I mistake not, is the oldest minister in the church at present.

High River, Alta., May 29, 1906.—[The following we give our readers, as an extract from a private letter, in which, no doubt, many of our readers will be interested.] I enclose herewith \$4.00 as payment on "Biblical Illustrator." We have received the long-looked-for rain. During the last ten days it has been wet, and in con-

sequence everything looks prosperous and well. We expect to have our Sunday school conference on July 9th, and our church conference July 10th, if the Lord will. We would be pleased to have present with us any others who can come. Let us pray for the work in connection with our bishop that God's will may be done. Yours truly,

COR.

Goshen, Ind., June 7, 1906.—Dear Readers of the Herald of Truth:—We came to the Old People's Home on the evening of May 29th, and found the workers well and happy. The inmates number 22. Some of them are able to do a little work about the place; others are quite feeble. One sister is losing her mind.

The next morning we were invited to be present at their morning devotional exercises. Quite a number of the old people met together in their accustomed place of worship before breakfast. They sang a hymn, read a chapter from the word of God and had prayer; after which we repaired to the dining-room, where we found four tables set with an abundant supply of food for breakfast. There was also a table supplied with proper food on the first floor for such as were not able to go to the basement. The best of order prevailed while they were taking their meals. The Home is kept in good condition. Everything is clean and in order, so that it appears to me to be indeed a suitable place for old people who have no home; and I can conscientiously recommend it as a suitable and well-appointed place for this purpose. The building, however, is too small to meet all the demands made upon it, and an addition is needed. There are brethren waiting now to be taken in, but there is no room for them at this time.

We stopped at the Home until Thursday, the 31st of May, when we bade them all good-by and went to Orrville to spend the night with our aged brother and minister, Bish. Michael Horst. On Friday morning we started for West Liberty, Ohio, and arrived there at the Orphans' Home the same evening. They have forty-seven children, and are with three workers besides the mother, and the children, too, are well and happy, with the exception of Charley Thumby, who is a poor cripple, seven years old. He walks on crutches and wears a brace around his body to keep him from going down, but with all these sufferings to which he is exposed, he always wears a smile on his face. When asked, "How do you feel, Charley, and how did you sleep well?" he answers with a smile, "I feel all right and slept well." It is enough to touch any one's heart to see such a little army of orphan children gather into one room to worship, and all seem to take such a great interest in their invalid brother, helping him to get on his seat, etc.

Brothers and sisters, let us not forget these institutions that have been established for the benefit and aid of those who need them. Let us earnestly pray for them, and take an active part in supporting them.—Levi Blanch and Wife, and Catharine Yoder of Johnstown, Pa.

Farmersville, Pa., June 3, 1906.—Beloved in the Lord:—Greeting. Time flies and we are nearing eternity. Sooner or later the spirit will take its flight to the mansions prepared. Are we ready? And where shall we spend eternity? Let God be praised for the blessed privilege we have of worshipping him in spirit and in truth, if the heart is willing to accept it. Wonderful blessings are bestowed upon us daily. "Praise God."

The readers will rejoice with us to know that two of the lost sheep have found their way back to the door of the fold and will be received by the shepherd. May the same choice be granted unto others who are evidently inspired of God to declare his will. In many of them are found prophecies of the coming Messiah, as clear and minute, though not as explicit, as those of the Old Testament. We add in the preparation for the coming of Him, who was to fulfill both the law and the prophets.

Christ. "Lest a promise being left us of entering into his rest, any of you should seem to come short of it." We are made to realize still more and more of our duty toward lost humanity. Do our life and conduct prove that we have been with Jesus? Who is responsible? Wonderful story of love has poured out his blessings upon us through the following ministering brethren who visited us at Groffsdale: May 29th, John Landis (text, John 5:24, 25); May 27th, John H. Moesman (text, John 16:7); and to-day by John Sauer (Acts 2:37-40). We were also visited by deacons Bro. J. G. Wenger of Kansas and Bro. John Martin of Weaverland, Pa. May God still bless us all.

LIZZIE M. WENGER.

FOR THE HERALD OF TRUTH. BECOMING AS LITTLE CHILDREN.

By a Brother.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

To be converted means to be changed in heart and mind; changed so that instead of loving and following after the sinful and perishable things of this present world, we set our affections on heavenly things and seek the things that are above, where Christ sitteth at the right hand of God, and that instead of being strong in our own selves and trusting in our own wisdom and goodness, we come to see that we are as nothing in the sight of God; that we are utterly undone and that without the help of God, without the assisting grace of our Lord Jesus Christ and the guidance of the Holy Spirit we can do nothing.

Then as the little child finds refuge, protection, guidance, comfort and security with mother and father in the parental home and continually seeks all things that it needs there, so the child of God finds that all its spiritual wants as well as its temporal needs are supplied by the heavenly Father, and this is the reason why Jesus says, "Except ye are converted and become as little children"—trusting in your heavenly Father as the little, helpless child trusts in its earthly father. The church may be compared to a mother, which supplies daily food and from which we receive our sustenance of life and from which we also learn to walk in the way of life and obedience.

"Whosoever shall not receive the kingdom of God as a little child, shall not enter therein" (Matt. 10:15). This text shows us that we cannot by our own strength or our wisdom receive the kingdom of God or enter into it. This is the Lord's work. The apostle says, "By grace, through faith, ye are saved." A little child receives all its needs from its parents. So the children of God receive all their spiritual needs from God, and living in this assurance of God's love and in faithful obedience to all his commandments we receive finally as our inheritance the rest prepared for God's children in heaven.

THE TWELVE MINOR PROPHETS.

The prophecies of these prophets are not called "minor" because they are of inferior importance, or less fully inspired by the Holy Ghost than those which preceded them; but because they are inferior and for the most part devoted to a single topic, usually that of the transgressions of Judah and Israel, though three or four of them consider only some foreign nation or cities. They differ much in their style; some using the language of everyday life, others dealing in the most pungent denunciations of the sins and vices of Israel and Judah, and others still, breaking forth in strains of the loftiest and most impassioned poetry. Some of these prophets deal almost entirely in symbolical actions, whose application is not difficult of explanation; others in visions, allegories or parables, while others still confine themselves to pure matters of fact; but all are in essence in their utterances, and are evidently inspired of God to declare his will. In many of them are found prophecies of the coming Messiah, as clear and minute, though not as explicit, as those of the Old Testament. We add in the preparation for the coming of Him, who was to fulfill both the law and the prophets.

Pierceton, Ind.

For the Herald of Truth.
INDIANA-MICHIGAN A. M. CONFERENCE.

The nineteenth annual Amish Mennonite Conference for the district of Indiana and Michigan, held June 7 and 8, 1906, at the Clinton M. H. in Elkhart Co., Ind., was called to order by the moderator, D. D. Miller, at 10 o'clock Thursday forenoon. Several hymns were sung, after which David Burkholder read Eph. 4:1-16 and led in prayer. After electing J. S. Hartzler as assistant secretary the conference was fully organized and ready for work.

The minutes of the previous conference were read and approved, after which Jonathan Kurtz preached the conference sermon, basing his discourse on 1 Cor. 3:9. Many thoughts were presented, of which we note a few: "Fully realizing the great salvation that has been wrought for us, and knowing this to be wanting in so many lives, we should be aroused to put forth all efforts for the ingathering of lost souls." "Co-operation of Christian workers is a safeguard." "We are individually responsible as to where we build." "We need to study the Word, and that for ourselves, rather than hire some one to study it for us." "We are in danger of drifting away from the Bible teaching on non-resistance as well as from the doctrine of non-conformity in business and attire."

All bishops, ministers and deacons present responded with short testimonies expressing their willingness to be "workers together with God." The laity testified to the same by a rising vote. The forenoon session closed by prayer.

THURSDAY AFTERNOON.

Session was opened by song, and C. Z. Yoder then conducted the devotional services, reading 1 Peter 1 and leading in prayer. By a motion passed by the conference all visiting ministers of like faith were made honorary members of conference and asked to take part in the discussions. The work previously arranged by the executive committee was then taken up.

Ques. 1. What are the needs of the unsaved world?

Ans. The one great need of the unsaved world is the transforming power there is in Jesus Christ. Such a change would be manifested in its uplifting influence, mental development and freedom from superstition. The unsaved in Christian lands need a willingness to be made willing to yield to the pleadings of the Holy Spirit for a full surrender. The heathen need to have Christ brought to them by those who know what it means to be lost and then gloriously saved.

2. What effective ways are there to teach our people the needs of the unsaved world?

Ans. Under the direction of the Holy Spirit we should enter into a compassionate fellowship for those of the unsaved world. Then acquainting ourselves with real conditions, we might effectively teach our people those needs. We need to prepare for and to do personal work along this line such as visiting missions, directing others to visit, and reading missionary literature.

3. What responsibility rests upon the church to supply those needs?

Ans. Since God so loved the world that he gave his own Son to supply those needs and has commissioned the church to spread the knowledge of the Lord until all shall know of him, the church is responsible, (a) for proper teaching, (b) for the talent that lies dormant within, (c) for the wealth entrusted to its members which it needed for the work, (d) for a full consecration of all the time necessary to carry out the great commission (Matt. 28:19, 20).

After a closing prayer conference adjourned at 4 o'clock to meet again at 7.

In the absence of the moderator, the assistant, I. W. Royer, took charge of the evening session. The first half hour was devoted to the subject, "The Power of Song," or, "Songs that have Helped me."

After singing several hymns and being led in

HERALD OF TRUTH.

prayer by S. H. Miller, different ones spoke briefly upon the subject. The next half hour was spent upon a number of queries. The bishops had at the noon hour arranged a number of tables for the evening services, and after prayer by Jonathan Kurtz these were given. The subjects were: "Duty of the Bishop," by David Burkholder; "Duty of the Minister," by Henry Rychemer; "Duty of the Deacon," by C. Z. Yoder; and "Duty of the Laity," by S. H. Miller. These were presented in a way which proved helpful.

FRIDAY FORENOON.

Conference met at 9:30 and was opened by singing and devotional services led by J. E. Hartzler. The next question was then considered.

Ques. 4. Does this conference consider it advisable for ministers of the non-resistance faith to unite in marriage those who believe in taking up arms, and who tolerate secret societies and divorce?

Ans. Since we believe that ministers will have more power and influence if they abstain from officiating upon such occasions, and that God's word teaches non-resistance and abstinence from secrecy and divorce, and that obedience is one of our greatest duties (John 14:15, 21, 23, 24; 1 John 2:3, 5; 3:22, 24), therefore we believe that it is advisable for our ministers not to officiate upon such occasions.

Ques. 5. What are the dangers of forming partnerships in stock companies?

Ans. We would be in danger (a) of growing weaker in our spiritual life, (b) of being yoked with unbelievers, (c) of having our conscience hardened, (d) of becoming greedy of filthy lucre, (e) of forfeiting our non-resistance doctrine, (f) of losing our Christian liberty, (g) of being committed to the world.

I. W. Royer led in a closing prayer and conference adjourned for the noon hour.

FRIDAY AFTERNOON.

E. A. Mast read the 32d psalm and led in prayer. The miscellaneous business of the conference was then taken up.

I. R. Detweiler was elected as a director for the consolidated Board of Charities and Missions.

A motion was passed that delegates to sister conferences be elected by ballot, and the question was then raised as to what one should consider when voting for a delegate. The different answers seemed to set forth the idea that he who can best represent this conference at that particular place is the one to be sent as delegate.

D. D. Miller was elected delegate to the Eastern Conference. D. J. Johns was elected delegate to the Western Conference.

John Garber and Silas Yoder were selected to make out a schedule of appointments for the Barker Street congregation.

The Pretty Prairie congregation was given in charge of Jonathan Kurtz.

The treasurer's report was given and approved, there being a deficiency of \$3.43.

The supervision of the Allen county congregation was given to Jonathan Kurtz for one year or until their home bishop is reinstated.

The bishops of this conference who had constituted a committee to supply evangelistic work and locate workers for the past year, reported the conditions of the various congregations. With a few exceptions each of the various congregations had a series of meetings which in the number of accessions seemed a success. A motion was passed that the bishops continue as a committee for this work.

The organization for the next conference resulted in the election of D. J. Johns, moderator; I. R. Detweiler, assistant moderator; and S. E. Weaver, secretary.

Jonathan Kurtz then raised the question as to whether this conference district might not have an Aid Plan by which we could in a systematic way aid our brethren when they suffer loss by fire. The subject was discussed at some length and resulted in the passing of the following resolution:

Resolved, That this conference favors the idea of an Aid Plan for the two conference districts of Indiana and Michigan, and that this conference appoint three brethren who shall act with the Mennonite conference in framing a constitution to be presented at our next conference. In case the Mennonite conference does not appoint brethren to act with the three appointed by this conference, then the three shall formulate to be thus considered. The moderator chose I. W. Royer, Simon S. Yoder and John Zook as a committee for this work.

Jonathan Kurtz then led in closing prayer and conference adjourned. Those present were:

Bishops—Jonathan Kurtz, Ligonier, Ind.; E. A. Mast, Kokomo, Ind.; D. J. Johns, Goshen, Ind.; David Burkholder, Nappanee, Ind.; D. D. Miller, Middlebury, Ind.

Ministers—Eli Miller, Shipshewana, Ind.; J. H. McGowan, Nappanee, Ind.; J. S. Hartzler, Goshen, Ind.; Henry Rychemer, Wauseon, Ohio; I. R. Detweiler, Topeka, Ind.; Jonathan Hartzler, West Liberty, Ohio; Eli Bontrager, Fairview, Mich.; C. Z. Yoder, Wellsville, Ohio; A. J. Yonts, Topeka, Ind.; Samuel Honderick, Goshen, Ind.; D. D. Troyer, Goshen, Ind.; A. J. Hostetter, Middlebury, Ind.; Reuben Ebersole, Monroe, Ind.; S. E. Weaver, Shipshewana, Ind.; I. W. Royer, Goshen, Ind.; John E. Hartzler, East Lynne, Mo.; S. H. Miller, Berlin, Ohio; Silas Yoder, Goshen, Ind.; Henry Weldy, Wakarusa, Ind.

Deacons—Daniel Kaufman, Goshen, Ind.; J. Y. Hooley, Shipshewana, Ind.; S. S. Yoder, Middlebury, Ind.; Frank Mast, Nappanee, Ind.; N. S. Hoover, Goshen, Ind.

S. E. WEAVER.

J. S. HARTZLER.

Secretaries.

For the Herald of Truth.

OHIO CONFERENCE.

The annual Ohio Conference was held in Mahoning county, May 24 and 25, 1906. The bishops met in council at 8 o'clock, the ministers with the bishops at 10 o'clock a. m. for the consideration of questions submitted to the conference, after which Bro. N. O. Blosser read Psa. 133 as an introduction to the regular session. Prayer by M. V. Shoup.

The organization was then completed by electing Bro. D. Kaufman assistant moderator; N. O. Blosser, assistant secretary; M. S. Steiner, J. S. Shoemaker and J. B. Smith, committee on resolutions; Bro. John Hackman, treasurer.

AFTERNOON SESSION.

Opened by reading 1 Cor. 3, and prayer by M. S. Steiner. Roll-call. Minutes of 1905 conference meeting were read and approved.

Conference sermon was delivered by Bro. D. Kaufman, from the text, Eph. 4:11-17, which was in part as follows:

This, to my mind, gives us a very clear picture of the local church. In verse 11 we find the officers who are to look after the welfare of the church. Apostles were first chosen, then deacons, and as the needs of the church became more complex, different officers needed to be elected.

The church is to ordain and look after its own workers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (verse 12).

Some members are inclined to grow weary, others discouraged, others poor or extreme, all of whom need to be looked after. The saints are to be edified "until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

Some think if only the ministers are united, then all is well and prospects good, but I wish the personal voice of the Apostle Paul could penetrate the hearts of all the members to come to the unity of the faith.

If the ministers have a certain standard the members should come to the same. The ministers

HERALD OF TRUTH.

Canton Mission.—Seventeen accessions; average attendance, seventy-one. Two rooms are being built. Workers are needed at Canton.

Port Wayne, Ind.—New hall built. Attendance from 190 to 175 at Sunday school; fifteen confessions; five accessions to the church. Two sisters and one brother give all their time in this mission.

The following questions were considered:

1. Life insurance.—Life insurance is contrary to the teachings of the Bible, because God's word teaches that he cures and provides for his own. "I will never leave thee, nor forsake thee" (Heb. 13:5). "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). "I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what you shall put on. Is not this life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:24, 25). See also Jer. 17:5; Psa. 18:8; 41:1; 2 Pet. 2:2.

2. How counteract worldly influences that draw our young people from true devotion?

Ans. (a) By teaching from the pulpit the true principles and doctrines of the Christian religion in a definite and practical way. (b) By older members being an example to the younger in conversation, apparel, conduct and devotion. (c) By putting young people to work in the Sunday school and other lines of Christian work and thus inculcate the spirit of true devotion. (d) By showing our young people the necessity of keeping themselves in Christian association and pure environment. (e) By parents giving their children proper instruction in the home and insisting on the exclusion of all literature, associations and anything else from the home that has a tendency to lead their young people into worldliness.

3. How deal with those who do not commune for a number of times?

Ans. (a) Determine the cause. If any one willfully absents himself from communion, there is something wrong. (b) The individual should be visited by the deacon or minister or some one else. (c) If it is an individual matter, some spiritual brother or sister should be delegated to visit and seek to reconcile the brother or sister. If the case affects different parties they should be dealt with according to Matt. 18.

4. How may business meetings become a greater blessing to the church?

Ans. (a) By having it become the work of the whole church. Every member should be present because it is the Lord's work. If members are not present they should not complain at the way those present transact the business of the church. (b) The financial question is not the only one to be considered at such meetings, but there should be systematic plans laid by which to conduct the missionary activity of the church most successfully.

The Ohio Sunday School Conference program was submitted to the conference for consideration and was approved.

The following state evangelists were appointed: For Eastern District, Enoch Detweiler; for Central District, David Hostetter; for Western District, N. O. Blosser.

Resolved, That the ministers who had charge of the congregations at Dayton, Breunel and Pickering continue for another year.

Resolved, That we, the Ohio Conference, subject to the action of the Amish Conference, appoint Bro. Allen Richart a member of the Canton mission committee for one year.

Resolved, That Bro. N. O. Blosser be encouraged to seek out brethren qualified for the ministry, to be ordained for the purpose of supplying the weak churches of the Western District, and that upon

recommendation for such ordination the bishop and ministers of the district where the brother is located be authorized to ordain such brother by the voice of the church.

Whereas, it has pleased our heavenly Father to call from our midst two of our co-laborers, Bro. Isaac Burkhardt of the Zion congregation, and Bro. Amos Hunsaw of the Salem congregation, and whereas they have faithfully served their respective congregations in the ministry of the Word; be it

Resolved, That we deplore the loss which the church suffers, and that we pray God's blessing to rest upon the families and congregations that so keenly feel their departure.

Since Bro. A. J. Steiner has been ordained to the ministry during the past year, be it Resolved, That we welcome him as a member of this conference body and wish him God-speed in the work of the ministry.

Bro. I. J. Buckwater was re-elected moderator for the ensuing year.

Conference adjourned to meet in the Central District on Thursday preceding the third Friday of May, 1907.

JOHN BLOSSER.

Secretary.

For the Herald of Truth.

ONTARIO SUNDAY SCHOOL CONFERENCE.

As previously announced, the annual Sunday School Conference was held at the Waterloo M. H. in the town of Waterloo, Ont., on June 3 and 4, 1906. Memo Weber and Noah Stauffer were elected moderators. The following topics were discussed:

1. Individual Responsibility to the Sunday School.—L. J. Burkholder. The complete success or failure of the Sunday school depends upon the degree of faithfulness with which each person discharges his or her duty.

2. The Sunday School Teacher. (a) His Qualifications.—A. C. Bowman. Must be thorough in the preparation of the lesson. Should know when to take his seat. The ideal teacher will be persistent in his efforts to win the class for Christ. (b) His Everyday Life.—Jacob Musselman. In his daily walk the teacher should be sober, right, calm, gentle and a light to all who meet him.

3. The Sunday School as a Factor (a) In Gaining Bible Knowledge.—Abr. Glincher. The child, by doing what it is taught, makes its knowledge of the Bible a part of its life. (b) In Reaching the Unsaved.—Addison Snyder. In the Sunday school all have a part in bringing the erring child into the right path.

4. Mission Sunday Schools as a Factor in Church Extension.—Lena Weber, Jacob S. Woolner and Adam Crossman. There are many instances where the mission Sunday school has caused strong congregations to be built. It has also found able workers for other useful fields.

Many can go into the mission work, others can give of their means. But all must have part in praying. There ought to be a continual going out into the great field. We have often discussed, why not go to work? We ought to establish a Mennonite Sunday school and church in every locality in the world.

5. Christian Enjoyment vs. Worldly Amusements.—Jacob Brubacher. Worldly amusements are for the sinner only. So-called innocent amusements are dangerous for the Christian. The Master's service gives the only true enjoyment that we can find.

6. Christian Development and Stability.—Ben. Sherk and David Bergey. By uniting with the church we have many opportunities for development. People are unstable because they may not have a firm foundation. To be stable, we need the world or are selfish. To be stable, we need to watch, pray, read the Word, and obey it. Do not yield your views too freely. See Eph. 6:10-18.

7. Dangers that Threaten the Christian Sabbath.—A. Wambold. Some dangers are: indifference, Sunday visiting, pleasure-seeking in

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1299 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 215 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

INDIA MISSION NOTES.

Dhamtari, C. P. India, May 24, 1906.
 Dear Herald Readers:—Greeting. If we would write as often for the columns of the Herald as we would like, the people of the home land would hear from us more frequently than they do.

The hot season is about half over and we will be glad enough when the time comes for the rains to moisten the parched ground. The thermometer has registered as high as 112 degrees Fahrenheit in the shade and you may well know that in such a heated atmosphere it is much more severe on us than it would be were we undertaking the "Pennsylvania Hills." There are many little odds against which we must combine our forces. Even now as I write this article in order to utilize all the time I have to the best advantage I have a boy standing near me chasing away the annoying little flies that insist on investigating my eyes and ears.

The other night we had quite an experience. After trying to quiet a woman who was stung by a scorpion, the Malguzar of Rudri and another man came to us wanting some help. We learned that he had been traveling on a gari and because of the darkness they got aside of the road. The gari turned over and the occupants fell out, resulting in some bruises and a broken collar bone for the Malguzar. Both had been drinking. So you see the drink habit is fastened on some of these people, too. He was well bandaged and left these people, too. He was well bandaged and left these people, too. He was well bandaged and left these people, too.

Yesterday one of the native Christians (?) came along with some cloth to sell. He frequently comes to the Mission with some cloth. He is a weaver, buys his thread in the bazaar, makes it into threads for men to wear, and then brings them to us as we can use his whole output and much more in the Orphanage. We usually paid him a rupee a week. He looked happy and pleased as he handed me the cloth to be weighed. I put it on the scales and it weighed two seers six chatkas. (There are sixteen chatkas in a seer, a seer being about two pounds.) I was rather surprised that the cloth weighed so much, but at that time suspected nothing. We went out on the veranda and I discovered a little hole in the cloth. The weaver declared that the rats had eaten the hole in, which no doubt was true. But the cloth felt a little damp and as I unfolded it before him I found a nice little pile of sand wrapped in with the cloth. You see it weighed more because of the sand. I told the man to take his cloth and go and never again bring any more cloth to me for sale. Of course that was dishonest. But as we were talking about it afterwards I could not help thinking of the many little schemes and plans made by people in our own enlightened America in order that a few more dollars might be added to their wealth. The man who shows new samples in order to get rid of old goods, the man who makes the load of hay look nice and clean on the outside

when the inside is full of briars and leaves, the man who feeds soda to his horse just before selling him, the man who has the nicest and largest potatoes on top of the basket, is not better at heart than the man with the cloth and the sand. We hope, however, to see such men soundly and thoroughly converted, after which the Holy Spirit will not allow such actions.

Several days ago we took the boys out for a walk in the jungle. They enjoyed it very much. We were not afraid, although in this jungle tigers, leopards, bears, panthers, wild boars and other wild animals roam about.

We are all enjoying ourselves here. Bro. Burkhardt is still at Champa, where they expect to stay for some time yet. Bro. Resters are still at Igatpuri and will be there until Lina will be able to leave there and come to Dhamtari to stay. Most close. Hope to be excused for such an incomplete letter, as I was interrupted many times since I began. Yours for Christ,

J. N. KAUFMAN.

For the Herald of Truth.

MENNONITE HOME MISSION.

Philadelphia, Pa., June 13, 1906.

Dear Herald Readers:—We feel to say, "Bless the Lord, O my soul, and forget not all his benefits."

Last Sunday was our seventh anniversary, and we realize that "hitherto hath the Lord helped us." The meetings were a feast of good things from the Word. Bro. Andrew Mack was with us, and preached a helpful sermon in the German language. On Saturday he gave communion to those who were unable to leave their homes. On the 17th we expect Bro. Jacob Rush to preach, and on July 1st Bro. Christian Albrecht. Bro. Milton Neff has been on the sick list, and is at present in the country with his mother to regain strength if the Lord will. He is greatly missed. Pray for the work and workers.

SISTER MARY.

For the Herald of Truth.

THE HERALD OF TRUTH.

By P. Hostetler.

The Herald of Truth of June 7th is here and I think it alone is worth more than the price of the paper for six months. Of course no religious paper should be held above or in preference to the Bible, but they are still very valuable in pointing out the Bible and Bible truths, making them plainer and more impressive to us and often reminding us of some things we have never noticed before, or else forgotten them.

I want to notice a few articles in particular in this issue of the paper. "Sold Under Sin," is one that I consider a valuable and excellent explanation of that subject. There are so many of our people who do not understand it, and many have erroneous views on it. Then the one, "Going out from Home," is such a pathetic appeal to us all, and one that will bring sunshine and happiness to the poor orphan or motherless children, and this is in full harmony with Bible teaching and the Christian spirit, and one grand part of our Mission work is just in that line, and who would not wish to have a part in such a glorious work? Then the discourse on singing is certainly very timely and a lesson worth considering.

"Trusting in God," is another short article that is right to the point and contains much, said in a few words. Then the "Mission of the Church in the Home Field" is very good, as well as a number of other articles contained in this number.

Now it takes a little money and time to have these church papers and read them, but I think we can't afford to be without them: they are a means of grace and strength and comfort to us in our Christian journey.

East Lynne, Mo.

June 21,

1906.

HERALD OF TRUTH.

Thursday, June 21, 1906.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

The Words of Cheer, our excellent weekly Sunday school paper, is constantly gaining ground both with the Sunday schools and the people. The old people as well as the children love to read it. Should there still be some schools that are not using them, if you will send us your address we will be glad to send you sample copies. Single subscriptions, 50 cents a year. To Sunday schools, in quantities of over ten copies, 36 cents a year per copy, or 9 cents a quarter. In quantities of over fifty copies one year per copy, 20 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

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CORRESPONDENCES.

Waynesboro, Va., June 6, 1906.—Dear Herald Readers:—Greeting. For some time I have thought of sending in a few items from this place, but it seemed other duties prevented. Communion meetings have been held in all the congregations in Bish. A. P. Heatwole's district, except one, which will be held the second Sunday of this month, if nothing prevents. The meetings were all well attended, especially the one at Spring Dale, as it was at the time of conference. We were so glad to have so many with us, as it shows interest in the work and appreciation and love for one another, which is upbuilding and encouraging to all Christian workers. Then let us not "forsake the assembling of ourselves together," as admonished by Paul, but always try if possible to be at all divine services we can. Health is good in this community, and there are many things to praise the Lord for. Let us ever praise him. COR.

Goshen, Ind., June 13, 1906.—Dear Readers:—Communion was observed by the Goshen congregation last Sunday. There was quite a number of visitors present from other congregations, among them being the following ministers: Bro. J. E. Hartzler, Bro. R. L. Ebersole, Bro. Henry Rychner and Bro. D. J. Johns. The last named, assisted by Bro. J. S. Hartzler, officiated at the service. These were times of refreshing to the brotherhood at this place. One person was received into church fellowship the week previous by water baptism.

Bro. J. F. Brunk of Kansas City preached for us several Sundays ago. Many were our visitors during the spring months from East and West. This is commencement week and the occasion of the Mennonite Board of Education and former students. The work on the new dormitory has been going on for about two weeks.

Next Saturday we expect to hold a Missionary Conference at the College. The conference will begin Saturday noon and continue until Sunday evening. An interesting program has been arranged. A report of the same may appear later. Yours,

RUDY SENGER.

From the Salem Cong., New Paris, Ind.—Greeting in Jesus' name. Preparatory and baptismal

services were held at this place on the afternoon of June 9th, at which time one young soul was taken into church fellowship. There certainly are more in the community who feel the need of a Savior, but when we consider what one soul is worth we are still made to rejoice.

June 10th, communion of the Lord's supper was observed, when quite a number of brethren and sisters partook of the sacred emblems. On account of sickness several of the home members could not be with us, but those present surely were built up. Bro. D. Burkholder officiated, assisted by the brethren Jacob Christophel and John Bare and Dea. Noah Hoover of the Yellow Creek Cong. May the Lord bless and keep us all close to him. COR.

Goshen, Ind., June 14, 1906.—Dear Readers of the Herald of Truth:—Greeting. We left West Liberty, Ohio, on June 3d and stopped at Bellefontaine all night, and on Monday morning we came to Lima, where we were met by P. E. Brunk of Elda, who took us to the home of C. B. Breneman, who is in feeble health, but has a strong hope that his health may again improve. We also visited Bro. Moses Breneman, who was also on the sick list. From there we went to see his son, who is also in the ministry.

The next afternoon we took the street car and came from Delphos to Port Wayne, Ind., and arrived at the Mission the same evening. We found the workers all well and full of the mission spirit. We had a good spiritual meeting that evening in the new Mission hall. The next morning we left for Goshen, Ind. On Thursday and Friday we attended the Amish Mennonite Conference at the Clinton M. H. There was a good attendance and the questions discussed were of great importance. The discussions were full of the Spirit and to the point. A firm stand was taken against worldliness. May God add his blessings, in my prayer.

On Sunday, June 10th, we attended communion services in the Goshen Congregation. The discourse was preached by Bro. D. J. Johns. The meeting was interesting throughout. In the evening Bro. S. F. Coffman preached the baccalaureate sermon for the coming exercises. The sermon was full of Spirit and truth from God's word. If such truths were heeded it would drive a great deal of worldliness out of the church and also out of the Goshen College. There are things common to the college work that grieve my heart. There are also noble things done there. I admit—Levi Blauch and Wife of Johnstown, Pa.

Elizabethtown, Pa., June 4, 1906.—To the Editor of the Herald of Truth:—Greeting. My daughter was a subscriber to the Young People's Paper, which I was sorry to learn was discontinued. I am glad to see such articles in the Herald as the one written by Bro. Benedict on "Sabbath Desecration." God help us to be held and fearless to denounce the evils of the present day, and every sin that may present itself. The question of intemperance is staring us in the face and it is our duty to show by our walk and conversation and the help of the Lord on which side we hold our selves. I will send you a copy of the "Index," containing an article, under the caption of "It's the Curse of the Nation" which I would like to have published in the columns of the Herald. COR.

Wellersville, Ohio, June 14, 1906.—I hereby submit the report of the Eastern evangelist, Joseph Bivler, of the Eastern A. M. Conference: Number of members, 777; number of deacons, 5; ministers, 12; bishops, 4. Number of accessions in last conference year, by baptism, 48; by letter, 8; reclaimed, 1. Loss, by death, 2; otherwise, 3. This report belongs to our conference report already sent in.

My father remains much the same, helpless and almost speechless and sleeps mostly. Yours truly, C. Z. YODER.

YOUNG PEOPLE'S PAGE.

After graduation, what?

Put your graduation papers away and learn to do something.

Your diploma makes a nice show, but your practical usefulness will make the finest frame you can put around it.

Much-Know-and-Little-Do is an Indian that is not of any particular value to his tribe. His brother, Much-Do-and-Little-Say is going to be Chief of the tribe some day.

We may have senior and junior classes in Sunday school, we may have Young People's meetings and Old People's meetings, but we must not have a senior church and a junior church. The church must be one, and one in Christ Jesus.

Follow the light. To every boy and girl come many perplexing questions, the answer to which must be given, and the answer will shape life. He who guesses at the answer does not answer correctly, for life needs decided action, not guesswork. Don't wait for something to turn up. Get to work and turn up something. Embrace in no questionable work or play. You lose valuable time and precious strength of body, mind and character. Follow the light. God leads in only one direction—upward. Keep the shadow on your back, the sunlight on your face, be manly about your work and do it for God, and your field will be the garden of God, the office or shop the temple of God and your work will glorify God.

We often speak and sing of the wonderful mercy of God, and of the wonderful love of Jesus. To the human mind it is indeed wonderful, but God himself is wonderful, judging by human standards. But God is not wonderful as God; he is just his almighty, all-knowing, all-loving self. Some men do great deeds without thinking of them as great, but the world applauds and calls them wonderful. A father will lift his child to the ceiling and hold him safely there; the child thinks such strength is wonderful, but the father does not. God is just what he is and could not be otherwise than what he is or he would not be God, for he is perfect in all things. Christ could not be otherwise than perfectly obedient to the Father or he would not have been Christ. Hence to be like Christ is to be perfectly obedient to God. That is our reasonable service, our natural service.

A minister conversing with a pious old negro woman on the love of Christ in bearing our sins, at last said, "Isn't it wonderful, Amity?"

Old Amity thought an instant. "No, sir," she said, "I don't think it's wonderful. It's just like him."

For the Herald of Truth.

"THEY ALL DO IT."—BE YE SEPARATE. A PECULIAR PEOPLE.

No more seductive and corrupting sentence exists than the oft-repeated phrase, "They all do it." A previous editorial in the Young People's Paper on this saying led to the remark that there are after all some differences. Yes, thank God, there are. If there were not, then there were no hope for the human race, and as in the time of Noah, the earth would soon be filled with violence. But, as the "Christian Advocate" plainly says, this saying, "They all do it," has made temptation which was being resisted, practically irresistible. It comes from the lips of cynics and libertines and is alike harmful whether expressed in sorrow or in pride. But any do not all do it. There may be rotten churches, social laws may have decayed, there may be grafting, perjury, embezzling, trick

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Keep on the Sunny Side.
Leaning on the Everlasting Arms.
Let Jesus Come Into Your Heart.
Make Me a Blessing.
More Love to Thee.
My Jesus, as Thou Art.

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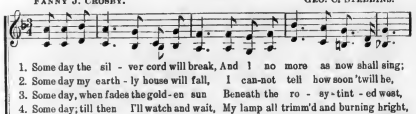
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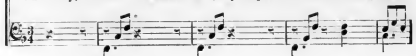
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FANNY J. CROSBY.

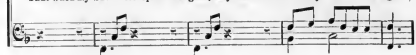
GEO. C. STEBBINS.



1. Some day the sil-ver cord will break, And I no more as now shall sing;
2. Some day my earth-ly house will fall, I can-not tell how soon 'twill be,
3. Some day, when fades the gold-en sun Beneath the ro-sy-tint-ed west,
4. Some day, till then I'll watch and wait, My lamp all trimm'd and burning bright.



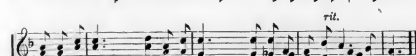
But, O, the joy when I shall wake With-in the pal-ace of the King!
But this I know-my All in All Has now a place in heav'n for me.
My bless-ed Lord shall say, "Well done!" And I shall en-ter in-to rest.
That when my Sav-ior open's the gate, My soul to Him may take its flight.



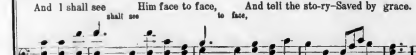
And I shall see Him face to face, And tell the sto-ry-Saved by grace;



And I shall see Him face to face, And tell the sto-ry-Saved by grace.



And I shall see Him face to face, And tell the sto-ry-Saved by grace.



And I shall see Him face to face, And tell the sto-ry-Saved by grace.

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SPECIMEN PAGE

Showing size of page, and one of the tried and proven gems of the collection.

SELECTIONS FROM CONTENTS

My Mother is Praying.
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No, Not One.
Oh, 'T is Glory.
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Sweet Peace, the Gift of God's Love.
The Call for Peasants.
The Half was Never Told.
The Stranger at the Door.
There Shall be Showers.
There's a Wideness.
Trust and Obey.
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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Charity thinketh no evil, much less speaketh evil.

"If ye love me, keep my commandments," says Christ. To ignore one known commandment of his means that we do not love him as he commands.

A fitting accompaniment to the report of the Missionary Conference is Bro. Hostetter's article on reasons for not going into the foreign mission field. Read the conference report, then the article.

The lines on "Our Redeemer" in this issue are composed by our brother Jacob Frantz of Upton, Pa. Bro. Frantz is eighty-five years old and very nervous, and his contribution is therefore doubly appreciated.

Recent issues of the Herald have been pretty well filled with conference reports. We believe every member of the church should read carefully every conference report; every member who has the interests of the church at heart will do so.

A few months ago it was too cold to go to church; then spring work came on and it was work that furnished an excuse; now it is getting too warm, and after a while it will be too late to go, too late to do, too late for anything but Death, and he takes people to church only on his way to the cemetery.

The Fourth of July is again threatening this country. The popular method of observing that day is not for Christians. China furnishes the noise, America furnishes the victims; and the firecracker, which was originally intended by the heathen to frighten away the evil spirits, is doing a lot of evil in this country.

Some of our Russian brethren are turning their attention into the direction of southern Georgia. Not a bad decision, in our humble estimation. We hope to see that country occupied with numerous settlements of thrifty farmers who can show by precept as well as by example, how to live and labor, and to use the goodly land for the purpose for which it was intended and for which it is so well fitted.

Without a Name.—We want again to call attention to the fact that we will get letters and articles without the writer's name. According to our rule, these must be cast aside. We will not publish a writer's name if the brother or sister prefers not to have it published, but as publishers and editors it is necessary that as a guarantee of good faith we should know the writer's name and address. Every correspondent or writer of an article should also always have his or her full address given on the sheet on which the letter or article is written and not only on the envelope, as if the envelope is lost or thrown away, which is

often the case, we have no way of knowing the writer's address.

C. B. Schmidt, who figured largely in the early settlement of the Russian Mennonites in Kansas during the seventies, being then the representative of the A. T. & St. P. Railroad Co., has recently left his position with an irrigation corporation in Pueblo, Colorado, and accepted the position of commissioner of emigration with the Rock Island Railway Co., and on the 6th of June, in company with John Sebastian, general traffic manager of that company, sailed for Europe to look after immigration interests in that country.

"On Sunday, June 10th," says the editor of the Mennonitische Rundschau, "Bro. John F. Funk, my wife and I drove to the country about nine miles, to visit T. T. Johnsons (formerly written Janz). We had been repeatedly invited to make this visit and it was for us a pleasant drive; the country was beautiful as we drove out in the morning, and we had a pleasant and profitable visit with the Johnson family and others who were present. In the afternoon we had a pleasant meeting when Bro. Funk spoke to us the word and gave the opportunity for testimony to others present. With singing, prayer and admonition the day passed away so quickly that the time for us to take leave was at hand before we were aware of it. Sister Schmeltzer, mother of Sister Johnson, and also her husband's mother were present; the latter has her home with her son and is nearly eighty-five years old. Her health is somewhat feeble and for some years she has been entirely blind, but is rejoicing in the blessed hope of the children of God. As we sang the beautiful hymn, 'Wo findet die Seele die Heimat, die Ruh?' she joined vigorously in the singing. She speaks the Polish dialect of the Low-Dutch. It was for us all a pleasant and profitable visit."—[From the Rundschau.]

Among our associations with men we meet with three classes: First, those whose company we enjoy. Second, those whose company is neither enjoyable nor repulsive. Third, those whom we can and must endure. In our church associations we have the same three classes. First, those whose association is encouraging, inspiring and fills our hearts with peace and gladness. Second, those who live along in their easy, quiet way and do nothing especially wrong, nor anything that makes any marked impression for good. Then we have the third class, who are like a wagon with a weak spring which always leans toward the danger side, and whose influence always tends toward the evil and wrong, rather than toward the good. They seem to have a desire to be good, but seem to have the evil always present with them and stumble at almost every step; whose minds seem to have a chronic inclination to evil and are continually found on the wrong side. They never profit by reproof, never accept advice and seem to be real stumbling-stones and rocks of offense in the church all the time. It is these we do not want to whom the apostle refers when he says, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient;"—according to the German translation, one who can hear with the wicked (or the evil) with meekness, which is indeed a God-given grace, which all should earnestly seek after.—F.

PERSONAL MENTION.

Change of Address.—Bro. Nomb Brunk, from Austell, Ga., to Peabody, Kansas, where his invalid daughter resides.

Bro. L. J. Lehman of Elkhart, Ind., attended a meeting of the Missionary Board at Lima, Ohio, last week, with reference to getting out the new charter for the Mission Board.

Pre. A. O. Hiestand, of the Doylestown congregation in Bucks Co., Pa., preached to the Fountainville Sunday school on Sunday, June 17th, on the text, "This is my beloved Son, in whom I am well pleased."

Bish. Fred Mast and Bro. John T. Miller and Bish. Moses A. Mast of Walnut Creek, Holmes Co., Ohio, visited during the early part of June in Somerset Co., Pa. They also attended the Eastern A. M. Conference at Mattawana.

Pre. O. S. Hostetter and wife of Emma, Lagrange Co., Ind., spent Sunday, June 17th, with the congregation at Nappanee. May the Lord abundantly bless the efforts of the brother to the glory of God and the upbuilding of his cause.

Bro. John Blosser of Rawson, Ohio, preached at the Maple Grove M. H. near Topeka, Ind., Tuesday evening, June 19th. He was accompanied by his wife and two daughters, who came to attend the wedding of the son and brother, C. B. Blosser, to Sister Carrie Yoder.

Pre. Paul Hershberger of Nebraska came to Kokomo, Ind., during the middle of the present month, with his daughter-in-law, to see the well-known Dr. Rinehart, who makes a specialty of cancer treatment, with which the latter has been afflicted. We trust she may find speedy relief.

Bro. W. H. Shoup and Bro. W. P. Shoup, of the congregation near Beach City, Holmes Co., Ohio, have each, about three months ago, welcomed to their homes a boy from the Orphans' Home near West Liberty, both of whom have recently presented themselves as applicants for membership in the church.

Bish. Joseph Zook and wife of Warwick Co., Va., spent Sunday, June 16th, with the brotherhood in Princess Anne county, at which time the communion was observed there. Bish. John Kauffman of Mattawana, Mifflin Co., Pa., was present and led the services. The meeting is reported as a very pleasant and encouraging one.

Bro. J. E. Hartzler of Missouri began a two weeks' series of meetings at the Fort Wayne Mission on the 18th. The new building is approaching completion and will be convenient for the purposes intended, except that the hall is too small. May the meetings be held there to be instrumental in the salvation of precious souls.

Bro. and Sister M. R. Ebersole, with their two daughters, of Stirling, Ill., spent several days in Elkhart during last week, visiting friends and acquaintances. They are on their way to eastern Pennsylvania, where they expect to make their future home. They will reside for the present in Souderland, Montgomery Co., Pa., which will be their future address.

Pre. D. S. King of Larned, Kan., is contemplating a change of location on account of his health. His moving away will leave the little congregation there without a minister. See Bro. King's letter in Correspondence Column. We trust there may

be some other minister also desiring to change and move there to fill the place made vacant by Bro. King's removal.

Bro. Isaac Kulp of Danboro, Bucks Co., Pa., dropped in unexpectedly at the Publishing House on Tuesday last week. He came from Topeka, Ind. He called at the Publishing House, had a talk with the brethren J. F. Funk, J. S. Shoemaker and G. L. Bender, got his mail and in about fifteen minutes was again on the car on his return trip to Goshen. We expect him again for a longer stay.

Sister Teney Beachey, of the Elkhart congregation, who has been a resident of this place for a number of years, has recently taken a position in Chicago. Sister Ellen Yoder, formerly of Johnson Co., Mo., did likewise. May all the young brethren and sisters from this or other localities who are making their home in the great metropolis of the West, stay near to Jesus and hold fast to their profession.

Bish. J. M. Shenk of Allen Co., Ohio, left on the 26th of June for an extended trip to the South, expecting to visit his aged mother now eighty-nine years old, in Warlick Co., Va., where he will remain for several weeks. He expects also to stop at South Boston, Staunton, Harrisonburg, etc. We hope Bro. Shenk may have a pleasant and profitable trip and scatter the gospel truths wherever the Lord may give him an open door.

Pre. Joseph E. Mast and wife of Middlebury, Ind., have been spending their time since January in the vicinity of Bay Minnetta, Alabama. Bro. Mast has been in ill health and during the time spent in Alabama he has almost entirely recovered. It is said that he has bought some eight hundred acres of land. The attention of our Northern people, during the recent years, seems to be drawn towards the South more and more.

Sister Barbara E. Gingerich, formerly of Preston, Ont., and more recently of Elkhart, Ind., is now taking a course of training as nurse in a training school and hospital in South Bend. She is well satisfied and really enjoys the vocation she has chosen. There is at present also an opening for a Mennonite sister in this same work in the Clarke Hospital at Elkhart, if applied for soon. The work is lucrative and at the same time affords opportunities to do good to the souls of suffering humanity.

Bro. J. S. Shoemaker passed through Elkhart on the 19th of the month on his way home from the Goshen Missionary Meeting, and stopped here a portion of the day, having an interview with Bro. G. L. Bender, treasurer of the new Mission Board, and with Bro. A. B. Korb, editor of the Herald of Truth. He also attended to some business matters connected with the publishing of another edition of the Church and Sunday School Hymnal, and also took along with him one of those finely arranged coarse-print Bibles, which are so convenient and so well adapted for preachers and persons who want a Bible to carry with them.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LIV.

"I'richly do ye justice, ye mighty ones?
Nay, wickedness ye work with evil heart,
The violence of your hands corrupts runs
Over all the earth; as soon as born ye part

Away, and tongues with speaking lies ye start.
Ye injure as the poison of the snake
And as the adder, whose deceitful art
Doth cause the chancre's confidence to quake.

Humiliate them, God, thy vengeance take
And cut them off from thy high judgment seat.
The righteous shall rejoice loudly make
And in their blood with victory wash his feet.

Then men shall say: in truth there is reward,
The earth is held in judgment by the Lord.

FOR THE HERALD OF TRUTH. CUR REDEEMER.

By J. M. F.

Dear Lord, God's own beloved Son,
Thou holy and eternal one,
We sing of thee to be in mind
What thou hast done for all mankind.

Through God's own condescending love,
In mercy sent down from above,
From shining courts and bliss unfurled
Thou camest to a sinful world.

To suffer, die, lie in the grave,
And rise again with power to save;
Lord, thou hast the atonement made,
And thy dear Father's will obeyed.

The sin of all the world thou'st borne,
And on the cross the scold and scorn;
For men of high and low estate
Thou gavest thy life. Thy love—how great!

Salvation! Oh, the joyful sound!
Long may the song on earth abound.
Salvation! Let the echo fly
In valleys low and mountains high.

Let men unite to praise his name,
Make known his love, his will proclaim;
Until by every tribe and tongue
The great Redeemer's name is sung.

Great debt of love to thee we owe,
Thrice Holy One, who loved us so;
Whose blood shed on the rugged tree
Has wrought for us salvation free.

Thy Father-house is up on high,
And there thy great possessions lie.
Thy mansion's built of precious stone,
Thy treasures, loved ones and thy throne.

Thy streets, so beauteous to behold,
Are laid with pure, transparent gold.
Who would not be of heaven an heir,
And have his home forever there?

Here in this life we must be saved—
It is too late beyond the grave;
He who the promised crown would win,
His heaven must on earth begin.

Redeemer, Savior, Compass, Chart,
Thou Alpha and Omega art,
The sinner's Friend, the wanderer's guide,
Above all others glorified.

To thee to whom all power is given
Below on earth, above in heaven,
We raise our voice with joy and sing
The praises of our heavenly King.

Thou art the royal diadem,
The star that shone in Bethlehem;
Great, high and glorious, matchless bright,
The bread of heaven, the world's true light.

God gave his own begotten Son
To die for sin that man had done;
He fought the fight, the victory won.
And now we sing triumphantly:

O grave! where is thy victory?
Death's sting is gone, and we are free.
Upton, Pa., April, 1906.

For the Herald of Truth.

OUGH NOT CHRIST HAVE SUFFERED?

By F. B. P.

"Ought not Christ to have suffered and entered into his glory?" (Luke 24:26).

A wonderful series of events cast themselves up to the forefront of the Jewish people in the time when these words were spoken.

While John the Baptist came preaching in the wilderness of Judea with wonderful force and power and with a boldness and a pointedness that had never been heard before by that generation at least, and in the most scathing language reproving the different classes of their sins, their follies and their dishonesty, and at the same time baptizing with water those who believed unto repentance and the remission of sins, there came a young man, about thirty years of age, to John, with the request that he (John) should baptize him. He was a young man of comely appearance,

tradition tells us, of beautiful form and features, of a kind and loving disposition, and who made a most remarkable impression upon all who saw and heard him. He was from the despised city of Nazareth, a wretched and disreputable place, and populated by a class so degraded and immoral, as a rule, that when told about it, the people at once were led to remark, "Can any good thing come out of Nazareth?"

When John saw him, his keen eye, quickened by the power of the Spirit of God, discovered that the remarkable person standing before him, making this singular request, was none other than the long-promised Messiah, the Son of God, of whom he (John) was the forerunner, and of whom he had said, "I must decrease, but he shall increase," and realizing his inferior position as compared with the Savior of the world, he said, "I have need to be baptized of thee, and comest thou to me?" Jesus replied, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then he suffered him.

As Jesus was baptized and came up out of the water, another wonderful scene transpired. The heavens were opened upon him and John saw the Spirit of God descending like a dove and lighting upon him, and he also heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

Jesus now commenced the work of his mission on earth and went about doing good unto all men, teaching and preaching the everlasting gospel of salvation to all men, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, making the lame to walk, cleansing the lepers, casting out devils, raising the dead, and even the winds and the sea obeyed him.

When he had proclaimed his gospel, shown the people how to live and do, and proved by his wonderful life, works and miracles that he was the Son of God and that he came into the world for their good, he submitted himself to the enmity and hatred of the Jewish people, was betrayed, arrested, tried, condemned and crucified with the most indescribable suffering and sorrow, and died the cruel death of the cross to redeem the human race from eternal condemnation, and on the third day he arose from the dead and finally in triumph ascended to heaven and to his glory.

It was on the day of his resurrection that he spake the words of the text quoted at the head of this article, "Ought not Christ to have suffered and entered into his glory?"

These were the words from his own lips. Two of the disciples were going to Emmaus. They were on the way; they were sad of heart; they mourned over the tragic death of their Master; they did not know what to make or think of these wonderfully strange events that had taken place in the life and experience of Jesus during the last week and even on this very day. They knew he had died and was buried or laid in a new tomb, and some of the disciples asserted that he was risen, some of the women had seen him, and so the matter stood.

As they were walking along a stranger appeared on the scene and walked along with them in the way they were going. They talked together and at once the stranger began asking questions, and they were much surprised that he should know nothing about these things, and they told him in brief what had happened and how they regarded Jesus, and now all their hopes had fallen to the ground because Jesus had died and was buried.

Now the stranger begins to talk. He asks them a question, saying in the language of our text, "Ought not Christ to have suffered and entered into his glory?"

From the human standpoint for a devoted, humble Christian to answer this would be a very serious and far-reaching question. If we consider it from the scriptural and prophetic view, we would with all modesty and deference answer the question affirmatively.

The Bible tells us that Christ was foreordained

before the foundation of the world to redeem us, not with perishable silver and gold, but with his own precious blood (1 Pet. 1:18). And throughout the entire Old Testament Scriptures the promises of God were revealed to the children of men, and the redemption of the world promised through him, and now he had come to confirm and fulfill all these promises and prophetic declarations. In view of these things he "ought to have suffered and entered into his glory."

From the standpoint of God's love, he should likewise have suffered. God has declared that he is not a God who has pleasure in the death of the sinner, but that all should come to a knowledge of the truth and live, and because from the foundation of the world or before the foundation of the world was laid he had chosen and ordained him to this work, he "ought to have suffered and entered into his glory."

Other reasons might be produced, but we will now look at the necessity of this suffering from the human standpoint. The last condition of the human race made it an imperative necessity that Christ should suffer. If he would not have suffered for man, all would have been lost. If man was to be saved, Christ must suffer and be raised from the dead and enter into his glory, because there was no other power, no other means, no other name in the universe, by which man could be saved but the name of Jesus alone.

The happiness of man in this world and the world to come—the consolation, hope and future glory of man—demanded this suffering that he might enter into his glory, and that in due time we might be glorified with him.

But we do say that whatever we may say as men, on this side of the question, must be said with the deepest humility, with the deepest self-abasement. God does not need our salvation for his necessities, nor yet for his pleasure, nor his happiness, just as glorious, just as full of joy and great, just as righteous, if he would not have instituted this salvation of his fallen creatures.

The fact that he did institute the salvation of man was a manifestation of the grandest, the most glorious, the most praiseworthy disinterested benevolence, disinterested love and mercy that (not to speak of the human mind) the divine mind could conceive, and all this was for our benefit, when we had not the remotest claim. It was pure love, pure benevolence, pure mercy. We could not say, it was God's duty—it was only love. We can only put our hands upon our mouths and our mouths in the dust and give God all the glory, for who can measure the length and the breadth, the heights and the depths of that love which led our heavenly Father to give his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

BAPTISM—IMMERSION OR AFFUSION?

NOTE.—The following letter was written by Bro. Wenger in answer to a letter received by him from a friend who maintained and defended baptism by immersion.—Ed.

Dear Brother:—Your several letters of recent date came duly to hand. I am glad to note two things especially in your letters. 1st. That you came from an infidel to be a believer in the plan of salvation. 2d. I am glad to learn that you have been looking into the Bible for the subject under consideration. This was the object of my first letter to you. I did not write you for the sake of argument. I knew from the tone of your article and the statements to which I called your attention that you were spending your time on the hay and stubble of historicisms instead of "gold tried in the fire" (the Bible). This scripture, of course, has a spiritual meaning, but it expresses the thought of man theories and Bible theories. I am glad you came so far in your last letter as to acknowledge that the people were baptized by the outpouring of the Holy Spirit. This is my argument exactly. Christ hinted at no difference in

mode of water and Spirit baptism. If one is pouring, the other is also. My object in this letter is to get you to think more about your Bible. God forbid that I should have any other object in view than to lift men higher in the spiritual life. We cannot afford to spend our time arguing for the sake of argument.

I notice you still quote a great deal of history and the sayings of other men, and that you have \$350 worth of books of other men's sayings, etc. You can buy a good Bible that is worth more than a thousand times as much as all the histories in the world for the one-hundredth part of that amount. We have histories and the sayings of wise and learned men on both sides of the question. Which side are we going to believe? Both sides claim the same authors to prove their points. Some of their sayings are misquoted and mis-translated. This drives us back to the Bible which is the book of all books on Bible questions. This is a question that must be settled by the Bible and the Bible alone, or it will never be settled.

You refer with some emphasis to some statements which you say are the sayings of Menno Simon. You probably place special emphasis on this because I am identified with the Mennonite church. Immersionists have been so desirous of maintaining their theories that they misinterpret and misquote even those who taught the opposite. If necessary, we could prove our position in the case of Menno Simon, as we have his complete works. On page 38 it does not sound much like immersion where he speaks of having a handful of water applied in baptism. But I care nothing about Menno Simon's or any other man's works. You may have them all. I am endeavoring to follow Him of whom the New Testament treats (Jesus of Nazareth).

I love immersionists as I love the members of our own denomination, but I am sorry of their misconception of the Word. I once harbored the immersion theory in my own mind, and I can have due respect and sympathy for those who are misled by it. Remember, I am not out for an argument.

Your statements which gave rise to my correspondence, that there is but one baptism, treats the lids of the Bible, and that is simply immersion, no more, no less," and that "Christ never did, and no God-fearing Christian man or woman will ever attempt to say that pouring or sprinkling is Scriptural authority for baptism"—I said, these were broad statements, and I thought you ought to reconsider them. Immersion for baptism is a man-made theory, while the Bible theory is affusion—the water is applied to the subject. The man-made theory is directly opposite to the Bible theory. God himself baptized the children of Israel as they passed through the Red Sea, and David says, "The clouds poured out water." Here is water baptism that God himself administered by pouring, and Paul calls it baptism (1 Cor. 10:1, 2). The children of Israel were baptized in the Red Sea in the cloud and in the sea. They were under the shadow of the wings of the cherubim. The Egyptians were immersed in the sea. Here you can see the difference between immersion and affusion. The man-made theory which you advocate and try to substantiate by history will not even hold good from a reasonable point of view, much less from a Bible standpoint. History simply tells what people have done. It records their wrong doings just as readily as if right. Erroneous doctrines and practices have been taught all down through the ages. God's word is the same as it was in ages past, and tells what people should do.

If literal or natural water were the element in which to be buried and of which to be born, as you claim, it would be contrary to nature and unreasonable. People are born into the world before they are buried. Immersionists claim natural water to be birth, burial, planting, etc., but in their actions they bury before they are born, and so far as planting is concerned, they do not plant at all, for in planting or burying the thing planted or

buried remains. If it does not, it is simply mockery, and when a thing is born it is of the nature of which it is born and must get its sustenance from that source. So you must see that it would be impossible to initiate a burial, a planting, or a birth in water baptism.

The New Testament is a fulfillment of prophecies. It was prophesied that a Redeemer should come, and that he should baptize the people with the Holy Spirit. It was prophesied that the Holy Ghost should be poured upon the regenerated, as you admitted in your letter, but you say this was not the baptism, but in order to it. The sound filled the house and their hearts and minds were filled with the Holy Ghost, just as people are filled with the Holy Ghost today. I have often heard immersionists pray in public for an outpouring of the Holy Ghost. It is unmistakably plain to all that this outpouring of the Holy Spirit is Holy Ghost baptism. You admit it yourself, but you want to make it appear in favor of immersion because the house was filled with the sound as of a rushing, mighty wind. If it were not that your mind is filled with the immersion theory you would not think of turning this scripture so as to make it fit the burial theory. The Holy Ghost baptism, wherever spoken of, either in the prophecies or their fulfillment, was descending or falling upon, and was called baptism by John the Baptist, the Apostle Peter and by Christ himself. Water baptism is a type of Spirit baptism. The type must correspond with the thing typified, or it is not a true type. If water baptism is a type of Spirit baptism, in order to symbolize it, it must be by pouring, or it will not harmonize with the thing symbolized. If, then, Christ's and the Father's own mode of baptism is pouring, why should we try to imitate it by exactly the reverse? It is as impossible as to imitate light with darkness.

The only way that baptism can be substantiated is by history and by misapplications of certain passages of Scripture and by the rendering of the word "baptism" by persons who would have it mean immersion. I could give you the references to Scripture which show that baptism is immersion, of course, as well where to find them as I do, and it is useless to take up space in referring to them. If you will accept the Bible theory you will find the references. We are at an age of the world that the Bible must furnish its own definitions. If you will take the Bible alone, and let men's sayings and men's theories alone, you can not help saying that it defines baptism in the form of affusion. Then let all the world try to define it otherwise. The Bible must stand supreme. If we have been regenerated, born again—not of corruptible—born of the kind of water and Spirit spoken of in John 3:5, if we have been planted together in the likeness of his death, baptized by one Spirit, into one body, with Christ in God, getting our sustenance from the source from whence we are born, then we have arisen to walk in newness of life, and if we continue therein, we are saved in time and we shall be saved in eternity. We are buried and resurrected with Christ.

I followed Christ's example by going down into the water, then having the water applied in accordance with Christ's own mode of baptism—the Holy Ghost. You cannot follow Christ's example more closely in mode of baptism, than in baptizing with the Holy Ghost. Man does with water what Christ does with the Holy Spirit. No difference is hinted at in mode. "We ought to obey God rather than man."

May God bless you. Read his Word. Yours
S. H. WENGER.
South Christian, Iowa, March 26, 1906.

God loved the world of sinners lost
And rained by the fall;
Salvation full, at highest cost,
He offers free to all.

E'en now by faith I claim him mine,
The risen Son of death;
Redeemed by his death I find,
And cleansing through the blood.

East Lynne, Mo.

A Good Law.—The lawmakers of Iowa enacted a law which prohibits the practice of trimming women's hats with birds' wings or feathers, which will go into effect on July 1st, and thereafter any person trimming hats with feathers or wings, or game or song birds will be punished with a fine. This is indeed a very sensible law, but will not all over the State throw up their hands in horror at this terrible show of feather hunting? They will probably have to learn the trade, yet.

Pre. Daniel Orendorf of Flanagan, Ill., has recently been to Milford, Seward Co., Neb., to visit.

his brother-in-law, Yordy. He conducted several meetings in that vicinity while there.

Blah, Eli J. Bontrager of Toletto Co., N. Dak., and **Blah, David** Kaufmann of Lagrange Co., Ind., left Mpls., N. Dak., on the 19th of June for Montana, to hold communion with the brotherhood there.

Pre. Andrew Schrock and **Peter D. Shertz** of Woodford Co., Ill., spent Sunday, June 17th, with the brotherhood near Hopedale in Tazewell county and conducted services there both morning and evening.

Bro. William D. Fretz, one of our correspondents in eastern Pennsylvania, was joined in matrimony last week to Sister Hannah Yoder of the Souderton congregation. We wish them a long and happy life.

Bro. John F. Funk of Elkhart was called to Dekalb Co., Ind., on Tuesday, June 26th, to conduct the funeral services for **Pre. James Coyle**. See death notices in another column. He returned on Wednesday.

Sister Emeline Brenneman, widow of the late Levi Brenneman of Allen Co., Ohio, attended the funeral of her father, **Pre. James Coyle** of Dekalb county, whose death and burial, on the 26th, is noticed in the proper column of this issue of the Herald.

The brethren **John J. Bontrager**, **Pre. Manasses Bontrager** and **Levi Miller** of Middlebury, Ind., **Pre. C. E. Troyer** and brother of **White Cloud**, **Mich.**, **Paul Hostetter** and son, and **Eli Hostetter** and son of **Topeka, Ind.**, were on a visit to Kansas during the early part of the month of June.

Sister Mumaw, widow of the late **Pre. Anos Mumaw** of Wayne Co., Ohio, who just before her husband's death had been to Kokomo, Ind., receiving treatment for cancer, is improving with good hopes of a full recovery of her health. The Lord bless and comfort the suffering everywhere.

Sister Sarah Crater of Elkhart, Ind., who has been spending several months with her sisters and other relatives in Chester Co., Pa., her native home, we are sorry to learn, is passing through a severe spell of sickness, which for some time has confined her to her bed; but at last accounts she has been reported as getting better. We hope she may soon be fully restored.

Pre. J. R. Hornung, recently from Allen Co., Ohio, who early in the spring started to find himself a place to locate, finally, as we learn from a private letter, pitched his tent in the vicinity of **Mitchell, S. Dak.** He writes under date of June 25th: "We came to this place early in April, and we all seem to be well satisfied with our new home—and with the country. We get loneliness for the church services of our choice, but we hope there may be others of our faith who will follow us, and that in the near future we may be able to establish a congregation and hold our church services in regular order." May the Lord bless our brother and his family in their new home and give him, as a minister of the gospel, an open door to labor for the Lord and the upbuilding of his cause.

Bro. George H. Rupp of Shiroanstown, Cumberland Co., Pa., dropped into the Herald office very unexpectedly on Saturday morning, June 23d, after spending several days in a visit with his nephew at Goshen. He is in good health and is well pleased with his trip thus far, and much enjoys the beautiful aspect of the country and the well arranged and pleasant appearance of the towns where he has been. He spent Sunday, the 24th of June, with us at Elkhart and enjoyed the outlook at the Publishing House and also the church services, etc. He left Elkhart on the 25th to spend another day with his nephew at Goshen, and then went to Aurora, Neb., to visit friends there. The readers of the Herald will no doubt be informed of his further peregrinations in future numbers of this paper. We wish **Bro. Rupp** a pleasant trip and a safe return, and intend to him and to all our friends a hearty invitation to come again, and to those who have never been to

see us, we say, "Come and visit us also," but in the language of one of the great preachers of America we desire to add, "Do not all come at once time."

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM LIX.

Set me on high from those that 'gainst me rise,
Deliver me from men of bloody thirst,
For lo, they lie in wait and ill devise,
Preparing on my humbled soul to burst.

But thou at their out-bellings, Lord, shalt laugh,
And my desire upon them thou wilt wrack;
Thy power shall lower and scatter them as chaff,
And quell the evil utterances they speak.

Oh, thy great strength forever will I sing,
Thy loving-kindness laud in early morn,
For thou hast been my fortress and my King,
A refuge unto me in day forlorn.

To thee, O Heavenly Strength, will I sing praise
And thou shalt be the God of all my days.

For the Herald of Truth.

REPENTANCE AND CONVERSION.

By John Frey.

Repentance is the work of man—conversion is the work of the Lord. Repentance is the relinquishment of any practice from the conviction that it is an offense against God—to feel sorry for or to regret something done or spoken. A person can repent only for something that he himself has done or said.

A sinner when he would come to God must first hear, then believe, then repent. There is a possibility of feeling sorry for your past sins and yet not repent. Sorrow is not repentance, although it may be a necessary adjunct to it.

John the Baptist preached in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand. Then went out into him Jerusalem, and all Judea, and all the region round about Jordan and were baptized of him, in Jordan, confessing their sins."

We must confess our sins. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent" (Acts 17:30). No person has ever sincerely repented without making his wrongs right as far as possible. A sinner, when once he realizes his lost and sinful condition, comes in deep contrition before God and implores forgiveness. He leaves off his evil ways, seeks for that true light which lighteneth every man that cometh into the world. This is true repentance.

There is also a false repentance. How many times do we hear people say, "I do this or I do that—I know it is not right, but I am not going to do it any more," etc. Now, this is not repentance. This is simply reforming. We can reform a hundred times, but that will not save us. One sin unrepented of may shut us out of the kingdom of heaven. I fear that many people are simply reforming instead of repenting. The Christian needs repentance, but not as the sinner. We are all fallible beings and are subject to mistakes. We often sin, either by commission or omission, and for this reason it is necessary for us to ask God for Jesus' sake, or in Jesus' name, to pardon all our shortcomings and imperfections. Jesus sits at the right hand of God, ever interceding for us.

Conversion means a change or turning. It may be applied to anything that is capable of being changed, as to convert a barren waste into a beautiful field; to turn from a bad life to a good one; to change the heart and moral character from enmity to God and from vicious habits to the love of God and to a holy life. In all forms of conversion there is a change. There is no exception to this rule. Where there is no change

there is no conversion. The carnal heart is deceitful above all things and desperately wicked (Jer. 17:9). "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

We may have false ideas of conversion. Joining the church is not conversion. If we join the church and still continue in our sinful ways, we simply become hypocrites and add another sin to the long list, and will have only the more to answer for in the day of judgment. The Bible teaches us that there is more joy in heaven over one sinner that repenteth than over ninety and nine persons who think they need no repentance. Let us also remember that there is more joy among the devil's angels over one unconverted member of the church than over ninety and nine sinners who never made a confession.

It is impossible to become converted without true repentance, because repentance is the work of man, and conversion is the work of God, and as I have stated before, the teachings of Christ be-ent and comply with the will of God and will accept him and so fulfill his promise. God's promises to man are all conditional, and God never fails to fulfill his promises when we comply with the conditions upon which the promise is given. Therefore, O sinner, repent, and let God operate in your heart with his Holy Spirit, and I am sure you will be changed in your heart and converted.

To say that we are converted and to be really converted are two different things. We have too many professors in our churches to-day and not enough possessors. There are too many who claim to be converted and by their daily walk and conduct show that they have never made this important change. Remember that where there is no change, there is no conversion. The apostle admonishes us (Gal. 6:7, 8). "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap everlasting life."

Let us seek to live more as the apostles did; let us live more in the simplicity of the gospel, and not so much in luxury; let us not serve the lust of this world, riches, worldly honor, the lust of the eye, the lust of the flesh, the pride and vanity of life, the high things of the world, knowing that whatsoever is highly esteemed among men is an abomination in the sight of God—and our profession and our Christianity will have more influence and there will be more spiritual power manifested. A little heaven leaveneth the whole lump.

We can only possess true spiritual power after we are truly converted. I believe, I dare say, if one-fourth of the professors of to-day were truly converted there would be sufficient spiritual power to shake the whole earth and cause every sinner to cry out, as the jailer did to Paul and Silas, when the prison doors were opened and every one's hands were loosed, "Sirs, what must I do to be saved?"

Newkirk, Okla.

For the Herald of Truth.

TO-DAY'S OPPORTUNITIES.

From an Essay by C. H. M.

This is not an age of great piety—at least not according to our forefathers' standard, which was, as a rule, accompanied with more or less outward ostentation. The picture of a company of Canterbury pilgrims which Chaucer so graphically drew, would be an impossible scene in modern England. To-day we must go to Jerusalem, Rome, Mecca or the shrines of India to see living examples of the ancient form of piety.

Moreover, this is not necessarily from a religious degeneration on the part of the modern man; it is not necessarily a case of man's loss of devotion to God. Rather he is learning that piety

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is not the substantial, but is the formal expression of one's devotion to God. It is a dramatic picture of such devotion. Verbal prayer upon the knees is a representation of prayer to God, and is an eminently fitting expression in attitude, while nevertheless prayer itself is the desire of man's heart united to his faith in God, and wrought into living deeds. Likewise, singing praise to God is but a dramatic picture of real praise (Eph. 5:19), the latter being one's love for God embodied in an obedience to his commandments. Dramatic representations of prayer and praise are good and useful in bringing before one's consciousness the quality of the love of God, even as a mother's caress of her babe is a helpful picture of the real mother-love that suggests such outward demonstration. But it is only in the deeds of life that the real worship of God has its existence; even as it is only in service rendered the child, that the real mother-love is shown or proven.

Keeping the commandments is loving God (1 John 5:3). And love makes duty a pleasure, a privilege, and we gladly observe the "all things" of the great commission if we love him. And as all the "law and the prophets" hang on the two great commandments, we may say that keeping them is the whole of loving God. And our love is realized only in the service we render, and in the manner we render it. This manner of loving God—the commandment-keeping love—and this seeking to be at one with him, even as Christ and the Father are one—are the points on which I wish to dwell. These things are not different from the piety of long ago in the sense of changing the interior principles of spiritual life, but different in the sense of not being a conjunction of the natural to the spiritual man, but different in the realization it offers (Luke 17:20, 21).

What, then, are the differences, and what the opportunities? The whole world is different to-day, and this is true almost as to its outer appearance. It is of course true that the oceans and the continents remain unchanged; that the mountains have not literally been leveled to the plain and the valleys filled up. And yet almost as literally a new world as such changes would make is the world in which we live to-day. The difference is shown most markedly in the facility of universal intercommunication between peoples of all parts of this planet. It is shown in consolidation of business administrations, and other administrations of various kinds. It is also shown in the division of labor, whereby the personality of the individual laborer is lost, being indistinguishably mingled with that of others. Were it not that on the one hand advantage is being taken of this new condition for amassing wealth in the hands of a few, and on the other hand for the selfish propensities of those who combine, for selfish purposes, against these answers of wealth, the new order would develop a long way in the direction of "having all things in common."

In the practical sense of the term. There are two features of the worker's condition in modern life that are especially significant in this connection. The first is that the laborer in the service he renders to his fellow-man by having his personality lost through his co-operative relation to other workers, has largely been deprived of his sense of individual importance and responsibility. The second is that from the neighbor he serves is also removed that individual responsibility which in old-time service was a part of his experience; and in the place of that tangible personality he serves an invisible neighbor. A century ago, when a cobbler made a special pair of shoes for a certain customer, there was a consciousness of what was tangible and concrete in reference to himself, the work he did, the product of his skill, and the customer he served, which gave a realism to the command that he should be honest and faithful in the performance of his duties. He was honest and the motive

for being so may have been based upon the principle of justice; but if not, he had to act as if he were honest; for if he did not act like an honest man, what would become of his patronage upon which he depended for a living? If he failed anywhere, he saw his failure in substantial form before his eyes and felt it in his pocket book. But to-day, when shoes are produced in vast factories, when the individual worker is lost through his combination with many other workers upon the product, and the consumer is, so far as the worker is concerned, an invisible element in the whole transaction, all is changed. The personality of the worker is minimized, and the neighbor, though unseen, has become magnified manifold. From this there have arisen new opportunities for wrong-doing, which, from their newness, are not recognized as the sins they really are, and opportunities for righteousness are present which from their newness are even less recognized as the pure and lofty opportunities for righteous living which they really are.

(Concluded in next issue.)

For the Herald of Truth.

NOTES BY THE WAY.

Elkhart, Ind., June 25, 1906.

Having promised my friends to write in the papers my experiences on my trip west, I will try to fulfill the same. May 1st my daughter Katie and I left Danbury, Pa., for Scottsdale, Pa., where we spent a few days with friends. From Scottsdale we took the train for Orrville, Ohio, where we were met by my son-in-law, J. D. Mininger, daughter Little and Little Esther Ruth, this being Ruth's first venture out into this wonderful world. This meeting was a pleasant one. After loading our baggage on the vehicle, we started for the Old People's Home near Rittman, Wayne Co., Ohio. Here we met my brother, Abraham L. Kulp, who is making his home at this place for the present. The Home contained twenty-three inmates at the time of our arrival, but one sister has since died. Her place in the Home will soon be occupied, as the building is not large enough to take in all who apply for admittance. We spent several weeks pleasantly, visiting in Wayne and Medina counties and staying at the Home until after the joint meeting of the Boards which was held at the Old People's Home May 21st and 22d. It was well attended and a spirit of unity prevailed. By God's grace and united effort I believe much good can be done. The work transacted and the different bodies of Mennonites taking part in the work shows a spirit of union rather than pulling apart. The English and Russian Mennonites act differently to inquire into the possibility of working, together with us. This looks as if in the future, by careful work and God's prevailing grace, a brighter atmosphere might be looked for.

May 19th Bro. C. Z. Yoder and I took train for Canton Mission, Canton, Ohio. We spent Sunday, May 20th, at this place. Bro. P. L. Lantz, superintendent and Henry Smith and Anna V. Yoder, workers. The work was started one year ago; a church is organized at this place, a church house is standing at the place where a congregation was organized in 1823, but which dwindled away to one family. At this time they have already gathered a little congregation of nearly or about twenty, including the workers. Some time after the work was begun, two little girls, Jennie and Ida Revell, aged six and nine respectively, attended the Sunday school, received the instruction of full salvation in Christ and thus became the means of bringing their parents and older sister with her husband to Christ. "A little child shall lead them." May God strengthen and keep this congregation to bring many more to the fountain of living water.

May 26th we bade farewell to the dear family at the Old People's Home, myself going to West Liberty, Ohio, my daughter to Allen Co., Ohio. At West Liberty I found myself soon in the hands of the superintendent of the Orphans' Home, Bro.

Abram Metzler. At this place, as at the Old People's Home, I soon felt at home. I appreciated the good work done at this place, both by the superintendent and the matron, Sister King. I feel, however, to make a suggestion or give a hint as to what, in my opinion, might be in more than one way appreciated if the brotherhood could see any value in such a proposition, namely, to buy a tract of land large enough to keep these children right under the same home care until they were able to take care of themselves. They could engage in different trades under the care of the institution, thus helping to make it self-supporting if possible, or in other words, an industrial mission. This or in other words, a very convenient place for the purpose intended, being situated on the south side of a high hill, which insures good ventilation, drainage, etc. The building is a large and commodious one, built originally for private use on the order of a castle. The building cost \$25,000, but was bought under the sheriff's hammer for \$1,900 by some of the Mennonite brethren and finally put to use as an Orphans' Home. At this writing more room is needed.

From this place Bro. Metzler took me to Mt. Taber Cave, four miles from the Home. In this cave we ventured down an incline by a wooden stairway. The proprietor claims the depth at the deepest point would measure 300 feet and the length half a mile. The sights in this cavern are simply wonderful. What caused this cave in this place is another wonder. Any one traveling this way will not regret a visit into the depths and seeing how the Creator has arranged the wonderful things below the surface.

After paying a few visits with brethren in Logan county I went to the mission at Port Wayne, Ind. At this place I found Bro. King and Sisters Mann and Shank engaged in a work that is commendable. A hall is built, a church organized and Bro. King has been ordained to the ministry. By what I learned, if a close walk with God is kept in sight, a wonderful power for good may be looked for. I visited a few of the members, among the acquaintances being Bro. M. L. Steiner and his family, who moved to this place from Michigan.

June 11th I left Port Wayne for Goshen. Here I spent nearly one week, attending to the commencement exercises, the meeting of the Board of Education and the Mission Conference, where many of the brethren from East and West assembled. As a board we gave recommendations and instructions, which have been already printed in the columns of the Herald. After visiting around Goshen I finally reached Elkhart, the place where I knew a number of people, and have been warmly welcomed. I spent a good part of my time in the Publishing House, and was courteously shown through the building. Everything looks promising; books of all descriptions, from a small Testament to an encyclopedia, at reasonable figures. The brethren are always ready to show figures by catalogue or when visiting to the House. They have an immense stock on hand and are doing a large business, having employed sixty-five people during the slack season up to about one hundred in the busy season. After completing my visit at this place which has been a pleasant one, I will go (D. V.) to Chicago. I wish God's blessing upon our brotherhood at Elkhart. This was my first visit here and may be the last. God only knows. My heart's desire is that we may all live to meet in heaven. There is but one thing worth living for, and that is heaven. If we should gain the world and miss heaven our work would have been a failure—May God help us to be faithful.

ISAAC L. KULP.

Salvation is still to be had free, but those who are supposed to announce the fact are, with comparatively few exceptions, demanding pay for it.

The dearest idol I have known.

Whatever that idol be:

Help me to tear it from thy throne.

And worship only thee.

By J. A. Ressler.

Next New Workers:
Igatpuri, India, May 25, 1906.

The Mission Board that was accepted as the successor of the Mennonite Evangelizing & Benevolent Board, and of the Mennonite Board of Charitable Homes & Missions, was incorporated under the laws of the State of Ohio, June 20, 1901, as arranged for by the joint and consolidated meeting of the two Boards above named. The Lord willing, the new Board (Mennonite Board of

Fraternally,
M. S. STEINER,
Pres. of Board.

16. **Attest:** 10. 17. 1924

Pre. Geo. Lambert of Elkhart, Ind., has purchased of J. A. Sprunger the Light and Hope Deaconess' Training School and Hospital located at Cleveland, Ohio, the consideration being land in Colorado valued in equity at \$21,500. We are informed that Bro. Lambert expects to obtain possession in September and that he will there conduct it as an individual enterprise for the time being at least.

La Junta, Col., June 26, 1906.—At this writing we are impressed with the fact that almost one-half of this year is passed away, never to return. What we have done or left undone will stand upon them.

Wednesday evening, the 13th, we again went to our way toward the college. We entered the assembly room and to our surprise we saw quietude and change. The platform was decorated with ferns and shrubs, and soon the room was filled with people, many of whom were brethren and sisters, and only a few of the latter appeared in their devotional coverings. We sat there wondering what the outcome would be, when all at once, at 6 o'clock promptly, two men entered and as they stepped upon the platform the clapping of hands began; after this one of them, who was a brother

to consecration, 10 to 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846

LEVI BLAUCHÉ.

YOUNG PEOPLE'S PAGE.

One will have no trouble with his Christian service who conforms to the first beatitude, "Blessed are the poor in spirit."

Better learn to drive a farm horse before you try the racer. The farm horse and all that is around him may be a bit slow, but likely to be safe, and he and his surroundings may get farther by the close of life's short day than does the racer and his fast company.

A man is not worth much to wait on God until he is converted. Said a blunt and very brave old minister to a converted young professor of religion: "My dear young brother, you are entirely too fine for God to sanctify; there is too much of you. God saves only the little people. Quit nursing 'self'; fling self overboard and let God fill you."

You are seeking society? Seek Christ; he is the best friend of all, and through his friendship you will gain the very best friendships on earth. There is no society like the "Walking-in-the-Light Society" mentioned in 1 John 1:7. In that society there is true fellowship and it is clean and uplifting, for it has the guaranty of purity and is as exclusive as you could wish, although it includes all who accept its charter. Come in and get acquainted.

Such biots upon the social fabric as were revealed during the past week in New York, when a millionaire appearance and cigarette fiend shot and killed a polished moral leper, makes one shudder at what unsullied wealth and talent can accomplish. Far better poor but pure than rich but rotten. Not that poverty and crime are never found together—far from it—or that riches and righteousness cannot be harbored under the same roof, but if riches are used only for folly then riches are a snare indeed.

"Lay up for yourselves treasures in heaven." Youth is the time to begin. The young man, if he has common sense enough not to spend his substance in riotous living, will begin to save up his money for the purpose of some day owning a home and enjoying its comforts in old age. This is right and is universally commended, and he who seeks first of all the kingdom of heaven and its righteousness is truly starting out auspiciously. But of him who lays up only treasures upon earth one has a right to be suspicious of his future welfare and of his own good judgment. He may gain kingly mansions upon earth, but the mansions prepared for God's children in heaven are for other than his kind and if one is prepared for every soul then his heavenly mansion will be empty.

For the Herald of Truth.
FORCE OF HABIT.

By Frank Monroe Beverly.

The force of habit has to do
With where our actions tend;
Then we should form such habits as
Lead to some useful end.

A principle in act maintained,
Whether right or wrong,
Will guide us with a habit's force
The road of life along.

If we determine, in our acts,
That right shall be our guide,
Our steps shall never lead us wrong
In ways we've never tried.

Then we should look to habits well;
Once formed, they're hard to break.
And if they lead us right, we'll never
The righteous way forsake.

Osborn's Gap, Va.

HERALD OF TRUTH.

For the Herald of Truth.

A MOTHER'S SORROW AND COMFORT.

By Saina H. Giffin.

Almost a year ago my little daughter Mary was called to the land beyond, where all things are made plain, where darkness is made light and where all the mysteries of this life may be revealed. In my sure bereavement I am left to learn the great lesson of faith and trust in my heavenly Father, that I was trying to teach my child to have in her earthly parent.

Many times my little daughter said to me, when I denied her repeated requests and would not permit her to do as she wanted to, "Why, mamma, why?" Often after she insisted on having her way, I would say, "No, Mary; it is not best. Do you want to do what mamma says is not right?" Then she would say, "No, mamma; I do not want to, and I will not when you say, No. But then I cannot see why."

I often thought, "Why does she insist? I cannot explain these things to her childish mind; I cannot make her understand. After a while she will see it, and thank me for denying and restraining her. I do it because I love her and am anxious to see her grow up to be a good and useful woman. And so it is best."

But since she has been taken away my heart has often cried out in deepest anguish, "Why, Oh, why was she taken? Why was our happy home so darkened? The very cords of my heart are rent asunder. If only she could have lived long enough for me to see some consummation of the many bright hopes she gave promise of!" Again and again the thought came to me that I must be submissive; I do not wish to be rebellious, but, Oh! if I could only see some good reason from which I might understand why one so young, so bright, so full of joy and happiness and with everything to make life pleasant and beautiful before her—why such an one should be taken away, then I feel that I would be satisfied.

But I see: the lesson of trust I gave my child is now being taught to me; now that the plaintive voice of that little heart, "I cannot see why," comes back to me with its full meaning. As in love I denied my little Mary her requests, so now my heavenly Father denies me, and I must not question the wisdom of God's ways, but submissively rest in his hands, knowing that it is all for the best and that he doth all things well.

The ties that are broken here are again securely cemented in heaven. Oh, if we could but realize the blessedness, the sweet comfort of a perfect trust in God and his promises, we would be happy.

What a beautiful lesson Abraham taught us when he offered his son Isaac! There is no doubt that the hand of the Lord was heavy upon him, yet he turned not back nor tarried by the way. So we must learn to confide in the Lord, learn to lean on his great arm, and look to him with all the assurance that, although he leads us contrary to our wishes, he is leading us right. It may be to us a mystery, but here we see only in part. If the way could have been made smoother, the Lord would have made it so. These things are to us our preparation for heaven. We should not ask the way to be made smoother, nor the load lighter, but rather that Jesus should go with us and that he should bear the burden.

If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all the doubt and strife
And for each mystery find a key.

But not to-day. Then be content, poor heart!
God's plans, like hills pure and white, unfold—
We must not tear the close-shut leaves apart.
Time will relieve the calyxes of gold.

And if by patient toil we reach the land
Where tired feet with sandals loaded may rest,
When we shall clearly see and understand,
I'm sure we all will say, "God knew best."

A friend said to me one day, "Oh, how can you bear it? How could you give up your little girl?"

I replied, "It is a lesson learned of sorrow, known only to me and my God."

"But how can you say and feel that it is all right? She was so full of promise—a perfect picture of health—but then you just have to—you must bear it."

It is true, I cannot change the ordering of my life, nor would I want to, even if I could; I have not the wisdom to choose. But I do not want to have it put to me in that way that I just have to—that I must. I would not want to resist God to be an ungrateful child. It is all done by a wise and loving hand, and I want to submit myself to him willingly.

If your little daughter had a bright and beautiful jewel—too precious to trust to her inexperienced hands, and you would say, "Mary, I am going to take your treasure, and keep it for you. If you have it, it will get worn and tarnished, and there is danger of your losing it. After a while I will give it to you again"—would you not want that child to trust you? And although you know she would miss the bright jewel and grieve for it, yet you would expect willing obedience and would be pained if she did not trust your love and feel that it was for her own good that you had asked her to make the sacrifice.

So it is with my heavenly Father. He has taken my jewel to keep it for me. He took her from my loving hands and placed her safely into the Savior's bosom, who said, "Suffer the little children, and forbid them not, to come into me, for of such is the kingdom of heaven." My jewel is safe—no danger of becoming dim or listless. Time will not change her; the rough blasts and chilling storms of mortality cannot rust or harm her and in the light of divine love she will shine with un fading luster, and he has promised that I may have her again, surely for all time to come, yes, for eternity. Cannot I trust Him who never fails or makes a mistake? Cannot I say, "It is all right?" The time will never come when we will not miss her and our hearts yearn to see her and long for her presence, and that we do not want her back; but what solace, what comfort in knowing in whom we have trusted and feeling that God knows best!

Faith draws the poison from every grief, takes the sting from every loss and quenches the fire of every pain. The two worlds have come so near together that they mingle, as it were, and there are shadows around me and whispers above—I hear the rustle of robes, and this all tells me the life is one and the love of kindred and friends eternal. Time rolls on; troubles come; conflicts on every hand; battles with sin are fought and temptations surround us on every turn of life, and all these, I can rest assured, my little girl has escaped. She is safe! Then why cannot I say, "It is well—it is all right!" My Father's loving hand is directing me; I will not fear.

Pittsburg, Pa.

For the Herald of Truth.

THE POWER OF ENVIRONMENT.

In our judgments we often betray our ignorance—ignorance of human nature, of human wants, of human capabilities, and most of all of the nature of divine compassion. Allowance for deficiencies in training and culture are seldom made. The advantages or disadvantages of a moral training are not taken into consideration when the criminal stands before the court. The question is, Has he transgressed the law? If so, he suffers the penalty. There may be exceptions to this rule, but the exceptions are frequently more out of place than the rule. The parties who have been taught the law and the sin of transgression have to be the "favored ones."

There are a class of people who, being born under adverse circumstances, seem to be predestinated (if there be such a thing) to destruction. These are a class seldom receive justice. Born in debauchery, surrounded by vice, saturated with stimulants, reared in infamy, and turned

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loose on the street at twelve, what can be expected of such a beginning?

The life of infamy brings misery and woe to whoever lives it, but the lamentable and heart-searching thought is to know that in many instances men and women are forced to live such lives because they learn of no other. They do not say, "Evil, be thou my good," yet they suffer the penalty as though they had. In the words of General Booth, "When you see a girl on the street you can never say, without inquiry, whether she is one of the most-to-be condemned or most-to-be pitied of her sex. Many of them find themselves where they are because of a too trusting disposition; confidence born of innocence being often the unsuspecting ally of the seducer. Others are as much the innocent victims of crime as if they had been stabbed or maimed by the dagger of the assassin."

Our sympathies and our compassion should be roused to a glowing warmth when we see the helpless specimen of a wrecked fellow-being before us. Who knows but what that man now reeling across the street under the pressure of an intoxicated brain was first persuaded by a father to taste the poisonous "bitters." Who can tell, her way to the dance may have received her first desire for gladness and lightheartedness in her mother's parlor! It is a good rule for children to obey their parents, but sometimes it is just as dangerous as it is good.

Our environments exercise a powerful influence in building our character. The temptations we meet often suggest more evil in after life than when we face it the first time. An obscure life is molded and formed more by circumstances than by will-power. Shall I say, three-fourths of all Christians owe more to their circumstances than to any merits of their own for what they are? In the words of J. G. Holland, "If your daughter or mine had been exposed to the wiles of a villain, under the circumstances which surrounded our neighbor's daughter when she fell, and that neighbor's daughter had been in the place of ours, the probabilities are that our daughter would be lost to us and true life, and that our neighbor's daughter would be safe. Our business, then, is to thank God for the circumstances which have favored us, to pity those who have not been thus favored, and to be very careful of our course."

I wonder if you can find no reason for a stronger common sympathy for the erring and the wayward when you take a retrospective view of your own life. Have you forgotten all the folly of youth and have you entirely annihilated the desires, passions and appetites of the body in which you now live? Ah! they are there still and may be daily reminders of what the end will be if you do not keep them under! Look at the race of which you are one! What struggles it encounters! "With a God over its head and a law in its heart it holds it to accountability, and with appetites and passions within, and circumstances and temptations without, urging, coaxing, driving it to transgression—what a spectacle is this for angels and for God!"

I am not penning these words to encourage the lovers of pleasure in their frivolous engagements, but rather to remind you of the fact that you are here to help lead the tried ones, the suppressed and fallen ones, out of their condition into the bright sunshine of a holy life.

What have I accomplished that I should glory in? Nothing. What I am I owe, to a great extent at least, to the circumstances under which I was brought up, and if there is any virtue in being born under favorable circumstances, virtue is something which comes to us, not of our own merit, but from the One who has favored us from the foundation of the world. Who, then, has any reason to think himself too important to take his place with men among men, helping to encourage, lift up, build up, and make strong the characters

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of men? Who are you that you should feel yourself too pure to assist in bringing the lost ones to the great Redeemer? What has made you what you are? Circumstances? The Christ-life that you have been taught? Then it is no merit of your own. Your reward, if you wish to reap what you have sown, will put you in the same place with the ones for whom you show no sympathy. There is where you and I belong just as well as the one we are pleased to call "sinner." Christ has saved us from such an end, and not we ourselves. "By grace are we saved," and if by grace why not be more gracious, more sympathetic and more compassionate toward our fallen brothers? Help, help, help! Save this mass of helpless humanity and so far as possible change the environment of the coming generations. ***

For the Herald of Truth.

"TILLIE, A MENNONITE MAID."

By John Hersch.

A novel under this title, by Helen Reimensnyder Martin, is attracting considerable attention. The Mennonites which the book attempts to portray are not the people represented by the Herald of Truth; they are the Reformed Mennonites (Herrnites), in Lancaster Co., Pa., called the New Mennonite sect who labor under the illusion that Menno Simons believed salvation to be for his followers alone and who observe avoidance (die Molding). Avoidance, however, is not demanded, as Mrs. Martin thinks, toward those who have been "set back," but toward the excommunicated. The author, as may be surmised, cannot be said to have presented these people in a favorable light, nevertheless the villain of the story is not a Mennonite, but an Evangelical. The author, doubtless, is a Lutheran or of Lutheran parentage, and has evidently inherited some of the old prejudice against the "strawblenders" (Pennsylvania Dutch for jumpers), who have for a long period recruited their ranks principally from the Lutherans. It is not necessary to say that miserly people may be met in all sects, but the fact that the Evangelicals give more for mission purposes than almost any other denomination in America speaks volumes in their favor.

Adam Getz, Tillie's father, an Evangelical, is an impossible character, a caricature. He takes his children out of school at an early age, does not permit them to study, or even to read books of his own, works them to death, and to a man who owes him four cents writes three postal cards to remind him of it. Tillie educates herself without her father's knowledge; and, against his will, unites with the New Mennonites. She teaches school, and her father demands for himself every cent she earns. The girl refuses to give up the money, and Adam Getz attempts to lay hands on his daughter to punish her for disobedience. She threatens to her father to kill him if he strike, and she means it! Tillie is a girl who had until a few weeks ago been a New Mennonite and who then do as she pleased—all on account of a few dollars. She then leaves her father's house and finally marries a Millersville Normal professor.

The author of the book is a religious liberal. One of her heroes, a "Harvard graduate," has forsaken the God of his fathers. He believes in the modern God who is too good to damn any one, being so unrighteous that he will admit the devil and all his host to heaven, and whom you worship walking in the woods "mush." And "Doc," another prominent figure in the story, delights in telling blasphemous anecdotes which the author relates with evident relish. The "Dutch" author of the book, as indicated by her name, represents the Dutch (i. e. the Germans) of Pennsylvania as stupid bores and invents a senseless jargon dialect to make them appear ridiculous. The shame of it, that the Dutch believe themselves to be dull and low-minded! Are they an inferior people? Is it

not the Germans who lead the world in education? Why should the English be superior? Were not both the Angles (the word England means, land of the Angles) and the Saxons Low Dutch tribes, and is not Anglo Saxon, the language of "auld England," a Low Dutch dialect? It is worthy of mention that those who are of Low German parentage find it far easier to learn the English language than those who have been brought up in High (Upper or South) Germany—for obvious reasons.

Have you one of these books, reader?—I do not propose to give you an advice how to turn it into account, but permit me to refer you to the example of Peter de Bryna who at one time cooked his dinner with worthless pictures.

396 University St., Cleveland, Ohio.

YOUNG PEOPLE'S WORK.

The following from "The Standard" is worthy of serious consideration:

We believe that the most serious criticism of the young people's movement is that which takes cognizance of the tendency to form a church within a church. We do not claim that the young people in any of our organizations intend to be anything less than absolutely loyal to the church. Such loyalty is strongly emphasized by the leaders and finds a large place in the literature of young people's work. But in spite of this it is often assumed that the young people have done their full duty when they have attended the meeting of their society, especially if they have taken some part. Complaint is made, not by one or two, but by many pastors, that the young people who attend the meeting of the Christian Endeavor Society or of the Baptist Union on Sunday evening preceding the preaching service, go out from their meeting to their homes or to other services than that of their own church. What is needed is a new and larger sense of obligation as members of the church; an obligation that cannot be fully met by devotion to a society.

The reformation most urgent in connection with our young people's movement is that which shall give the church a larger and warmer place in the hearts of those who are now devoting themselves to the interests of societies. The theory that a society is simply the church undertaking a specific task would be all right if it were realized in practice. The motto of every Christian, young or old, should be not only "For Christ and the church," but "For Christ through the church."

"WHAT YOU SAY."

In speaking of a person's faults,
Pray, don't forget your own:
Remember those with honors of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
It's better to endure at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company.
We know this thing is wide:
Some may have faults, and who has not?
The old as well as young—
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well,
To try my own defects to cure.
Before of others' tell;
And tho' I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word would do
To those we little know.
Remember, curses, sometimes, like
Our children, "root at home";
Don't speak of others' faults until
We have none of our own.

[Selected.]

all cases be the ruling power. And when he has obtained an honorable release from his former congregation he should likewise arrange for a welcome and an honorable reception in the congregation where he proposes to make his future home. A prayerful attention to these matters would do a great deal to help make the minister happy and his influence good, and at the same time save the congregations much care and sorrow. We think this is certainly one of the things that needs attention among our ministers.—F.

PERSONAL MENTION.

Bro. J. S. Shoemaker of Freeport, Ill., was at Washington, Ill., over Sunday, June 24th, filling several appointments there.

Bro. J. E. Hartzler closed the meetings at Fort Wayne Mission, Sunday night, July 1st, and went to Chicago via Goshen and Elkhart the following day. He will remain in Chicago about two months to attend the Moody Bible School.

Blish, James Snyder of Waterloo occupied the pulpit at the Lutscher Mennonite M. H., Mannheim, Ont., Sunday evening, July 1. Bro. Moses C. Rowman having gone to the Canadian Northwest to occupy his homestead in the Quill Lake District.

Bro. A. N. Brenneman of near Marshallville, O., preached at the Old People's Home near Kittanning on Sunday, July 1st. The brethren C. K. Yoder of Logan county and Blish, Benjamin Gerig of Smithville, O., conducted the services at the Home on June 24th.

Blish, David Burkholder and wife of Nappanee, Ind., came to Elkhart on the 3d of July on business, and expected to visit at several places on the way home, partly on work connected with his ministerial duties. Elkhart and Nappanee are eighteen miles apart.

Bro. J. M. Shenk reports that his aged mother, and his sister, Lydia Powell of Concord, Tenn., had arrived at Elida, Ohio, on the 30th ult. Sister Shenk stood the trip quite well. The whole Shenk family with the exception of Bro. Andrew of Onnogo, Mo., were together on that day.

Pre. Peter Loux, of the Blooming Glen congregation, Bucks Co., Pa., accompanied by his wife, Sister Clemmer and H. C. Delp, and wife of Francina, attended services at the Salford Meeting-house on Sunday, July 1st, where Bro. Loux preached an edifying and encouraging discourse.

Pre. Martin Brunk of Waynesboro, Va., has been unable to attend to his pastoral and other duties for some weeks. We are glad to learn, however, that he has so far recovered as to be able to attend church services on the 1st of July. We hope he may speedily recover entirely from his illness.

Bro. George H. Rupp of Shiremanstown, Pa., sends us a postal from Aurora, Neb., under date of July 3d, that he arrived there safely on the 30th of June, that the weather was warm, but heavy rains later cooled the atmosphere and made it very pleasant. We are glad to hear that he is enjoying his trip.

Bro. Levi Blaich, our faithful correspondent, is still headed westward. In his latest correspondence he tells us of his visit to the Shore congregation in Lagrange county, and his attendance at the services there. His next stopping place will be at the Chicago Home Mission, where his correspondents may address him for a short time.

Sister Mary Von Sten, of the Beatrice congregation, Beatrice, Neb., and her sister Helena sailed from New York for Antwerp on June 16th, and the steamer reached port at the latter place on time, June 25th, in the forenoon. "We expect in the near future to hear more definitely regarding their trip. Their purpose is to visit a number of eastern points of interest.

Bro. A. Metzler, superintendent of the Orphan's Home at West Liberty, Ohio, sends the good news that the three-acre lot of land adjoining the Home, including a seven-room brick dwelling, has been

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bought for \$1,000, also that much-needed laundry machinery has been purchased. By means of these purchases the facilities as well as the accommodations at the Home have been considerably increased.

Bro. B. W. King, of the Fort Wayne Mission, accompanied by I. W. Royer of Goshen, Ind., conducted the meeting at Elkhart, after the song service, on Sunday evening, July 1st, and Bro. King gave us an excellent talk on the building of God, fitly framed together and growing into a holy temple in the Lord (Eph. 2:19-23). He preached for us again on Monday evening on the subject of Home Missions. The people were much encouraged by his talks and we were very glad for the visit.

C. Henry Smith, our Mennonite historian, is at present in eastern Pennsylvania, taking in sights and scenes connected with the early history of the Mennonites in Germantown and Philadelphia. Pa. He reports having found much material in the "Pennsylvania Historical Society," and also in the Cassel Library, and adds that with all these, for general purposes, John F. Funk's collection of Mennonite literature at the Publishing House in Elkhart "is about as good a library as, or better than any I have seen yet." We are glad for this expression from one whose ability to judge we highly appreciate.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM LX.

Thou hast been angry, God, again restore;
The land with frightened trembling thou hast rent,
The wine of staggering on thou hast sent,
But fearful ones thy sacred banner bore.

Now save us, God, and answer as of yore
With holiness and truth, benevolent
Jehovah, lead me to thy firmament—
Unto thy citadel, I do implore.

O Lord, no longer wilt thou cast us down,
For long we've on our heads gone forth alone,
Against our foes may thy relief be shown.

For help of feeble man is all in vain,
Through God we valiantly shall wear a crown,
Through him our adversaries shall refrain.

New York City.

For the Herald of Truth.

TODAY'S OPPORTUNITIES.

From an Essay by C. H. M.

(Conclusion.)

The new opportunities for wrong, as I said, are already being recognized in the world. They are designated by that little word of recent origin, which is now found in frequent repetition in every mouth—the word "graft." The inter-relationships of man with man are so universal, that opportunities are found for unjustly taking small values from a great number of unseen individuals, whence there are realized enormous fortunes for a few. A man who would reputation with indignation the imputation that he would steal, who would never dream of taking money directly out of the pocket of a poor man, yet does not hesitate, by artificially raising the price of a commodity which the poor man must purchase, practically to do that very thing.

To have before us the whole picture, however, we must bring out the opposite side, for the law works both directions; so that while there have been developed in modern life new varieties of wrongdoing, there have been furnished new opportunities as well for man's realization of man's true inner self and of his likeness unto Christ and oneness with God. Sin is not the only thing that has changed its form in the modern unfolding of man's communal life. Goodness appears likewise in another garb. New varieties of inequity are necessarily paralleled by new varieties of virtue. And if the new darkness seems to be very dark, the new brightness will possess a still

greater effulgence. While man's interdependence makes possible new ways of defrauding, we must remember that this same interdependence also provides new modes for the blessing of others.

And as for the sins themselves, their practice calls out new preventives. And it is in these preventives that men are forced to be honest, because dishonesty is so easily discovered. Take the details of any business, including banking, and this fact becomes manifest. Think of what the now well-known cash register is doing in stores to keep pilfering clerks out of trouble!

This is familiar ground, and I bring it up to present a view not so familiar concerning what it all means in determining the quality of our service of God, and in indicating the field in which we may realize an interior and higher communion with God; for external changes in the modes of men's lives are pictures of internal changes in the modes of their spiritual life. What, then, in man's spiritual life, is the significance of these revolutions in his modes of natural life?

They mean supremely one thing, namely, that in a degree never before realized on earth, the doctrine is livingly brought into the experience of men, that the life which seeks to realize God is not merely a matter of outer conduct. 1 Sam. 16:7; 1 Tim. 4:8; Prov. 23:7. Under the law of grace it cannot be said, "This do and thou shalt live." We are under another law than the law of salvation by outward works, and yet it is a religion of activity. Note the difference. The bell punch heads off the pilfering of conductors, the cash register that of pilfering clerks. One's external behavior may be of the bell-punch, cash-register, honesty-is-the-best-policy variety. The difference between a dishonest and an honest clerk to-day is not that the one steals and the other does not; but that the non-stealing of the one is from the lack of opportunity, while with the other it is an expression of conscientious principle. This difference is not seen of men and has nothing to commend it to their own pure loveliness. Like the Christ, it possesses no outer "form or comeliness that we should desire it." Hence it is the more genuine, for he who is just for the sake of justice is a very different character from him who is compelled to be just from the lack of opportunity to be otherwise, or who is allured to justice for his selfish rewards. As the true is not distinguished from the false by mere outward appearance, he who courts her favor must seek her for her own unadorned beauty.

The righteousness of the gospel, like the new variety of sin already mentioned, is impersonal. The friendship of Damon and Pythias is not its model. The achiever of righteousness by contributing to the betterment of men, knows not whom he benefits, nor is he, in many cases, himself recognized as the benefactor of men. Like Paul, he may know no man after the flesh, but he knows his beloved Master and his Master's commands, and for him he labors and with him he leaves the results. He wears no halo. He appears upon the street unadorned and with no divinely imprinted mark to distinguish him from the grafter. But God knows and sees what men do not know and see, and the beauty of the quality and character of him who practices the Christian virtues for their own sake, who can adequately set it forth? (Psa. 1:1-3).

The experience of coming into a realization of God cannot be represented to-day in a way to make it sentimentally or selfishly attractive. It does not appeal to the natural man with its romantic dream of valor. It cannot be won by the rushing mighty wind, the earthquake or the fire, but in its own quiet, peace-bringing way, and its still small voice, so sweet to the attuned ear, is not heard by those who listen for the noise of battle. And he who, heeding its gentle voice, withdraws from the world to-day, does not do so by going off by himself and living the life of a solitary, in hermit seclusion, but he can, on the contrary, withdraw from the world in reality and in truth by renouncing its lust for gain, and all its works

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of darkness, by refusing to take advantage of its unjust modes for procuring wealth, by conscientiously performing his function in the world, and yet by not being of the world. Withdrawing from the world by living in a cave by one's self, is only a dramatic expression of such withdrawal, not the real withdrawal, for sin can find even caves and solitudes, and Satan found the wilderness where Jesus was. But, thank God, Jesus had withdrawn from the world in a way of which the withdrawal into the wilderness was but a representation, and into that holy of holies Satan, having been once cast out, could not again enter. So he who withdraws from the world by renouncing worldly temptations, lusts and vanities, is withdrawing from it in very deed. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

He who protects the weak to-day does not stand over the stricken victim with drawn sword and sheltering shield to combat some hydra-headed monster; but he may fight his battle in pulpit or press or wherever he may be, and by a firmness which his contemporaries call "obstinacy." It is not a contest with weapons recognized as murderous (2 Cor. 10:4); and after the battle, the hero saint and the vanquished villain may each go home to asper without any appearance of difference by which the true may be distinguished from the false. It is even possible that the villain may be lauded by his friends and brothers, while the hero may be ignored or even hooded at, and yet in the inner consciousness of each both know who is right and who wrong. And, more than that, the Lord knows.

And the real vows of brotherhood to-day are not the ones which are taken in the mysterious chambers of secret societies; nor are they made known by grins and passwords, by signs or regalia. Even the brotherhood of similar religious faith and sympathy, entrained often by prejudices rather than broadened by divine precepts, are made too narrow for humanity's needs. Study the parable of the good Samaritan and heed Christ's lessons regarding it; study also the meaning of the words of the apostle, 1 Cor. 9:19; Gal. Paul's admonitions (Rom. 13:7; 1 Cor. 10:31; 1 Thess. 5:15). The only brotherhood that meets the need of all humanity is the recognition of the fact that God has made us all, that Christ has died for all, that he wants all to be saved, that he leaves the work of soul-winning to us who have realized his uplifting power. Hence the truest expression of that brotherhood is the choice of a life of usefulness, practiced according to the laws of justice. No one but God may see or know this purpose, and this motive which in the soul of the true saint more than takes the place of the dramatic vow of the old covenant, and of which the formal vow taken upon our admission to any religious body is but an outward or dramatic expression. Where the inner motive, purpose or vow has not first taken place the outer is nothing but hypocrisy. And while it may deceive men, it cannot deceive God. And although so unseen, though it lurks in the secret corners of the soul, in the hidden purposes and devotions of righteous men and women, the divine quality of the character which is thus brought to life and activity infinitely transcends all the canonized sainthood of the calendar. For if modern sins and iniquities, public and private, are subtle, so also are the influences of such lives for the cause of righteousness (2 Cor. 2:2).

The giving or laying down of one's life, then, to the service of a principle of justice among men is an obedience to the law of love to God and the neighbor so great that the ancient conception of a dramatic and personal devotion to God seems relatively of little moment. Read Paul's conception of the opening verses. Read again, and again, and yet again, and learn the inner meaning, God's idea and plan of service for God and our fellow-men in this age. For from this we will learn that the ancient virtue of personal loyalty and friendship, if practiced when it conflicts with this

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broader love for God and man, is a crime. When personal friendship takes the place of one's duty to society, it becomes a crime. Read Luke 14:33, and follow with Matt. 19:29. And since the new condition of things is making the whole world one great neighborhood, making us neighbors to everybody else, and as it supplies a greater opportunity to serve this great neighborhood, the presenting of our bodies or lives or, in other words, all that we have and are, in faithfulness, sincerity, and devotion in our calling, we are given to-day an opportunity to realize God more truly than in ages gone by.

Now, then, there are two things which the great principle before us brings immediately into our personal lives, that we may well emphasize. For these opportunities are so plentiful and so plain to the spiritual eye, that he of spiritual discernment will not overlook them. The first is that if we would realize God in our lives, that is, if we would make him manifest, we must extend our service for man to all, and not limit it to persons within the field of our vision. Let me illustrate what I mean. If I see an obstruction in the way of an approaching carriage which may overturn the vehicle and seriously injure its occupants; and especially if I see that the driver's efforts for its removal that I may take away the danger. But if I see this obstruction, and though no carriage is in sight—and no person either, to see me do it—yet for the service of my fellow-man I remove it from the road, not knowing whom I benefit and unrecognized myself as the one who has done this deed of love, I have in such disinterested action drawn vastly nearer God and his desire concerning me, for I have done it from the love of him, and in the service of humanity, and the purity of my motive is unsullied with the relation of my service, or of those I serve, to self.

The second thing which this brings vividly before us is the transcendent doctrine of the gospel which teaches us that one's calling is the supreme field for the practice of his religion (Eph. 6:9; Gal. 3:28; Tit. 2:12; 1 Cor. 10:31-33). If we do all to the glory of God we work not as hirelings of men, but first and foremost as children of God. And as such we forget self and selfish motives and see and seek only God's glory. The service of the pilot is to the point. Have we not heard of the helmsman to stand by his wheel to the lives of the passengers whose being brought to land depended upon his holding to his post? In a sense every Christian is a pilot. But the illustration given is one of a sense of professional duty which ought to belong to every business, however humble be the function it ministers to. The man who sweeps the streets stands for the cleanliness and thence the health of the city, and he should be inspired by this conception, and perform his important task as unto God. The domestic household stands for the comfort and peace, and at times for the health and harmony of the home, and she should perform her duties as a child of God, putting into her work the love of the highest principles, and the practice of her most interior truths. And whatever be one's occupation, he should remember that it is a part of an inter-related whole, and that its importance is not determined by its littleness or greatness considered by itself, but by its constituting an integral portion of that whole; it is a necessary relation of the grand relation of man with man, and of all with God.

"If done beneath thy laws,

"Then service labors shine."

Hallowed be thou, if this the cause,

The meaneast work divine."

The faithful follower of Christ worships his God in and by means of his work, and his workshop becomes a temple in which he glorifies God. The time now is when they who worship the Father, worship him in truth and in truth, that is, unseen or seen, and in all they do, for they belong to God and seek in all they do to glorify him.

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CLEANSING.

By P. Hostetter.

What does it mean to be cleansed? How are we cleansed and to what extent? To be sinful and to live in sin means to be spiritually filthy or unclean, and to be cleansed means to have our sins forgiven or blotted out and to walk in newness of life or purity of life. How are we cleansed?

1. By the blood. See 1 John 1:7. 2. By the Word. John 15:3; Eph. 5:26. 3. By obedience. "Ye have purified your souls in obeying the truth" (1 Pet. 1:22). "Let us cleanse ourselves" (2 Cor. 7:1). Here we see that to be obedient to the Word, cleansing, namely to be obedient to the Word, and the Word and the blood each have their part. The penalty of our sins was paid by Him who gave his life and blood and opened up the way for our cleansing or salvation. The Word tells us of this way or plan of salvation, and our obedience proves our acceptance of the plan. Man cannot receive forgiveness of his sin except he obey the command to believe and repent, and when we sincerely repent (as we must to be forgiven), we are also willing to forsake our sins and live righteously. And in order to remain clean we must remain or continue to be obedient to the Word and will of God. Those who add to their faith virtue, temperance, knowledge, etc., can grow and will finally receive an abundant entrance into the everlasting kingdom, but those who stop at their faith these good works, will become blind and deaf and forget that they had been purged or cleansed from their old sins. See 2 Pet. 1:5-11.

We hear much of the need of consecration and the giving up of self, but do we really know that this is just about the same thing as obedience? Those who are consecrated are obedient, and those who are not obedient are not consecrated, even though they may give up everything and give up no matter how much they think they are giving up.

To what extent are we cleansed? Jesus says (John 13:10), "He that is washed . . . is clean every whit; and ye are clean, but not all." This means that they who had been washed in the blood, by the acceptance of the Word, had been made perfectly clean, and not partly clean. They were perfectly sanctified. Yet in John 17:17 we see that Jesus prayed for them to be sanctified through God's truth or word. This shows that while they were perfectly clean, yet they needed to know more of God's truth in order that their lives might still become purer or more Christ-like. And so we may be every whit clean or pure, and still we need more knowledge of God's word and will in order to live a still purer and holier life. And while God gives us a new heart and new bodies from all inherent sin or inclinations to evil, else we would not need to crucify our lusts continually and ever deny self daily in following the meek and lowly Saviour. We cannot be saved to such an extent as to be out of danger of sinning any more, else God would not warn us so much to watch and pray lest we enter into temptation. God tells us that he has condemned the sin in the flesh through Christ as the plan of salvation, and now there is no condemnation to those who accept this plan and walk not after the flesh, or, in other words, follow not after their evil inclinations. If the flesh had been removed, we could not walk in sin after it, so to speak. He also says that we can't walk in sin after it. Because of sin death entered, and if sin there had been perfectly removed from these bodies death would not need to follow. But as far as our life is concerned, our bodies shall be blameless and pure as well as our soul and spirit.

EAST LYNN, MO.

Self-justification often reveals a guilty conscience.

supreme. If we sometimes do not understand God's ways, we can rest assured that God does all things well, and that all will work together for good to those who love the Lord. COH.

Mayton, Alta., Canada, June 28, 1906.—Dear Readers of the Herald:—Greeting. I have lately received several letters, asking why there was no correspondence in the Herald from Mayton, Alta., for so long a time. In part, we may answer, it was because we thought we had nothing to say, and judging from the tone of the several articles that appeared in the Herald from this place in March and April, you should not be surprised.

But since the action of the Ontario Conference on May 24, 1906, we concluded to take steps forward. Bro. Israel Shantz and wife and Bro. Amos Weaver and wife, all from Carstairs, came here last Saturday, June 23d, and in the afternoon we met to hold an examination meeting, the result of which was very satisfactory, and on the next day (Sunday, June 24th) we held our communion services, which were conducted by Bro. Shantz and in which nearly all the members participated, for which we have reason to thank God, and our prayer is that we may all stand firm in the faith once delivered to the saints, as the apostle writes to the Ephesians (6:11-18).

Bro. Shantz also preached to us on Sunday evening from I Cor. 15:58, and gave us a very appropriate and edifying exhortation.

The Lord has wonderfully blessed us in the past in this community, and we hope these blessings may be continued to us also in the future.

Our meeting-house was built on ground which since has become the property of the Mayton Mercantile & Creamery Co., and it was concluded to sell the house to this company, and it will hereafter be used as a boarding-house, and until we can build another house (which we expect to do immediately) our church and Sunday school services will be held in the Mayton schoolhouse.

We are looking forward with much interest to the date of our church and Sunday school conferences at High River on the 9th and 10th of July.

We expect then to have a feast of good things to our spiritual edification and encouragement, and we rejoice to hear that a goodly number, both from Carstairs and from here, are expecting to be present. Of course, the number is small as compared to the older districts in the East. Nevertheless we count on the divine blessing, and we are also glad to hear that brethren from the East and the West expect to be with us on that occasion.

The crop prospects are very flattering for this year; they are all we could reasonably expect. The winter wheat was considerably damaged, possibly from the reason that there was so little snow during the winter. We have plenty of moisture and the people at present are mostly engaged in breaking up new prairie ground. Making prairie hay begins about the 15th of July, and grain harvest the latter part of August. Wishing God's blessing to all our brethren and sisters, I remain Yours truly, COH.

Scottsdale, Pa., July 1, 1906.—Dear Bro. Kolb:—To-day we reorganized our Sunday school with M. K. Smoker as superintendent; Homer Diefenbacher, assistant; Sue Stouffer, secretary; Carry Byler, assistant; A. D. Martin, treasurer; Carry Byler, chorister. I think we have a very efficient band of officers and trust that we may all work together so that our Sunday school may be a power for good here. We have not very many children in our school, but by proper efforts more may be gathered in. Pray for the work here in Scottsdale that many who are out in sin may be gathered in before it is forever too late. J. M. EBY.

Wadsworth, Ohio, July 2, 1906.—Dear Readers of the Herald of Truth:—Greeting in the Master's name. Our meetings are well attended and there is a good spiritual interest manifested. Our Sunday evening Young People's meeting at the Guil-

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ford meeting-house (Medina county) was organized on Sunday evening, July 1st. Bro. W. D. Delabahn was chosen leader, Bro. D. M. Effeit, assistant, and Mabel Newcomer, chorister. It was decided to use the course outlined in One Hundred Lessons, by Kaufman, beginning with the New Testament lessons. There appears to be a good interest among the young people. Wishing God's richest blessing upon all the readers, I remain, etc. COH.

Kokomo, Ind., July 2, 1906.—Dear Readers of the Herald of Truth:—On June 13th Pre. Paul Hershberger and his daughter-in-law, wife of Ahn Hershberger of Nebraska, came to this place, to consult Dr. Rinehart, as Sister Hershberger is afflicted with cancer. Bro. Hershberger preached four impressive sermons while here. On Monday, June 25th, they left for their home in Seward Co., Neb. Sister Hershberger left with an encouraging hope of a permanent cure of her affliction.

Joseph Kauffman and wife of St. Joseph Co., Mich., are here visiting their son Samuel and brother, Moses Kauffman. Bro. Kauffman was also afflicted with cancer in his face, and when they came here his son Samuel persuaded him to consult Dr. Rinehart, and by so doing he was persuaded to take treatment, and last Thursday the cancer was removed very successfully and the wound is healing nicely.

The A. M. meeting-house is under way of being remodeled and an addition built to it, 23x36 feet. They will also put in a large heating furnace.

The funeral of Joseph Kennedy was a very large one. Services were held at the Dunkard church at Plevana. Preaching by Amos Kendall. He had attained the ripe age of 79 years, 10 months and 2 days.

Yours as ever, G. W. NORTH.
For the Herald of Truth.
A COLONIZATION PROPOSITION IN NORTH-WESTERN TEXAS.

After having given the situation here serious consideration we have thought it best to try and arrange our affairs for a change of location. The main reasons are to seek a better condition of society for our young people, and also to go where the climate is more healthful and healing for lung and catarrhal affections.

After investigating a number of localities I was induced to accompany a party of home seekers to Canyon City, northwestern Texas, called the Panhandle Country, being a large basin said to contain 1,600,000 acres, lying between New Mexico and Oklahoma, and just a little to the southeast of Lajunta, Col. Here I was most agreeably surprised by the opportunity open to our people for colonization. This country presents to the eye a wide, grassy stretch of gently undulating surface, with enough slope for drainage, and has an altitude from 1,900 to 2,400 feet higher than eastern and southern Texas. This elevation gives a climate very similar to Colorado, and a rainfall averaging twenty-four inches per year, the bulk of which falls during the months of April, May, June, July and August. The rainfall from November to April as a rule is very light. The soil in this part of the Southwest will produce anything that grows in the temperate zones and its productivity cannot be appreciated until you see the tremendous crops that grow upon it. There are two varieties of soil, a chocolate or dark red, and a black, either of which is equal to the soil of central Illinois. This is a country just opening for settlement, always having been a cattle country, and only a very small percentage of its acreage has been cropped. Its range of products is very wide; wheat, corn, kauffer-corn, milo-maize, millet, sorghum-cane, oats, flax, broom-corn, cotton and alfalfa are grown successfully, also apples, peaches, pears, plums, melons, grapes and berries of all varieties; garden vegetables of all kinds and Irish and sweet potatoes. In this part of Texas an inexhaustible supply

pure, soft, free-stone water is obtained at a depth of from twenty-five to seventy-five feet. As for its climate, they say there is no other commonwealth in the Union, not even Colorado or Arizona, whose climate can surpass that of eastern New Mexico or northwestern Texas. This part of the country knows of no such thing as native consumption.

One of the most important things in connection with the consideration of this country is the depth and quality of its soil. Its richness and productivity can easily be proven by the abundance and quality of its products. The soil ranges from three to five feet deep. Its depth and natural texture gives it a wonderful power to resist drought. While I was there in June I sent Bro. J. S. Shoemaker some wheat-heads, showing size and quality, of which he writes: "There must be a fertile soil to produce such fine wheat. If other things are correspondingly favorable the country is certainly above the average, and land is remarkably cheap considering quality of soil."

This land is offered at from \$8 to \$15 per acre. Some of the wheat is estimated to yield thirty-five to forty bushels per acre this year. Some of the men have sold \$12 to \$15 worth of alfalfa hay per acre from their first cutting. One man who has the only large bearing orchard in Hale county, sold \$500 worth of apples and peaches per acre last year. There are only a very few such returns, because a very small percentage of the people has taken time and gone to the trouble to see what their lands would do, but these are indicators of what it can be made to do. They have been wrapped up in the cattle business and have had no conception of their possibilities.

The Santa Fe Railroad Co. has a branch road under construction now from Canyon City, Texas, to Plainview in Hale county, and Eastern and Northern people are crowding into that country with a rush, seeing its possibilities. One Missouri man, who rode by stage with me into Hale Center, seeing the beautiful lay of the country, most excellent fields of crops, rare young orchards, said, "Any man who will not take advantage of these opportunities deserves to be poor for generations to come."

Now I have come to look at this colonization question in this way: Since those who settle in new places always desire help and attention from the mother church, I think it would be very proper for a committee of men, whose judgment in such matters is known to be good, to investigate as to the adaptability of lands to the needs of our people and give results of their investigation. Let this be a representative committee from different parts of the country, and if all is found favorable for a colony being established, encourage it and if possible form some plan by which we could control a large tract (perhaps get an option on it for a certain length of time), so as to give our people a chance to arrange to take advantage of the opportunity, dealing directly with the owner, and each have the chance of securing a home at the owner's best figures. As lands are going up in price very fast, I am trying to arrange to have a number of brethren to go to see this place on the third Tuesday of this month (17th). Excursion rates are one fare plus two dollars for round trip. I will be glad to hear from any one who is interested, and have you go along to see this most promising country. I will say for Canyon City, that it has a population of 1,500, allows no saloons, has no city marshal, and is not even incorporated.

P. B. SNEYDER.
Jackson, Jackson Co., Minn., July 2, 1906.

For the Herald of Truth.
FREEPORT, ILL., SUNDAY SCHOOL MEETING.

The second quarterly Sunday school meeting was held at the Mennonite M. H. near Freeport, Ill., June 24, 1906. Moderator, Bro. A. L. Buzzard; secretary, Bro. Wm. H. Bruhaker. Meeting was opened by singing, followed by Scripture reading and prayer.

1906.

Topic 1. "Things a Sunday School Teacher Should Know." C. E. Sieber and Isaac Lapp.

(a) He ought to know the Bible. Much depends on this and how to make the applications to his class. (b) He should know that he is called of God, and that it is God's work. He should know each pupil in his class, also know what, how, when and where to teach. He should also know the truth and teach it.

Topic 2. "Co-operation in Sunday School Work." Fannie Fibereole read an essay, followed by a talk by S. E. Graybill. The essay reads as follows:

"There is no organization of all its members than the Sunday school. There is also probably no organization that is of greater service to humanity than the Sunday school. Its influence is far-reaching and cannot be estimated by the finite mind. The interest that is taken in Sunday school work to-day, whether it be whole-hearted and earnest or half-hearted and burdensome, will in a large measure determine the character of future generations. The very first impression made upon a child's mind by a religious service is that which it receives in the Sunday school. Long before it can grasp the meaning of any portion of a sermon the teacher may be able to implant in his tender heart some simple truth that can never be effaced. Gradually he advances and his increasing powers of thought and action demand that each member has been striving to do his part he will naturally turn to the church for the deeper experience which he craves, confident that a church work will be conducted in like manner. Since, then, it is the children of to-day who will move the world in years to come, it is of vast importance that we join forces and co-operate with one another to make of the Sunday school that which will help them to be such men and women as the world needs. If there were no co-operation among the laborers in the great manufacturing establishments of our cities, satisfactory results could not be obtained and their work would be a failure."

"Why do we like so well to visit a Sunday school that has been opened in some wretched corner of a large city? Is it because each worker there is intensely interested and his whole heart is in the work? The children feel this, and in grateful astonishment at the attention and love bestowed upon them they in turn become interested, and the consecrated workers are spurred on to greater activity in the service of their Master."

"We who are pupils are apt to think that the part we take in this great work does not amount to much. But teachers tell us that if there were no pupils there could be no Sunday school. Inattention on the part of the one who is being taught is a great hindrance to the one who is teaching. It is impossible for him to give to the class the best that he has, and the lesson drags and becomes a burden instead of the center of interest which it should be. Sometimes, however, the pupil is paying strict attention to all that is said without seeming to do so, but yet he is losing a great deal that is helpful if he fails to catch the animated expression on the teacher's face as he becomes thoroughly in earnest over the study of the lesson."

"Now and then some one tries to teach by merely asking questions in a disinterested, absent-minded way without offering any further explanation when the class is unable to answer them. Such a teacher cannot reach the inner life of the pupil, and consequently does not receive the inspiration that comes to those who Sabbath after Sabbath mingle their thoughts with others. Each individual has ideas of his own, and it is only by giving expression to the same that other individuals receive the benefit of them."

"Too often the burden of the work rests upon the superintendent. Any little difficulty is carried to him for adjustment and he is looked to from

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every hand for strength and action. While the superintendent is always one of the strongest men spiritually, yet he may not be the strongest physically, and in that case he feels keenly the responsibility resting upon him, and the need of the willing co-operation of all the teachers and the school in general. There is no other member of the Sunday school who is as necessary to the welfare of that school, and yet we so often fail to let him know that we admire and appreciate his untiring efforts. The subject of co-operation in Sunday school work is not merely a theory to be introduced, discussed and sanctioned, then thrown aside to be forgotten, but it is a thing of real practical value that can be appreciated only when it is put into operation.

"There must first be co-operation between man and God and later between man and man. Christ's magnificent prayer shortly before his crucifixion shows that it is his will that men should work together in fellowship with one another and in obedience to the heavenly Father. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us—I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and has loved them as thou hast loved me" (John 17:21-23). As the beauties of this work continue to unfold, may there also be an unfolding of the lives connected with it, and all men may see the sublimity of living in tune with the Infinite."

Bro. Graybill followed, saying, that co-operation meant everybody working together, and that we should realize the need of filling our place in the Sunday school. The superintendent is not the school, but all combined. One great need is the co-operation of parents with the children. Many of us do not realize the responsibility resting upon them. In order to prosper in the work of the Lord we must sacrifice and not give way to the lust of the flesh. The co-operation of all removes a great burden from the superintendent. Co-operation of parents with the children. Many of us do not realize the responsibility resting upon them. In order to prosper in the work of the Lord we must sacrifice and not give way to the lust of the flesh. The co-operation of all removes a great burden from the superintendent.

Topic 2. "Needs of the Sunday School." (a) A thorough study of the lesson. (b) A deep love for souls. (c) A thorough study of the lesson. Our aim is or should be: The salvation of every pupil, and that means work. Prepare so that teaching is a joy instead of a burden. The more we think and meditate on the lesson the more we get out of it. To get a right understanding we must be much in prayer. One great need is the Holy-Ghost-power. In order to accomplish a faithful service, that souls may be gathered into the fold.

WM. H. BRUBAKER, Secretary.
Freeport, Ill.
For the Herald of Truth.
NORTH DAKOTA SUNDAY SCHOOL CONFERENCE.

Report of the Mennonite Sunday School Conference, held at the Fairview meeting-house near Surrey, N. Dak., June 27 and 28, 1906.

The meeting was opened at 7:30 p. m. by singing, after which L. S. Glick was chosen moderator; D. B. Kauffman, assistant moderator; J. M. Hartzler and Emma E. Yoder, secretaries.

After the organization Bro. A. D. Wenger preached a sermon on the fourth commandment.

June 28th.—After the opening exercises the first subject taken up was: "The Importance of the Sunday School as a Means of Grace." Bro. A. D. Wenger spoke of a true teacher being first of all about the salvation of souls, especially of his own class. Both teacher and pupil should study their lessons well, so as to be able to live true Christian lives. Bro. Alpha Kauffman spoke of the peace he had received in working in the Sunday school. Even children receive inspiration by attending Sunday school. The subject was further

discussed by A. C. Ogburn, I. T. Zook and J. M. Hartzler.

The next subject: "What it Means to the Children and the Older Ones," was opened by J. M. Hartzler. "To the children it means being taught the word of God and becoming accustomed to attend divine worship regularly, becoming established in faith, etc. D. B. Kauffman brought out the fact that if children do not attend Sunday school they will go somewhere else. Older ones should attend, or the children will think it is only for children and not for every one. A. D. Wenger remarked that children should learn to sing and commit Scripture verses to memory."

An essay on "Prayer, Service and Promptness" was read by Myrtle Box. Our prayers to be answered must be fervent and earnest. For service: Promptness and knowledge of the Bible.

The subject "Prayer" was discussed by A. D. Wenger. No Sunday school can be run successfully without much prayer. Do not use vain repetitions. Teach the children to pray.

Alpha Kauffman took up the subject of "Service." The Lord wants those who are willing to work. Service in Sunday school is doing anything our hands or minds find to do.

Meeting adjourned to meet at 1:30 p. m., when it was opened by singing and prayer.

Lomie Zook read an essay on "The Sunday School Teacher, His Calling and Needs." Do not attempt to teach too much at one lesson. A lesson too well learned is an impossibility.

"The Needs of a Sunday School Teacher" was discussed by A. C. Ogburn. A teacher must have a pure heart, be filled with the Spirit. No calling greater than that of a Sunday school teacher. Must use the Bible first, last and all the time. The Bible means just what it says.

"The Mission of the Sunday School," was discussed by D. C. Plank. We are all missionaries; invite people and children to attend; make them feel that we need them.

Thomas Johnson said in part: "In many parts of the great Northwest the only religious services held are the Sunday schools and they are a great help. The mission of the Sunday school is to establish other Sunday schools. It is more important to establish new Sunday schools than to attend our own."

An essay was read by Emma Yoder. "All can Engage in the Work." Missionary Sunday schools make little men and women out of noisy and hotheaded children. Things learned while young are easily remembered, etc.

"Music for the Sunday School," was opened by Monty Perry. Have children commit Sunday school songs to memory. Never make remarks of a child's singing except to encourage him. Right kind of music will help to fix a dead Sunday school. I. T. Zook spoke on the same subject. Music drives away our cares and prepares us for the service which follows.

"In what way can the Sunday school help the missionary cause?" was opened by L. S. Glick. Collections taken up in Sunday school can help. Establish mission schools. The spirit of Christ is the missionary spirit.

J. A. Luchinsinger spoke of literature about missionary lines. Organize missionary societies in the Sunday school. Take up a missionary collection every fourth Sunday. More time should be given to missionary work.

Mrs. W. W. Culbertson took up the discussion. Children are too often forgotten. They are more sincere in their work than older people. Teach them how to earn missionary money.

Remarks by Henry Hershby, D. B. Kauffman, A. C. Ogburn and A. D. Wenger.

Adjournment to 6:30 p. m. Evening services opened at 6:30 p. m. with song service.

Query box conducted by L. C. Kauffman and closing remarks until eight o'clock, when A. D. Wenger preached on the second coming of Christ. Series of meetings to follow until July 4th.

J. M. HARTZLER, E. M. YODER, Secretaries.

Ebersole.—Abraham H. Ebersole, son of David C. Ebersole, near Mount Joy, Lancaster Co., Pa., met a very sad death on the 28th of June, 1906, as a runaway accident. The young man, who was working in the hay field, went to the barn with a pair of young mules to bring a wagon to the field. He hitched the mules to the end of the wagon tongue, and before he had gone far, the mules started and ran so fast that he twisted that he fright and ran so fast that he twisted that he crashed through the fence. The mules ran to the barn where they were caught and the father intended to look after his son, fearing that he might have been hurt. He found him with his chest

the full consciousness that not only his reputation but also his life would be in danger, he displayed a zeal and a courage that is praiseworthy and commendable to the highest degree. When his friends warned him of the danger to which he would expose himself by going to Worms on a certain occasion, he said, "If there are as many devils in Worms as there are flies on the houses, I will go to Worms." These words, while he may sound harsh and almost profane to the remnant ears of our day, were not the words of a weakling or a coward; they were the cool, sober words of a strong, brave mind who had espoused a cause, who had determined upon a purpose, and who had decided with the help of God to stand by it, and if the cause should not succeed, but fall and go down in disgrace, he would fall and go down with it, and in the face of all his trials, difficulties and conflicts he could sing with unshaken fortitude:

"Eine feste Burg ist unser Gott."

Memo Simon, with deeper sympathies, with a warmer love, with a more consecrated piety, with a higher degree of meekness and gentleness, and with a keener insight into the pure teachings of the gospel—"the all things" that Jesus taught us—Memo stood not only as the equal of Luther in boldness and a noble Christian character, but with his superior piety, love, gentleness and patience far exceeded in strength, in stability, and in an unflinching devotion to his cause, as well as in patient endurance, the Christian bravery of the former.

In connection with the unwavering faithfulness and devotion to the cause each one had espoused, we must especially admire the utter disregard these men (respectively Memo and Simon) had for consequences, for character, for reputation, for position, for possessions or for any of the things that men of the world regard and hold dear. This is the great lesson for us to learn.

Jesus came into the world; his purpose was to make known the plan of salvation, redeem the world and return to his Father in glory.

It did not make any difference to Jesus, what would come or what would not come. He knew what was necessary for him to teach and what was necessary for him to do, and these things he taught and did, and to look at his work and his life from a human standpoint—from the standpoint of the world—his work and his life were a failure. But from a spiritual standpoint it was the grandest triumph over sin and the devil that ever was accomplished. He made himself of no reputation; but God highly exalted him and gave him a name which is above every name, because he is able and does save to the utmost all that come unto him.

These grand lessons, to a large extent, have been forgotten and neglected by the Christian people of to-day. To stand up for Jesus and for a principle, for A.I.I., the great principles of right and truth and purity, men are afraid; they count the cost too much. The teaching of Jesus (Luke 14:33), "So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," seems to have been to a large extent lost sight of. To take up a principle, a doctrine, a cause, and stand by it for weal or for woe—stand by it until we accomplish it or fall in its defense—stand by it, if it takes possessions, home, fatherland, friends, wife, children, church and all—stand by it until the right shall prevail—or you shall go down in utter shame and disgrace and apparently perish with it—means to lay down all on the altar and sacrifice everything. Jesus died and his enemies rejoiced; but when he rose in triumph and glory, he laid the foundation stone against which the gates of hell shall never prevail, and so from the dust of disobedience ever and again shall rise the grandest victories of life. "Truth crushed to earth will rise again."

What, if we do fall in the sight of men? What, if we are poor in this world's goods? Our pos-

sessions at best are but perishable dross. What, if some one takes the place above us, and another gets more credit than we? Perhaps he deserves more. What, if evil-minded men succeed in making us appear before the world as liars and deceivers? What, if they do malign us, persecute us, and say all manner of evil against us falsely for his sake—what is the difference? If we bear it patiently we shall have a reward, greater, grander, nobler than any of our poor accusations (unless they repent) shall ever obtain. Out of the dust and suffering, out of our failures will come a glorious victory, a victory that is worth far more than all the world can give, and as Jesus arose from his ignominious death and Lord of lords, failure, to be King of kings and Lord of lords, so shall we, through his almighty power, rise above our failures to a victory of joy and blessedness, when you have passed through the great tribulations of earth and washed and made white your robes in the blood of the Lamb. "Where there is no cross, there will be no crown," and all who will live godly and be the friends of Jesus must suffer persecution. If this be our experience, Jesus will come again and receive us to himself that where he is there we shall be also.

Then, brethren and sisters, stand by your charge; stand by your espoused cause; stand by your faith, by your church, by your Savior, and the eternal and unchangeable principles of righteousness and truth, and though you may be reviled, persecuted, killed, stand up for Jesus and his cause, for Jesus and his word, and you will be safe, and great is your reward in heaven; but if we should take part with the self-righteous and the hypocrite and offend, oppose or destroy one of these little ones who believe in Christ and humbly follow in his footsteps, oh, how sad! Jesus tells us, "It were better that a millstone were hanged about his neck and he through whom the offense or the evil deed committed were drowned in the depths of the sea."—P.

PERSONAL MENTION.

Bish. J. M. Shenk of Allen Co., Ohio, who has been visiting for some weeks in the South, conducted communion services in the Mt. Pleasant congregation in Norfolk Co., Va.

Bro. J. J. Weaver and wife of Lagrange Co., Ind., visited relatives in Elkhart and spent a fine time with the brethren at the Publishing House during the first week in July.

Bro. W. K. Jacobs, who for a number of years has been identified with the Goshen College, has resigned his position and accepted the assistant secretaryship of the Elkhart County Trust Company, located at Goshen.

Bish. J. S. Shoemaker of Freeport, Ill., is contemplating a trip to Texas with Bro. P. B. Snyder in the near future. Many of our people are interested in the reports the brethren will bring back from the Southwest.

A heavy hailstorm passed over Franconia township, Montgomery Co., Pa., and also over parts of Bucks county, which did considerable damage to grain, etc., from which many of the members of the surrounding congregations suffered to a considerable extent.

Norman, son of Bro. Abraham L. Detweiler of Montgomery Co., Pa., fell from the overhead moor in the barn on the horse-power and broke a limb, some two weeks ago. He is doing well and will be restored to usual health in a short time if nothing unforeseen intervenes.

Bro. C. Henry Smith of Woodford Co., Ill., who is now spending some time in looking up Mennonite history in and around Philadelphia, Germantown, etc., addressed a large congregation in the First Church of Philadelphia, on his favorite subject, "Mennonites in History."

R. J. Heatwole of Windom, Kan., several weeks ago was at Coldwater, Kan., investigating a colonization proposition to the Mennonite people, in which an offer was made of 4,200 acres of land,

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owned by two farmers, who were willing to sell and give possession March 1, 1907.

Sister Martha Von Steen, daughter of Bro. John H. Von Steen, of the Leavie (German) congregation, while visiting with her mother's family in Elkhart and Lagrange counties, Ind., spent also several days in Elkhart, as the guest of the editors of the Herald of Truth. We appreciate her visit.

Bro. Lewis Berthold of Elroy, Montgomery Co., Pa., who for some months has been suffering from a growth in the eye, from which he endured much pain, had an operation performed at Nills Eye Hospital in Philadelphia, Pa., about two weeks ago and has been doing so well that he is now again at his accustomed work.

Bro. A. S. Graybill of Richfield, Juniata Co., Pa., on a recent trip through Ohio and Indiana, spent a part of Sunday, July 8, at Elkhart and attended the evening services at this place. He also remained several subsequent days and visited among the brethren here, and took a look through the Publishing House before his return to Pennsylvania.

Pre. Henry Weidy, of the Wakarusa or Holdem congregation, Elkhart Co., Ind., spent Sunday, July 8, 1906, at Teagarden, St. Joseph Co., Ind., and reports a very pleasant and profitable meeting at that place and received one more member into church fellowship to labor with the small number who have been gathered into the Lord's vineyard at that place. We are very glad Lord's vineyard at that place. We are very glad that under the careful and zealous efforts of Bro. Weidy there manifests itself a growing interest in the locality. The Lord bless the efforts put forth there, as well as in all other localities.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LXI.

Oh, hear my cry, Jehovah, I entreat,
Attend unto my prayer; from earth's extreme
I call on thee when heart doth faintly heat;
Lead me unto the rock that is supreme.

For thou hast been a refuge unto me,
A tower strong which saved from enemy,
My dwelling shall be evermore with thee,
The covert of thy wings shall shelter be.

For thou, O God, my vows didst kindly greet,
And thou hast honored me with thine esteem,
The king shall long remain on royal seat,
His years shall pass as the generations seem.

He shall abide before thee, God, forever,
May truth and loving kindness leave him never.

For the Herald of Truth.

THANKSGIVING.

By D. B.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

We as Christian people who love God in our souls and hearts are admonished to give thanks always, not only when we are prospering and everything goes the way we wish it, but in all our trials and tribulations; for whatever may befall us, if we have our trust in God and truly believe what the Word of God teaches, he will protect us in all temptations, for Satan and the world, in these days, are always trying every one; even the true followers of Christ are not exempt.

Now, dear readers, can we do as Jesus did in the wilderness when he was tempted by Satan, and say it is written in the Word of God, or we are ignorant of what is truly written for our protection and salvation? "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). The Apostle

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Paul was enabled to give thanks in tribulations, because he looked at the things which are not seen, for he realized that through tribulations the grace of patience was increased in the soul, and that through his Christian experience the love of God was increased, and as his hope was manifested in his soul by love for what Christ had done for him, he had great reason to be thankful to God. Is it not true that all his redeemed have freed from our sins through the atoning blood of Christ Jesus? Sin no more and stay away from all appearances of evil, which in our days are so numerous, so wicked and sinful that any true Christian will not meet with them.

Dear Christian professors, is it to the honor and glory of God if we meet with such places, or is it the desire of our carnal life? It must be that we are still carnal-minded and have no true discipline with Christ Jesus. Paul says, "In all what you do, in words or deeds, do it in the name of Christ Jesus, and give thanks to God through him." It won't do to be only Sunday Christians. We must be every-day Christians, so that our light will shine wherever we may be. It won't do to confess that we believe and belong to the church, and not live up to the commands of Jesus, for he says, "If you love me, ye will keep my commandments." He further says that the tree is known by its fruit, and so is a man by his walk. So it requires not only leaves but fruit.

For the Herald of Truth.

SOLD UNDER SIN.

By J. M. Shenk.

Since there are some of our brethren who understand and teach that Paul was, at the time of writing Rom. 7, still carnal, sold under sin, and that the same is true of all Christians at the present time, I feel constrained to again submit a few thoughts on this subject. I very much wish that we could all "be the same mind" and "teach the same things" and it is to be hoped that by exchanging views in a childlike spirit we will come more and more "to the unity of the Spirit."

In the first place let us carefully distinguish between human nature and carnal nature. God created man with the appetites, affections, propensities and desires which are necessary for man and by the proper use of which man glorifies his Creator, and through the misuse of which man becomes carnal and dishonors his Creator. Take, for example, the affections, which are a necessary part of our human nature. They are not taken away when the carnal, abnormal nature is removed, but instead of being set upon things "upon the earth," they are through divine grace "set upon things in heaven." Just so with all the God-given human desires; they are not taken away, but are, by divine grace, directed and used in the way and for the purpose for which they were given to man.

"They may still be the avenues of temptation to us, as they were to Jesus, and must be cared for zealously; but the diseased propensity to evil that said yes to every temptation is destroyed." To say that a man may be a spiritually minded man and a carnal man at the same time is, in my opinion, a contradiction of terms. The carnal man fulfills or desires to fulfill the lusts of the flesh, while Paul tells us in Rom. 8 that if we walk after the Spirit we shall not fulfill the lust of the flesh; but can, as Paul says, "do all things through Christ which strengtheneth me," all that our heavenly Father wishes us as his children to do.

While it is true that "in us, that is, in our flesh, dwelleth no good thing," that there is no merit, no righteousness, nothing in any of us to commend us to God or to enable us to live holy lives or by which we can be saved; yet the undeniable fact and blessed Bible truth remains, that through the great redemption in Christ Jesus we are redeemed from all iniquity, purified, prepared unto every good work, made vessels of honor, sanctified

and meet for the Master's use, and thus, as God's workmanship, we glorify him in our bodies and in our spirits, which are his, and yield ourselves unto God as those who are alive from the dead, and our members as instruments of righteousness unto God, whereas these same members were before conversion used as instruments of unrighteousness unto sin.

It is no sin to be tempted, neither is it an evidence of indwelling sin, for our blessed Savior was in all points tempted like as we are, yet without sin. Oh, my brethren, let us hold up the Christian standard as high as the Bible, and while we realize that we have not yet attained unto the measure of the stature of the fulness of Christ, let us, like the apostle of old, "press toward the mark for the prize of the high calling of God in Christ Jesus, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ with all his saints.

Elida, Ohio.

For the Herald of Truth.

OBSTRUCTIONS IN THE WAY OF LIFE.

By C. F. Glick.

Black clouds may rise and contrary winds may beat against us, but God's promises are strong enough for those who stand firm on the Rock, against which the gates of hell shall not prevail. There is no life but that encounters adverse and contrary winds, and the Christian pathway is not always strewn with flowers.

The Lord saith (Isa. 55:8), "For my thoughts are not your thoughts, neither are my ways your ways." We may wish to move in a certain channel and make our plans that way and get everything arranged in that way, but soon learn, alas! that God's compass points in another direction, and God's compass never varies, never fails to lead us in the right way. We may not always see, so, but we need not worry or trouble ourselves. God knows what is best, and will never fail to direct us aright.

Work the steering gear of your souls until you head in the right channel; follow the needle's track, and though you may plow counter and crosswise to your own wishes, desires, feelings and friends, it will yield the peaceable fruits of righteousness and the desired haven will finally be reached. This life is one of trial and testing.

Had we no black clouds to encounter we would not half so much enjoy the soft, beautiful sunshine or the calm, placid sea. This is God's workshop of the universe; where the immortal essences are wrought out.

When the rough hewing and forging take place, then everything that Satan may throw in our way to check us in our course should be a stepping-stone to higher experiences and a closer walk with God. Amen.

II.

At times it may look as though God had turned this world over as a great at-plowfield for rain to try her plow in and with Satan turned loose, sin holding her high carnival and hell jubilant for the coming desolations of the tribulation period, when this world shall be a great graveyard and Gehenna with wide open gates, death's great skeleton warehouse. Yet amidst all this, God will still have some few who hold to the great spiritual compass and watch the point of the needle and will not be swayed to the right nor to the left. They will not be swayed to the right nor to the left. They are God's inviolables. Life's sea may be perilous and the way dark and gloomy at times, but on they go. Oh, praise his holy name!

Friends may leave them, loved ones turn traitors, the dogs of hell and the demons of darkness may bound their tracks, and though surrounded with the clatter and clash of bedlam, and the incarnate spirits of the evil-doers of the air, combined with sickness, sorrow, sword, pestilence and famine breathing malady and suffering through

their shriveled lips—yet on they go praising his holy name. And it is true, his sworn-assured sea, that God is stringing harps for the heavenly choir, which shall sing eternal songs of praise to his name.

They may be strong and keyed amidst the loud-thunders and the most vivid flashes of lightning—amidst the wildest tempests and tornadoes—yet they will rise to the symphonies of heaven; for God is with them. They are grounded and rooted in the Rock of Ages.

For the Herald of Truth. NON-CONFORMITY.

The following article is the gist of what the Indiana Conference some years ago desired to impress upon the minds of the people, and we believe it will be of interest to read it now. It is certainly in the highest degree needful.

This conference recommends with all earnestness a stronger adherence to the simplicity of the gospel. With deepest sorrow do many of our good, devoted people, especially among the bishops and ministers of this conference, see the continually increasing tendency to worldly conformity. Both among the brethren and sisters do we see a continual leaning over to the world in personal appearance, even in walk and bearing, in the putting on of gaudy and costly apparel, in the wearing of gold and other costly articles of apparel for the sole purpose of adorning the body; in the dressing of the hair, and in many other things, which seem apparently too trivial to mention or to discuss in our conferences, but all these things, small as they seem to be in themselves, make up, when taken together, the grand sum total of worldly fashions, and lead us away from the pure and simple teachings of our fathers and the Scriptures, so that we feel that there is an urgent necessity for us to make an earnest appeal to both old and young, to brethren and sisters, parents and children, to all the ministers and bishops, to use all their influence and make every effort to preserve this simplicity and maintain it among our people.

This matter has reached such a stage that some have indeed felt that if a reformation in these things cannot be made, they can no longer, with a good conscience, hold fellowship and communion with the church. Others demand that strict rules be adopted and adhered to and that those who are not willing to submit themselves to them shall be suspended from the communion and fellowship of the church.

We feel, however, that there is a better way. We have this confidence in our young people that they will give heed to this appeal; they have no desire to be an offense or a stumbling-block in the way of others; that they do not wish to hurt the feelings and wound the consciences of others, and that they will, in the spirit of meekness and humble submission to the Lord Jesus and his word, from love to God and his people, put away all things that may offend, and, coveting the best gifts, adhere so closely to the simple ways of the gospel and the pure example of Jesus, that all may see that they have been with Jesus and have learned of him, and so be a true light in the world.

We plead with you, dear young people, do not let this appeal grieve you; come with willing hearts and bring the offering and make a little sacrifice for Jesus and the church he loves.

We ask all our dear ministers, too, to bring this appeal before their churches, and encourage their people to accept and obey those who have the rule over them in the fear of the Lord, knowing that we have the promises of our heavenly Father, that they that are faithful shall at last obtain the crown of life, and be received into eternal glory.

MINISTER.

If God writes "Opportunity" on one side of open doors, he writes "Responsibility" on the other side.

The Summer Term at Goshen College is well attended, about ninety names having been enrolled within a few days after the opening of the term.

From a growing tree into a printed newspaper in 145 minutes seems remarkable indeed, nevertheless that feat has been accomplished in slow Austria. At Eisenthal, at 7:35 a. m., three trees were cut down; at 9:34 the wood, stripped of the bark, cut up, converted into pulp and then to paper, was passed from paper mill to press, and at 10 a. m. the first printed and folded copy of the issue was "out."

"The race track lay between Niagara Falls and Tonawanda, and two passenger trains bound for Buffalo were the racers. One was on the Lehigh tracks, the other on the New York Central. Both trains were belated, so schedules were ignored and throttles were opened wide.

"The passengers enjoyed the sensation; it seemed as if we had left the earth, so smoothly did we fly. Then, to look across and see that the people in the New York Central train were becoming excited as folks get over a baseball game, made us all rank Lehigh partisans at once. Handkerchiefs were waved and fists were shaken."

"Well, one of our cars is a baggage car, chock full of Canadian trunks and satchels," he replied, "and that fact will bat us in the next two miles."

"So it did. With the same locomotive power exactly, our rival drew away from us. Very tentatively we held on, and, if the shouting of the men and the screaming of the women could have accomplished it, we should have won. But, though we kept within sight of their last car, they swept into the Tonawanda yards triumphant.

“Wherefore let us lay aside every weight, and the sin which doth so easily beset us.” We can

afford to lay aside weights to run 'the race that is set before us,' the race that prophets, saints and martyrs ran, and so received the crown.

"Don't carry too much baggage."

In view of the fact that another large exodus from Russia is probable in the near future, it may be interesting to our young readers to know some of the methods and means by which the "land of the milk and honey" has become the home of the slave." Perhaps this can be best described by citing personal incidents that have come under our observation. A volume of intensely interesting incidents might be written describing the experiences of the Mennonites who in the years 1870-80 left that country and came to America because of the Imperial decree that all subjects of Russia would henceforth have to do military service. Although provided with passports, the Russian officials have been a habit of finding excuses for detaining travelers across the boundary on one pretext or another—until the expected date for departing, after which all trouble about the passport seems to disappear. Some of their experiences considerable has been written, and it may therefore be preferable to speak of later incidents.

Bro. Goerz had secured a passport, intending to come to this country by way of Germany. Bidding farewell to home and friends he started westward. Arriving at the German frontier he was stopped, questioned, and refused permission to enter German territory. The reason for this was that during the recent troubles in Russia, includ-

There was now nothing left for our friend but to return home and try his way out in another direction. Securing a new pass—another thirty rubles—he started northward from Obirloff via Moscow to St. Petersburg. But being unable to get to St. Petersburg he took a roundabout

leave from St. Petersburg he took a railroad train to the seaport Revel on the Gulf of Finland and there he found no difficulty whatever. The officials did not even inquire for his passport. He took a steamer for Hull, England, thence across the North Sea to Liverpool, where he boarded a transatlantic liner for Quebec, Canada, from which place he came on the Grand Truck Railway to South Bend, Ind., where his brother Henry took charge of a department in the office of the Oliver Chalmers Co., and then to Chicago, where he is now the farm boy of Mrs. Shantz, near town, glad to be in a land where passports are unknown and where a man can go and come unhindered and unhampered, and where he may worship God in full liberty of conscience.

making with him two companions, one of them Mr. Swift of Chicago packhouse fame, the first stop of importance was at Rome, where they had a peep at the pious pope. Their next objective point was Constantinople, where they had a sight of the sickly Sultan as he rolled in his sedan chair. That the Sultan's face was not so brilliant and anxious is not to be wondered at when his trying to keep his family relations are taken into consideration. From there the party sailed for Odessa, Russia. Upon their arrival there, their passports at once proved that one of the party was a Jansen from America. "Jansen? Jansen?" queried the inspector; then hastily upon a book he began to look through a record, which, it may be, he thought was a list of officials. "Yes, Jansen," he called out, "Jansen, sent out of Russia in 1873 for being an informant and spreading seditious sentiments. But the passport is for Peter Jansen, and the deported Jansen must be a much older man."

At this juncture one of the party, who had gotten an inkling of the proceedings, quietly slipped up to the Inspector who was discussing the matter with the rest, and pushed within his reach a certain something which moves not only the program, but even some men and grows into the program besides. Presently the Inspector says, "Well, this changes nothing. The name is not the same, and he is much younger. Chornosh, Paschall!" (All right, go ahead!) But imagine the surprise of these brave officials when, after the passports had been duly stamped, punched and delivered, the Jansen end of the party politely thanked them in a listless and faithless Russian!

What was to happen to inspect the inspectors? What was to go to happen next? Nothing happened, however, and both inspectors and inspected were thankful. So the Russian inspector's loyalty and honesty toward the fatherland were bought for whatever that move may have meant. The characteristic, however, is not common in Russia. Easan sold his life, his honor, his happiness of potage and his hope of future happiness for present applause. Herrod sold his kindly authority and prerogative for a cask of wine and a lewd dance and men sell their hope of heaven for a moment's indulgence in that which is damnable in the sight of God and detestable in the sight of conscience. So only men would sell their prey for conscience's sake instead of vice versa. Ill-gotten gains and richly deserved pains would be far less and men would be happier everywhere.

Let me cite just one instance from the time of the general exodus from Russia to America in 1870-76. A party of about a thousand souls, under the care of Pre. Peter Fast, father of Bro. M. B.

1906.

Such are the experiences of men abroad. The inquiry is called bribery. In America, where the same inquiry is becoming more and more prevalent and on a much broader scale, the new term "graft" is applied. Here, in one respect, the inquiry is carried into commerce; in another, into politics; and in still another, into religion. Not all forms of graft represent money value, but all forms represent the same methods for the achievement of desired ends. But, then, we are Americans and not Russians, so why criticize? We are so much better than they; then, why make such odious comparisons?

By a Sister.

He was not like any one else that ever lived; and his life was one of perfect holiness. Other people, even the best, are naughty sometimes; he never was. Others are selfish; but Jesus never. Others are unkind sometimes; but the heart of Jesus was always full of pity and gentleness. Others are proud; but Jesus never. Once did a wrong thing or had a sinful thought, yet he suffered more sorrow than any one else upon earth, and though he was always doing good and was always kind, yet wicked people hated him and treated him, with dreadful cruelty, and at last killed him. His heart was so full of love and compassion how it happened. This wonderful story is one of which no one ever tires; little children, clever people, old men and women, all love to hear over and over again the "sweet story of old," which tells them about Jesus. But who was he? Who is he? He is the Lord from heaven; he is the Son of God; he is God; he is the Father who has created the world; he is always with the Father and who with him made this beautiful world and all that is in it.

Do you not wonder that he should have left his heavenly Father's throne to come down to this wicked, cruel world? Perhaps you think he did not know what would happen? Ah, dear children! the strange thing is that he did know it all and yet he came. It was for love of us, for love of you and me, for love, too, even of those wicked people who hated him, that he put aside his glory and came to suffer, bleed and die, and he was content to do it. Does not this show how much he loved us? How rough ought we to love him!

Do you think God was willing to spare his well-beloved Son? Yes, he was; but if the Bible had not told us so we could never have believed it. The Bible is God's own book and so we know it is quite true that God was not only willing to let his dear Son come, but he wished him to do it—he sent him. Is not this wonderful!

There is a verse in the Bible that tells us, "God

is love." Does not this prove it? But now I must try and explain to you why it was necessary that Jesus should come to our earth and take upon himself the form of humanity (that means, to be made like one of us), and I will begin by asking you a question: "Where do you hope to go when you die?" You will no doubt say, "To heaven." But do you not know that nothing can enter heaven but that which is perfectly holy and perfectly good. Are you thus holy?

He promised that some day he would send his Son, the Lord Jesus Christ, to be a man on earth, and he would be unlike any other man that ever lived, because he would be always good and would do God's will on earth as perfectly as it is done in heaven, and he was to do much more than this. He was himself to bear our sins upon the cross, and God was to punish him for our wickedness—at last he was to die for us and God promised to accept that as sufficient to wash away all sin and to make the whole world holy, as the little hymn says:

"He knew how wicked men had been,
And knew that God must punish sin;
So out of pity Jesus said,
I'll bear the punishment instead."

Yet there is something left for us to do. Remember, we must believe on the Lord Jesus and we must love him and try to be like him and to do his holy will; and when we find that we have done naughty things and have fallen into sin (for Satan is always trying to make us wicked), if we are sorry and pray to God to forgive us and help us he will always do it, if we ask it for Jesus Christ's sake, and then for his name's sake he will take us to heaven when we die.

Now can you understand a little why Jesus came? He came to do what only God can do, for, remember that Jesus is God. He came to take away sin and give us everlasting life.

of us probably do not stop to think that
als which we call domesticated have be-
only through a long course of training
indness. Perhaps this is not stating the
exactly right, for it seems that after the

creation and before the fall of man all these animals were tame, and that it was man who became cruel, that the animals became wild. Certainly, that animals that have never known man are tame. This has been proven again and again, and is a remarkable fact. Mention was made of this fact in the Young People's Paper last year, in giving a report of the discovery of an American traveler on a small island in the Pacific Ocean. There he found several species of birds which, on islands inhabited by the human animal, are very timid and difficult to reach, but which were so tame and fearless, and so fond of human company, that they walked about him with the greatest curiosity that he investigated everything the traveler had. To prove his assertions he took a number of photographs of these creatures. The traveler was quite overcome at this mute evidence of the evil influence of depraved human nature, and he adds that where human beings are supposed to "subdue" the lower animal creation, as divinely enjoined, but who, alas, have a wrong idea of their relation to the lower animals and have not learned to subdue

the animal that lives within their own souls and which made the whole animal world wild. The apostle Paul assures us that there is but one animal that cannot be tamed by man and that animal is the tongue or the carnal nature. The grace of God alone can tame that.

Those who know the wolf, the jackal and the coyote can readily see the similarity of these animals to the dog, of which family he is a member, but domesticated so long ago that the history of it is lost in antiquity. The same with the cat and the tiger, the cow and the buffalo, and—though not so well known—the horse and the tapir. And yet, physically speaking, there is not so much difference between the horse and the tapir as there is between the highest and lowest types of the human species, in the matter of intellect.

But to return to the subject proper, it is interesting to see what results follow really kind treatment of even domesticated animals. A chicken, a cow, a sheep or even a "porker" can become so tame that there seems to be absolutely no fear or shyness. This all of us have seen, and, more than this, some of us have seen wild and unruly individuals of these species made as docile as the tamest, and fall by the same fair treatment. The same has been reported of many other kinds of animals, and even wild animals. Wolves have been tamed and have shown plentiful evidences of dog-like faithfulness. Of course, there are different kinds of wolves, just as there are different kinds of dogs, "and some are worse than others."

There are some wild animals that can be easily tamed. It is said that the quail of Southern California will enter gardens and nest there, and it is well known that the timid deer, if once assured that man will not hurt or frighten, will become very confiding and friendly. It is natural, however, that as a rule herbivorous animals should be more easily tamed and be safer pets than the carnivorous animals. The Avallaro, a California, is a herd of sea lions. For many years these animals have been in possession of a rock on the shore of an island off the coast. Many of them were formerly killed by vandals, but after a law was passed protecting these beautiful animals they soon lost their wildness and the herd has increased until a split came and one faction took possession of another mass of rocks farther up the island. In course of time the animals were tamed by the evidence by visitors and fishermen that only kindness was meant for them, have become so tame that they will come when called and will eat from the outstretched hand.

It is not only possible but more than probable that if the wolf, lion, leopard, bear, and other beastly characteristics that dominate the great majority of the human race to-day were replaced by the childlike spirit of love, that childlike spirit would lead, in more than a figurative sense, and that the human race would subdue the animal kingdom in the way the Creator intended, and that in return we would find the true use for which God created these animals for our benefit.

For the Herald of Truth

SMOKING INJURIOUS TO BOYS.

By George S. Grim.

Whatever differences of opinion there may be upon the advisability of men smoking, there certainly can be but one in regard to boys smoking. It affects the action of the heart of the boys and reduces the capacity of the lungs. Young men who are being trained for athletics are not permitted by the trainers to smoke at all, because it tends to reduce the breathing capacity. But the one argument that appeals most forcibly to the boys is that smoking will stunt the growth. Cigarettes contain a particularly injurious nicotine. The active principle of tobacco is said by chemists to be next to prussic acid one of the most poisonous known. The tender tissues of a growing boy cannot absorb it without great injury.

Louisville, Ohio

For the Herald of Truth.

THE SONNET PSALMS.
(Copyright, 1905.)

By Oliver Olden.

PSALM LXII.

My soul on God for its salvation waits,
He only is my rock and tower high;
How long will you display your evil traits?
How long with blessing mouth, delight to lie?

With God is my salvation and my praise,
He only is my rock and my desire,
Oh, trust in him, ye people, all your days,
Pour out your hearts before his throne, entire.

The high and low are all of like degree,
They are together lighter than a breath,
If riches grow, do not deceived be,
'Tis God alone has power to conquer death.

'Tis he alone that truth and love engenders,
And justly unto him his merit renders.

For the Herald of Truth.

OUR TALENTS.

By Orpha M. Brennenman.

The talents that Christ has entrusted to us represent the gifts he has given us, and no more are our talents the same than were those of the servants in the parable Christ taught to his disciples on the Mount of Olives.

To one the Master gave five talents, to another two, and to another one. So let us who have only been blessed with one or two talents not be discouraged, but make use of them, however few they may be.

The question that should most concern us is not, "How much have I received?" but, "What am I doing with that which I have?"

The development of all our powers is the first duty we have to God and our fellow-men. In making a confession of faith in Christ we promise to be all that it is possible for us to be as workers for the Master. So if we would have our Sunday schools and churches prosper we must all put our talents to some use.

Of every Christian the Lord requires growth. Christ has paid us our wages, with his own blood and suffering, to secure our willing service. He came to this world to give us an example of how we should live and what spirit we should bring into our labor. He desires us to study how we can best advance his work and glorify his name. But Christ has given us no assurance that we can grow and attain perfection easily. A noble, all-round character is not inherited, but is obtained by our effort, through the merits and grace of Christ. God gives us the talents, and we, by using them to his glory, by our obedience to his will, by self-denial and by his divine grace, form the true character of Christian manhood and are made vessels fit for the Master's use, but all this is accomplished through hard battles with self and the world.

Let none of us say, "I cannot remedy my defects, I cannot overcome my faults and weaknesses." If you make up your mind to this, you will surely fail. Again, if you make up your mind that you will not, then you certainly cannot.

The real difficulty arises from the corruption of our unsanctified hearts and an unwillingness to submit to the control of God and his word.

Many whom God has qualified to do excellent work, accomplish very little. They pass through life as though they had no definite object for which to live. Christ does not design that we should live in this way. He places every human agent under obligation to do his or her best. God will accept only those who aim high, and remember, that you will never reach a higher standard than you yourself set. So let us aim high, and step by step, though it be by painful efforts, ascend the whole length of the ladder of progress.

The power of speech is a talent that should be cultivated. Of all the gifts Christ has given us this is the greatest. With the voice we offer

praise and prayer to God and tell others of the Redeemer's love. The culture and right use of the voice is greatly neglected, even by Christians. There are many who speak in so low a tone that they can scarcely be understood. Sometimes when hymns, texts or reports are presented, they are read in such a way that they are not understood by half the people. This is an evil that should be corrected. The Bible gives instruction on this. Of the Levites who read the Scripture in the days of Ezra it is said, "They read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading." Every Christian is called upon to make known to others the unsearchable riches of Christ; therefore we should try to speak distinctly. We should look to Jesus, the perfect pattern, and pray for the aid of the Holy Spirit, for of ourselves we can do nothing.

Our time is another talent we should make good use of, for our time belongs to God; every moment is his. Of no talent he has given us will he require a more strict account than of our time. Now is our time to labor for the salvation of our fellow-men. Remember, "Time unimproved and unemployed presents a fearful void." We must value our time (not waste it) while we are young. If we do, when we become older we will regret that we have not made better use of this valuable talent.

There are some who think if they give money their time is not needed; but this is wrong. God wants both. He also entrusts men with money, but he wants them to put it to good use. God gives man power to obtain wealth; but he does not wish us to use it to honor and glorify ourselves, but to be used for the honor and glory of God. All we possess is the Lord's, and we are accountable to him for the use we make of these precious gifts which he has given us.

Kind affections, generous impulses and a quick understanding of spiritual things are precious talents and put their possessors under great responsibility.

Now let us as Christian workers not be as the man with one talent—"bury it"—but let us put all our talents to some use, no matter how many or how few. The Lord excuses none; and let us remember that "talents" are talents multiplied.

Seward, Neb.

For the Herald of Truth.

HOW TO TEACH LITTLE CHILDREN.

By Melinda Ebersole.

"I am but a little child; I know not how to go out or come in. Come, ye children, hearken unto me: I will teach you the fear of the Lord: and thy servant is in the midst of thy people which thou hast chosen" (1 Kings 3:7, 8; Psa. 34:11).

As we look upon this subject we do not attempt to give a model way of how to teach. At the most a model is only a small imitation of the real thing. While the lessons which we teach are from the most important book in all the world, we necessarily need to prepare for this great work. When we want to do a certain work we first prepare for it. Getting ready is a very important part of the teaching. We need to receive before we can give.

When we look into the bright, eager faces of children, entrusted for a time to our care, and think of the possibilities of the future before them, we recognize the necessity of often being with Jesus in the school of prayer. A full surrender of ourselves to God, a desire to be used by him, and a plea for the guidance of his Spirit, coupled with a thorough preparation of the lesson, will enable the teacher to make deep and lasting impressions on the minds of the little ones. You can only awaken interest in others after you are acquainted with your subject and have become interested in it yourself. In order to make the lesson real, the lesson story may be given.

Emphasize the central truth expressed in the golden text. There may be some difficult points to be simplified. Give the heart of the lesson. It may be well at times to refer to other Scriptures. However, be sure the child understands what you mean. A certain Sunday school teacher in teaching the crucifixion lesson read to her pupils from the four Gospels, and consequently the children were left with the impression that Jesus was crucified four times.

Memory verses committed may be helpful. We find that Timothy knew the holy Scriptures when he was but a child, which were able to make him wise unto salvation, and we believe they will serve for the same purpose in the present age. The superintendent of the Pacific Garden Mission made the statement that most of the converts of the mission are those who were taught the Scriptures in youth.

One of the means of awakening interest in the minds of children is the use of pictures representing scenes in the lesson and objects that will aid the understanding. Blackboard illustrations can be used to great advantage.

Give the texts of the lesson in order, so as not to confuse the mind of the child. Great care should be exercised not to teach too many truths in one lesson. The child cannot take in many thoughts at a time. We believe it is better to teach very little at any one time, but that little he so presented, repeated and impressed that it will not soon be forgotten. Better results will follow the attempt to teach one truth on each of forty Sundays in the year than from the attempt to teach forty truths on one Sunday.

Give your children an opportunity to ask questions. Then much of the teaching of children must be done by the voice on the part of the teacher. To this end endeavor as a teacher to hold your voice under complete control. Tenderness and sympathy mean a great deal to the little ones. Do not forget to show them a friendly spirit and in most all cases you will secure their attention. Love is the key to the child's heart in teaching. The teacher of all teachers is love.

Children are often made to wonder what their mission in life may be. However, it matters not so much to us what their future work may be, only so we teach them to do their duty in whatsoever station in life it may please God to place them. The success of the child in after life depends largely upon its teacher in the day-school and the use it makes of its time there. Yet more of it depends upon the light in which it comes to regard the word of God.

Let us remember that we also teach by example. Therefore we should carefully guard our daily walk and conversation and seek to pattern our lives more and more after the perfect One, so that we may be true lights to the little ones who watch us closely and see if we are inconsistent or not in our profession.

What shall be our excuse (Isa. 34:4) when the heavens shall be rolled together as a scroll and Jesus descends from his glorious throne to summon the dead to the judgment bar of the most high God, if we have in any way been negligent in performing this work? On the other side, who can describe the joy of the faithful teacher who has diligently taught her pupils of the fountain (Zech. 13:1) opened for sin and uncleanness, where all must wash in order to be cleansed?

To such teachers is this promise given, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

You speak the word, God does the work, and the seed sown will go down and spring up and bear fruit. Souls will be saved, and God will be glorified.

Chicago, Ill.

That child has a goodly heritage who is born of godly parents, in a home consecrated to almighty God, where his word is the rule of life, where prayer and praise ascend from hearts reposed after the image of Christ.

For the Herald of Truth.

LIVING TO PLEASE GOD.

By August Liebman.

"Jesus answered, Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

After we have been converted to Christ and have accepted him as our Savior, and received the Holy Ghost, we are new creatures in Christ, our lives are hid with Christ in God, and we must walk in newness of life, for otherwise we cannot please him.

As Christians we must all suffer with him, as Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator" (1 Pet. 4:12, 13).

If we suffer persecution and lose our lives thereby for Christ's sake, then when he will appear in his glory, we shall be glad with great joy; because then we will receive the reward of eternal life. Jesus says, "He that findeth his life shall lose it, and he that loseth his life, for my sake, shall find it" (Matt. 10:39). And again he says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

Let the world scoff, mock and laugh at us, if we have the Prince of Peace in our souls we are dead to the world and sin. They cannot harm us. And besides this, we are running a race for a prize and have not time to stop and take notice of them. We must hasten on, for it is getting late; night is coming on, the sun will soon set in the west, the morning stars will soon appear in the east. Therefore let us press onward and forward toward the mark of our high calling. Jesus stands at the head of it ready to give us the prize.

What kind of a prize are we running for? Hear what Paul says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24).

So then it is an incorruptible crown of eternal life that we are striving for. Webster says, "Incorruptible means an exemption from decay; something that will last forever." Christian friends, is it worth while to live a godly, holy and righteous life in this world for such a prize as this? Does it pay to follow closely in Christ's footsteps, his example, and the teaching of the Bible? It seems to me it does.

Then let us be about our Father's business, quietly submitting ourselves to him, ever ready and willing to obey him in all things, doing the work which he has for us, being kind and loving toward one another, peaceful, meek and lowly, upright and honest, pure in heart, faithful and true, patient, long-suffering, humble, steadfast, immovable in the faith, and always abounding in his love; for having all of these qualifications we are fit subjects and instruments in the Lord's hands to be used in his vineyard, wherever he sees fit to put us, let it be at home or abroad. Let us submit ourselves unto him, so that he may work in us, both to will and to do his good pleasure. After we become children of God we are not our own, because he has purchased us, not with perishable silver and gold, but with his own precious blood, and we are under his direction and authority, and in duty bound to observe all his commandments, walk uprightly before him, and do only those things which are pleasing in his sight, because if we are disobedient unto the divine will, we will incur his displeasure; and we are told

that God is angry with the wicked every day, and those who are disobedient to the teachings of his word shall receive the reward of the ungodly and will be cut off from the inheritance promised to those who love him; and shall be cast out into outer darkness where there shall be weeping and gnashing of teeth (Matt. 8:12), and where we shall have our part in the lake of fire and brimstone which is prepared for the devil and his angels (Rev. 21:8). Let us be very careful how we conduct ourselves in every-day life. Do not allow yourselves to indulge in any of the vain pleasures of the world and the flesh that would grieve you from the teachings of the Bible, for meditate upon the word of God comes to us the knowledge of eternal life. Do not forget to return thanks to God for all good things he permits us to enjoy. Do not neglect family worship, for no one can rule his own household well without the help of the Lord. In fact, the Savior tells us that without him we can do nothing. Let us not forget to teach our families the ways of the Lord and bring them up in his fear.

Do not be contentious, for that does not become a child of God, but rather seek to live at peace with all men, according to the admonition of the apostle Paul. Do not use profane language, nor indulge in idle words and foolish jesting, for we will be required to give an account in the day of the judgment for every idle word we speak (Matt. 12:36). Do not use intoxicating drinks, for no drunkard shall inherit the kingdom of God. Abstain from the use of tobacco, for it is a filthy habit, and we are to purify ourselves from all filthiness of the flesh. Do not read trashy novels and story papers, for thereby we neglect the word of God, and time is too precious to waste on things of that kind. Read some good substantial paper, such as the Herald of Truth, Rundschau, Words of Cheer, etc.

When we gather in our places of worship on the Lord's day or wherever else we may be, let us remember that we are the representatives of the saints, of God's people in the world, and do not belie our profession by putting on costly apparel, or gold, or pearls, or other sinful and worldly adornments, for these things are contrary to the will of God, and to the teachings of his word, and are the marks of a carnal, unregenerate heart that de-lights itself more in the things of the world than in the teachings and the requirements of the word of God, and it is not only our fellow-men and the church that cannot recognize such untrue professors, but Jesus himself in the day of his coming cannot and will not recognize us as his followers, and how sad for some of these who have shown this untrue light while living in the world, should they be compelled to hear the sad sentence of the great Judge in the day of his coming, "Depart from me, ye evil-doers, I know you not."

If any of us should be in this condition, let us go to the Lord Jesus and implore him to give us the Spirit of Christ, and help us to a better, a holier and a more consecrated life, for he is a very present help to all those who call upon his name, in every time of trouble.

Do not go about the neighborhood talking, but go rather and do good. Let us abhor that which is evil, and cleave to that which is good. Pray without ceasing. Be kindly affectioned one to another, with brotherly love; live peaceably with all men, and may the God of all peace give us grace that we may overcome all trials and temptations, and remain faithful unto the end.

For the Herald of Truth.

THE TWO FOUNDATIONS.

By a Sister.

Dear Brethren and Sisters in Christ:—As I am a reader of the Herald of Truth, and desire to write an article for the paper, I hope you may find space for it in your valuable columns. I will write on the foundation upon which we are building our spiritual house.

As we are all building we need a good foundation. We are building either upon the Rock, Christ Jesus, against which the gates of hell will not prevail, or upon the sand of human inventions, which will not stand when the storms of God's judgment beat upon it. There is a great difference between those who build upon these two foundations. Those who are building on the Rock need not fear. Whatever trials or temptations may come they will find the name of the Lord a strong tower into which they may flee and be safe. They will find a refuge under the shelter of his wings, and when the final day of account will come there will be a crown of righteousness in store for them, and they shall be with the Lord forever. Those, however, who build upon the sand will find when trials, persecutions and sorrows come, that they have no shelter, no security, no safety; none in whom they can confide, none in whom they can trust and none who will help them in the final account. They will find themselves standing at the left hand, being turned away from the dear Savior, who has now become the mighty judge of the quick and the dead, and shall say to those foolish ones, "Depart from me ye that work iniquity; I never knew you."

Therefore we should be very careful in selecting our foundation, and should only build on the solid Rock, Jesus Christ, and we shall be able to stand even if sometimes persecutions overtake us, for we are made to suffer very severely; for the Lord's sake we can meet the trial and by his grace gain the victory. In writing this I am reminded of a very dear brother and sister who were very sadly, yet innocently persecuted, as some of the Herald readers may know. It seemed sometimes as though they could not bear it, and the sister told me some weeks ago that it made a wound that could never be healed; but she thanked her heavenly Father that they had built their house on the solid Rock, and put all their trust in Jesus, as the poet says:

"Tis so sweet to trust in Jesus,
Just to take him at his word."

But, said she, it was hard to suffer these persecutions. I told her, however, that Christ had to suffer more; he had to suffer death for us; so we must be willing to bear all that is laid upon us in order that we may be faithful unto our Lord.

But I must say this to us, as brothers and sisters, that we should always be very careful not to grieve our fellow-believers. Just think what a pain it gives and how sad it will make a kind and upright heart feel who is so innocently afflicted; but let us all go hand in hand on our way heavenward, and all build on the same solid Rock; then we can stand all the storms and trials that befall us here in this life, even if they are sometimes severe, for we learn that through trials and much tribulation we must enter into the kingdom of God. We sometimes sing:

"There is a city of light 'mid the stars, we are told,
Where they know not a sorrow or care."

These are very precious words to those who are so burdened down under trials and troubles. But it again comes to this point that our house must be built on the solid Rock, so that it can stand the storms. Written in love for all through our Lord and Savior Jesus Christ. Amen.

For the Herald of Truth.

GOD'S SPIRIT OUR GUIDE, HELPER AND COMFORTER.

By S. E. Roth.

It sometimes occurs that people claim to be guided by the Spirit of God, but live in open rebellion to his Word. Jesus taught us that his words are spirit and life. Again he says that the Comforter when he shall come will remind us or bring to our remembrance all things whatsoever he told us. It is a safe plan to test the spirit by God's word, and if we do so we will find that by studying the word of God prayerfully we will receive a larger measure of his Spirit.

Wayland, Iowa.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dharnai, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Lancaster.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—422 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.
 NATIVE EFFORT IN INDIA.

That the Christian religion is taking strong and permanent hold upon the natives of India is evident from many facts that are coming to light. Chief, perhaps, among these is the fact that, seeing the great need of India and the utter inability of the foreign missionary forces in India to cope with this need for the present at least, a National Missionary Society of India was organized by native Indians, supported by Indian money and controlled by Indian management.

The natives in charge of this new movement have combined, irrespective of former caste and present church affiliation, to make an effort to bring the gospel to the native people of India who are not yet reached by the various missionary societies laboring in the country. It is a strange coincidence that just one hundred years after Henry Martyn landed in India, and two hundred years after Ziegenbalg, the first Protestant missionary in India, began work there, the native Christians should unite in the first native national movement of this kind and that they should hold their first conference in the building occupied by the sainted cobbler missionary, William Carey, and that the constitution of the society was adopted in the old pagoda where Henry Martyn worked and prayed for the evangelization of this land.

This new society will solicit no funds but from India, and will lay the burden for India's evangelization upon her own sons. There are those who doubt if this work can be successfully carried on by natives. But if India could produce great men and successful men in former days in various fields of politics, literature and the ancient religion, why should not men whom the grace of God has reached and transformed be able to do great things for God?

Besides, the same conditions obtain in several where the native church has now existed for several generations that exist in any other country where no avenue is opened for activity of the members, namely there is a growing tendency to worldliness and ease and self-sufficiency. The fact that the men who are prominent in this new organization see and deplore this and are making an effort to change this danger into an element of great usefulness, is evidence that these men are farsighted, levelheaded and deeply in earnest.

This is an important movement in the history of the Christian church in India. The prayer and aim of our American Mennonite Mission in India has been to see native Christians develop into true missionaries. It seems there are bright evidences already that such forces are being developed. These people do not, figuratively speaking, need to first become Romans in language, temperament, habits of thought and method of presenting truth, to reach the Romans (Indians), for they are "to the manner born," and, born anew into the kingdom of Christ and his righteousness, they are, logically, the men and women who will accomplish the best results with their fellow-men in India. It is true that in many cases this also

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will mean the need of learning a new language by the native missionaries, for India has many languages, but at this the average Indian is fully as adept as his European or American brother, and in the understanding of the Indian temperament and taking proper advantage of it for God, he is no doubt our superior.

The work will naturally begin on a small scale, but with mustard-seed faith and Pauline consecration, God is going to do a great work in India through the efforts of both Indian and European, as well as American missionaries.

For the Herald of Truth.
 OBSTRUCTIONS IN THE WAY OF LIFE.

By C. F. Glick.

III.
 This would be a nursery and greenhouse from which will be planted or transplanted to the everlasting hills the trees of righteousness. There it is where the cedars are hewn and the marble chiseled for the upper temple. These are the quarry lands for the New Jerusalem building; from this nursery will be transplanted the trees of earth to the Lebanon hills of eternal glory.

Press on then, my brother, press on, weary soul, though tired and tempest tossed; the voyage will soon be over; the great spires of the eternal city will soon be in view: "Behold, I come quickly" (Rev. 22:7). The signal trump of welcome is heard in the distance. The fieldglass of faith will bring this glorious harbor in full view, where they can see the river of life bubbling forth from the throne of God, and flowing through the upper kingdom. On its banks are the trees of righteousness, bearing all manner of fruit, sweet beyond all earthly sweetness, while in every direction, above and around, the atmosphere is laden with the sweetest odors coming from the sweetest flowers, to be animated with the sweetest sounds; for there will be the angels and archangels, seraphs and seraphims, cherubs and cherubims, together with the blood-washed saints. These will behold the beautiful city, whose walls are of jasper, the streets of pure, shining gold, like transparent glass, and in it will appear great white thrones, and before them an innumerable company of holy angels, falling on their faces, worshipping God and the Lamb, saying, "Amen, blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might be unto our God forever and ever. Amen."

South Norfolk, Va.

For the Herald of Truth.
 A MOTHER'S PRAYERS.

The following touching incident is one that appeals to every mother who has boys out in the highways and byways of the world, sowing their "wild oats," as it is sometimes termed, and shows how many times through the earnest pleadings of a pious mother the wayward, prodigal boy may be brought back to the Father's house, and made a pillar in the house of our God.

"There was a woman, a widow who had an only son, who was infatuated with the dance and took every opportunity to indulge in this vain and dangerous form of amusement. This good mother protested against her son's going to these places of sinful amusement. One evening her boy came to her and said, 'Mother, I am going to a dance to-night.' She pleaded with him, 'My son, do not go.' But defiantly he replied, 'Mother, I will go. I do not care what you say.' 'Well,' said she, 'if you will go, while you are dancing with your gay companion, remember that I will be out in yonder woods praying for you.'

"He went, but the dance was not a success. While they were trying to be gay and happy and thus enjoy themselves in the dance, everything seemed to go wrong. One said to another, 'What is the trouble? Everything seems to go wrong.' Finally this young man said, 'I know what is wrong. My poor mother is out in yonder woods

praying for me. I never shall be caught in such a place again.' And soon afterwards that young man was converted and united with the church, and not long afterwards he died."

Take warning, young people who delight in sin and the carnal pleasures of this world. This is a lesson for you, and if any of our young readers are given to this kind of vanity and amusement, then let me appeal to you, turn away from it at once; for the way of the ball-room and the dance is not the way to heaven. God's people and those who some time expect to enter the pearly gates of eternal glory, are not they who have polluted themselves with things of this kind; but they are those who have denied themselves of all impure indulgences, and in humility and with a deep sense of their unworthiness have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb, and they shall stand before the throne of God, and "serve him day and night in his temple, and that sitteth on the throne shall dwell among them; and they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes."

For the Herald of Truth.
 NO OCCASION FOR FUTURE PROBATION.

By E. Rosa Balcer.

The word of God teaches us that Christ in his teaching and through the influences of the Holy Spirit touches every human heart, whether realized or not. He is an ever-present Savior, so far as to be a divine illuminator, giving light to every individual soul (John 1:9), and so far as divine help is concerned he declares himself a very present help in every time of trouble. He (the Lord) by the mouth of the prophet declares, speaking to the children of Israel, "Ye will not come unto me, that ye might have life" in him (that is, in Jesus) "there was life, and the life was the light in men." He was the true light which lighteth every man that cometh into the world" (John 1).

This fundamental Bible doctrine, however, does not relieve the people of God from putting forth every possible exertion to spread abroad the gospel of our Lord, and bring the heathen nations to a true and saving knowledge of God and to a living and saving faith in his word.

The grand mission of the Word made flesh seems to have been anticipated by Isaiah (49:6). It was not enough that Christ should raise up the tribes of Jacob and restore the preserved of Israel, but it was added, "I will also give thee for a light to the Gentiles, that thou mayest bring my salvation unto the end of the earth." What might here be interpreted as general is made distinctive and specific by John as he gives us the wonderful mission of our Lord, "He is the true light which lighteth every man that cometh into the world."

We have the best of all reasons to rejoice that God has so fully revealed himself in the creation and in the gift of his Son, Jesus Christ, and in the assurance that no sinner need perish and that he who does not accept the offered gift of salvation to man is without excuse in the day of his coming. There is therefore no occasion whatever to seek out or hint at any opportunity or chance to repent or be saved or to be purified by fire or otherwise made fit for eternal glory beyond this present life. All such teaching will influence men and women to procrastinate present duties and opportunities, while their sins accumulate and the hopes and prospects of them ever becoming the Lord's loyal subjects are daily and hourly lessening.

The "other side" may be the wrong side.

He is the happiest, be he king or peasant, who finds peace in his own home.

July 26,

1906.

HERALD OF TRUTH.

Thursday, July 26, 1906.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amiah.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amiah (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amiah.
13. Missouri, Iowa and E. Kansas.
14. Nebraska and Minnesota.
15. Alberta, N. W. T., Canada.
16. Kansas, Nebraska and Oklahoma.

CORRESPONDENCES.

Lancaster, Pa., July 17, 1906.—Dear Herald Readers:—Greeting in Jesus' name. It is so seldom that I see anything in your valuable paper from our city, that I thought possibly you might find room for a short article which concerns us here. The Mennonite congregation of Lancaster City, having seen the necessity of making more room for the increasing congregation for some time, have torn down their meeting-house at the corner of East Chestnut and Sherman streets. The land on which it stood had been donated to the Mennonite congregation of Lancaster City in the year 1879 by C. H. Lefever, for church purposes, when the congregation numbered from twenty to twenty-five members. The membership now numbers over three hundred, possibly three hundred and twenty-five, and it is the intention to build a much larger meeting-house to accommodate the increasing congregation. We hope that the building committee might be guided by the Holy Spirit and that the house may be built to the honor and glory of God.

Wolfftrap, Va., July 14, 1906.—Dear Readers of the Herald:—Nineteen months have passed since we have made our home in Halifax Co., Va. We have as yet only five church members, and since the good Lord promised to be with the small number of two or three we had the confidence that he would surely also be with five or six. We made arrangements for the first Mennonite communion meeting that, so far as we know, ever was held in Halifax county. According to previous arrangements Bish. A. P. Heatwole of Augusta county conducted the services on Sunday, July 8, 1906. Sister Lydia Groves (sister to Bro. Heatwole) having accompanied him to our place, made the number of communicants at the meeting six—three brethren and three sisters; one of our resident sisters was not present.

This communion union with our Lord in this new field was indeed much enjoyed, but was this not only a foretaste? If this was a foretaste of future blessedness, what will it be, my dear brethren and sisters, when once faith, hope and foretaste will be changed into that perfect blessedness which God has prepared for all those who love him, in the world beyond? The little companies will be gathered together from the four winds of the earth, where the eternal God declares there will be no more parting and Jesus himself the leader in the praise-meeting that will be for all eternity. Who can afford to be idle or waste a moment of time?

HERALD OF TRUTH.

Our little congregation here looked forward to these services with much interest and curiosity, as very few of them had ever seen the ordinance of feet-washing observed. One young woman said, "I never saw it before, but I believe it was done just right."

My dear brethren and sisters, who will come and help establish the doctrines of Christ and his church at this place? At present we can get homes close together and for a small amount of money. We have a good quality of land, a good climate, plenty of good water and a good market, and we are not far from home. Why neglect this field, and go so far away? Come and see. Yours for the establishing of churches,

H. H. GOOD.

DeKalb Co., Ind., July 14, 1906.—Greeting.—On July 8 the congregation near Hudson enjoyed the blessing of a visit by Bro. A. J. Yantz, Topoka, Ind., and Sisters Frances Rutt and Ethel Heffner of Goshen. The sisters gave encouraging talks to the Sunday school and Bro. Yantz preached both in the morning and evening. The evening sermon was preceded by a short but interesting Bible reading, led by Linnie Bickel. The Sunday school is growing in interest and numbers, and the evening Bible meeting is progressing nicely, considering that this is a new line of work for this place.

The Lord willing, harvest meeting will be held here Aug. 4 and 5, and also a missionary meeting of one of the sessions. Bro. I. W. Royer expects to be here at that time. Pray for the work here and also for the workers. Visit us occasionally. It is encouraging and the Lord will bless you for it. In the Master's name, R. R. EBERSOLE.

Canton, Kan., July 13, 1906.—On Sunday, July 8, an aged sister was baptized and received into church fellowship at this place by Bish. S. C. Miller. June 17 our Sunday school was reorganized for the coming six months, with Bro. W. S. Landis as superintendent, Bro. Aaron Landis as assistant, and Bro. D. A. Wenger, secretary and treasurer. May the Lord bless the Sunday school work everywhere in his glory and the salvation and edification of many souls. FANNIE LANDIS.

Chief, Manistee Co., Mich., July 16, 1906.—Readers of the Herald:—Greeting. A number of our Amiah Mennonite people have settled in this city and organized a congregation and a Sunday school. They meet every Sunday and twenty members. The congregation numbers some twenty members. They meet every Sunday and have Sunday school before preaching. The Sunday school is well attended and, we believe, may be the means of doing much good. This is a good country and the people are prospering. There is still room for others who are looking for a new location where land may still be obtained at low prices. COR.

Belleville, Ohio, July 19, 1906.—Editor and all Readers of the Herald:—We send greeting. Some time ago we wrote for the paper. Since then we have been favored with visits by ministers from a distance. Bro. John Blosser of Rawson, Ohio, was here and held communion at Bethel. M. S. Steiner of Columbus Grove was here, and held services at the same place in the forenoon. In the evening he preached an interesting sermon at the Walnut Grove meeting-house to a large congregation. Sunday, July 15, Bro. Daniel Orendorf of Flanagan, Ill., preached at the South Union M. H., where many good thoughts were presented. These brethren all taught us the Word and admonished all to live closer to God. We at all times feel thankful to God for such visits and would invite all to come again and let others go and do likewise. Pray for us that all may live as becometh us to live. With best wishes. COR.

Rush Lake, Sask., July 13, 1906.—To the Readers of the Herald of Truth:—Greeting in Jesus' name. We have thought for some time of sending a bit

of correspondence from here. We read in almost every number of the Herald how our Mennonite people are scattering almost over the whole continent, a family here, a few families there, and it seems to me that it is a very good way to enlarge the borders of God's Zion, and spread the simple faith and doctrines as taught by our Mennonite people among those who have never been taught these principles. There is great need of teaching the whole truth of God's word, as so many of the so-called popular churches do not teach or live up to all the principles and commandments as given in the Bible; and if we as Mennonites—wherever we make our homes—will cleave to the doctrines as taught by our church we can be the means of implanting them into the hearts of those around us and doing much toward getting people to live the "simple life" of Christian faith and piety as taught in the Scriptures.

We had a flying visit from Bros. A. D. Wenger and Henry Hershey of Pennsylvania on their way to Alberta last week. We have only six and a half miles to Rush Lake, which is on the main line of the C. P. R., so it is very convenient for any one to stop off here on their way farther west. We will be much pleased to have any of our Mennonite people stop to see us when coming up this way. We would be especially glad to have one of our ministers locate in our vicinity. There would be a good opportunity here to do work for the Master. The field is large. We ought to have one who can speak both German and English. There are still a number of free homesteads open and fine lands for sale at from \$5 to \$10 per acre, but it is all being taken up very rapidly and no doubt next spring will see this part of the country pretty well filled up. The land is very fertile and entirely free of brush; water is good and plentiful. Crops look fine. We would be very glad to have more of our Mennonite people look up this favorable moment. Will cheerfully give any information desired. LEVI S. AND NANCY G. HOSTETLER. Rush Lake, Sask.

Clarksville, Mich., July 16, 1906.—Dear Readers of the Herald:—Greeting in Jesus' name. This is the 16th of July, 1906. We came to Kent Co., Mich., on the 11th of this month. My aunt, Sister Mattie Blough, is well and happy. Among the brethren and sisters we visited were the following: Sister Mary Ann Ikram, who has been an invalid for many years. She is almost entirely helpless. The bone in one of her fingers has almost entirely disappeared. She suffers pain continually and is almost blind. Her mother is 77 years old, but is still able to take care of her afflicted daughter. Next we visited Bro. Samuel Speicher, who has also been an invalid for years. He is unable to walk or stand on his feet. He sits in a chair during the day and sleeps in bed at night. He suffers no pain, enjoys company in his home, goes to church regularly and is an active worker.

Bro. Jeremiah Stahl, formerly of Johnstown, Pa., who has also been afflicted for some years, is at the present writing unable to walk out doors, but looks very feeble. May God's rich blessing be with the afflicted ones, is my prayer.

Sunday, July 15, we spent in worship with the dear brethren and sisters in their meeting-house. They had Sunday school in the morning and preaching services at 11 o'clock, by Bro. Isaac Weaver. In the evening at 7:30, Bro. Daniel Weaver, at the same place, from John 17:5. Bro. Weaver is the only minister located at this place and would need help. Bro. Joseph Mishler is their deacon and stands faithfully at Bro. Weaver's side. Both seem to be earnest and sincere in their high calling. LEVI BLAUCH. Johnstown, Pa.

For the Herald of Truth.
 OUR JOURNEY TO ST. PETERSBURG, RUSSIA.

(In our last week's issue we stated that two Mennonite brethren in Russia had been sent to St. Petersburg to interview the Douma there and pre-

The more we speak to God the more we shall
be likely to speak of him and for him.

Do You Help?—The beer drinkers of the United States take on an average 54,800 glasses of beer each day. The tax on each glass is about one-fourth of one cent or \$137,000 on the whole. Thus the beer drinkers alone pay every day an average the huge sum of \$274,000 for the tax which is not bread and out of this daily amount enough tax is collected to pay the present value of the president and the president-elect for one year. But what of the whiskey and other distilled spirits? About 18,630 drinks of such spirits are taken each day in this country. On this the tax alone amounts to \$372,602! Figure out what that would buy for the tippler and his family every day. And mind, that is only the tax, which is only a small part of the price of the drink. The average man forgets the tobacco. Last year the average man spent 19,158,333 cigarettes. Last year the average man smoked 19,158,333 cigarettes, on which the average daily tax comes out at \$74,667. Cigarette smokers daily contribute \$19,158 to the revenue tax and this coffin-nail tax contributed also large numbers to the in-

anylums and youthful graves. The tobacco bruiers, commonly or vulgarly known as chevers, pay one cent tax for about every twenty bites off that pound tax plug, and there being so many of them they, collectively, contribute every day \$54,984 to the revenue tax fund. Don't think of all that belongs to the chewing of this amount—some \$16,400 pounds or 109,968,000 "chews" every day! The thought might be nauseating. But what of the deed! And we must not forget the dainty snuffers. They are certainly entitled to some consideration when it is known that the tax on what they snuff every day amounts to about \$3,473. Truly this is a great nation in more than one respect.

The trial showed that the people wanted comfortable cars, but no railway company

material world for the improvement of conditions in material things. But when we then want

with it, and the board will make a sound as you had struck two boards flat-wise together.

And over all the earth are found
Proofs of our Father's power to save.
Mechanicsburg, Pa.

By Order of the Committee

munion of the Lord's Supper. We hope they may have a season of rejoicing in the Lord, and that the little flock may be strengthened in their purpose to stand for Christ and his kingdom, though trials and afflictions may hinder. We know the

church in the year 1847 and in the year 1857 he was ordained to the office of deacon, which he held as long as he was able. He had lost his eyesight about fifteen years ago. He is survived by his beloved wife (the maiden name was Fannie Leaver), whom he married in the year 1848. To this union were born six children, of whom one daughter and four sons survive him. He was born near Scotland and lived there all his life. He was buried on the farm on which he was born.

F. L. LEHMAN.

Dieffenbach.—On the 19th of July, 1906, at the Mennonite Home near Orville, Lancaster Co., Pa., of general debility incident to his great age, Henry Dieffenbach, in his ninety-seventh year. He was a native of Lancaster county and was an inmate of the Home for about two years. He was buried on the 21st inst., services being held in the Mennonite church tent on East Chestnut street, Lancaster City. Burial at Longenecker's M. H.

Horning.—On the 15th of July, 1906, in Lancaster Co., Pa., of malaria, Samuel Horning, aged 53 y., 5 m., 15 d. He was a faithful member of the Mennonite church until death and we believe died the death of the righteous. He was buried on the 18th in the Bowmanville Mennonite grave yard. Services by Bish. Benjamin Weaver in German and by Noah Bowman in English. The widow, one daughter and five sons survive to mourn his departure. Peace to his ashes.

Wingard.—Daniel Wingard of near Gettysburg, Pa., died July 9, 1906; aged 64 y., 5 m., 28 d. Bro. Wingard united with the Mennonite church in his young days. He was never married and is survived by three brothers and one sister. He was sick only a few days and died quite unexpectedly. Funeral services were conducted on the 11th at the Weaver M. H. by S. G. Shetler. Text, Rev. 2:10. He was assisted by Alex. Weaver. Buried in the family graveyard.

Kaufman.—Fanny Kaufman was born in Somerset Co., Pa., Aug. 30, 1820; died in Ionia Co., Mich., July 20, 1906; aged 77 y., 10 m., 20 d. Owing to an injury received in infancy, followed by severe sickness, her mind was never strong. She was consequently a constant care to her parents and family, who have faithfully and tenderly cared for her these many years. Deceased is survived by her parents and four sisters (Mrs. J. A. Livingstone, White Cloud, Mrs. Lewis Birman of Berlin Twp., Mrs. Noah Thomas of Bowne Twp., Mrs. Nathaniel Thomas of Boston Twp.) and one brother (Jonas Kaman of Campbell Twp.). Fanny was the third daughter taken from the home. Her death came as a great shock to her family, especially to the aged father, who has been sick since early in the spring. Funeral was held on the 22d from the Bowne M. H. Services by Jacob P. Miller of Big Prairie. Text, 1 Peter 4:19. Burial on the 23d. Funeral was largely attended.

Shantz.—On the 24th of July, 1906, in Waterloo Twp., Waterloo Co., Ont., suddenly of heart failure, Israel, son of John and Mary Shantz; aged 30 y., 10 m., 24 d. He was cutting wheat in the evening at about six o'clock when he was seen to sit down by his brother who thought he was resting, but when the brother reached him he was dead. Funeral on the 27th from the parental home to the Berlin Mennonite M. H. Burial in the cemetery adjoining.

FINANCIAL REPORT

Of the Home & Foreign Relief Commission, from Oct. 24, 1905, to July 20, 1906.

RECEIPTS.

General Orphan Fund.—Mrs. Daniel Roth, \$5; a sister, Wakarusa, Ind., \$40; Mr. and Mrs. G. A. Getz, \$10; Susan Gehhardt, \$1; a friend, Neffville, Pa., \$1; Holsenman Cong., Elkhart Co., Ind., \$15.65; Four Sisters, Washington, Ill., \$10; a brother, Washington, Ill., \$2.50; Theo. Schertz & Bros., \$15; Nicholas Schertz, \$15; S. P. Culp, \$5; bank dividend, \$24.78; T. Holsenman, \$5; Isaac Besch, \$2.50; Leah Levin, Ill. Total, \$160.54.

Specified India Orphans.—Kate Unsicker, \$30; Gust. Nafziger and wife, \$15; Gerb. Harder, \$15; A. P. Neufeld, \$15; Mary Von Stern, \$30; D. J. Miller and wife, \$15; Abraham Beau, \$15; D. A. Priesen, \$15; Lester E. Williams, \$15; Uriel Uder, \$15. Total, \$180.

Canton (Ohio) Mission.—A Brother, Wakarusa, Ind., \$5. Total, \$5.

Kansas City Mission.—A Brother, Wakarusa, Ind., \$5. Total, \$5.

Fort Wayne Mission.—Olive Cong., Elkhart Co., Ind., \$14.75; a Brother, Wakarusa, Ind., \$5; Mary Wilmer, \$1. Total, \$20.75.

Armenia.—A friend, Mt. Joy, Pa., \$1; Mrs. Magdalena Hunsicker, \$1; P. P. Gortner, \$2.01; Chr. Souder, \$5; Mrs. D. Ehrman, \$5; Anna M. Augspurger, \$5; Friends, Elida, Ohio, \$5; S. C. Brunk, \$7. Total, \$26.81.

India Leper Asylum at Champa.—A. P. Neufeld, \$5. Total, \$5.

HERALD OF TRUTH.

Orphans' Home.—A Brother, Wakarusa, Ind., \$5. Total, \$5.

Chicago Mission.—Olive Cong., Elkhart Co., Ind., \$5.35; a Brother, Wakarusa, Ind., \$5; Mary Wilmer, \$1. Total, \$11.35.

Old People's Home.—A Brother, Wakarusa, Ind., \$5. Total, \$5.

Total receipts, \$424.15. Balance, previously acknowledged, \$159.25. Total, \$583.40.

DISBURSEMENTS.

J. A. Ressler, for general orphan work, \$115; J. A. Ressler, for specified orphans, \$120; Jacob Burkhart, for specified orphans, \$45; Floyd C. Aldrich, for specified orphans, \$30; P. A. Penner, for specified orphans, \$30; W. H. Stephens, for specified orphans, \$45; J. A. Liechty, for Canton Mission, \$5; J. F. Brunk, for Kansas City Mission, \$5; B. B. King, for Fort Wayne Mission, \$19.75; Frederick O. Fororoff, for Armenia, \$26.01; Rose Lambert, for Armenia, \$90; P. A. Penner, for Leper Asylum, \$5; A. H. Leaman, for Chicago Mission, \$10.35; B. B. King, for Fort Wayne Mission, \$1; A. Metzler, for Orphans' Home, \$5; J. D. Shinnor, for Old People's Home, \$5; A. H. Leaman, for Chicago Mission, \$1; Expense on forwarding bicycles from Bombay to Dhamtari, \$2.55. Total, \$471.94. Balance on hand, \$111.46.

Gratefully acknowledged.
Home & Foreign Relief Commission.
A. C. KOLB, Treas.

SUNDAY SCHOOL CONFERENCE.

The Annual Sunday School Conference for Indiana and Michigan will be held in a tent near Emma, Lagrange Co., Ind., on the 8th, 9th and 10th of August, if the Lord will. We hope it will be held to the glory of God and the uplifting of his kingdom.

Those coming via the Wabash Railway to Topeka, the nearest station, should write to G. S. Hostetter, Topeka, Ind., for those coming to Lagrange, write to John J. Troyer, Lagrange, Ind. Those coming to Shipshewana, write to Y. C. Miller, Shipshewana.

By Order of the Committee.

Any parties wishing to reach the Mennonite colonies in any of the states between the Missouri River and the Pacific Coast can save money by corresponding with the undersigned.

GEO. L. McDONALD,

Colonization Agent, U. P. R. R.,

Omaha, Neb.



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We want to hear from you.

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390 State St., Chicago, Ill.

SUFFERING PEOPLE GET RESULTS.

I had suffered for about one year with trouble in my arm and shoulder. I could not work with my pen. I was almost miserable. Could not sleep well. After trying many other remedies, I was cured in a short time by Dr. John D. Burkholder, Woodworth Bldg., Lancaster, Pa., and advise any one that is suffering to see him. I would not take many times the cost and he where I was. My wife had tried five doctors without benefit. She has made her feel like a different person. She has received more benefit by him in a few months than by all other remedies put together.

A. B. LEFFEVER,

Intercourse, Pa.

August 2, 1906.

Look Over This List Carefully

It is very likely to contain some book for which you have been or are now looking.

In God's Out-Doors. By Wm. Quayle. A very beautiful study of nature. Cloth illustrated. \$1.75

The Prairie and the Sea. By Wm. Quayle. Rich in expression; inspiring in description. Illustrated. Cloth. \$2.00

Startling Points for Speakers, Preachers, Writers, and other Thinkers. By John Horne. Cloth. \$0.70

The Sainly Calling. By James Mudge. 20 chapters, treating 19 different characters. Cloth. \$1.00

Grace Abounding. By John Bunyan. A companion volume to "Pilgrim's Progress." Illustrated. Cloth. \$1.00

Sunday the True Sabbath of God. By S. W. Gamble. A most thorough treatise on this subject. Cloth. \$1.00

Representative Men of the New Testament. By Geo. Matheson. 16 chapters. Cloth. \$1.50

The Unreasoned Logic of Religion. A study in creditibility, by W. H. Pritchett, drawn from History, Science, Philosophy, Literature, Spiritual Life, and Common Life. Cloth. \$1.25

The Failure of the Higher Criticism of the Bible. By Emil Reich. Cloth. \$1.00

The Eternal Elements of the Christian Faith. By D. Butler. Cloth. \$0.75

The Teachings of Jesus. By Geo. Jackson. Cloth. \$1.25

The Apostolic Paul. By Alex. Whyte. Cloth. \$1.00

The Enthusiasm of God. By D. T. Young. Cloth. \$1.25

The Bible the Word of God. By F. Bettez. This is one of the most scholarly, and yet one of the most interesting "defenses" of the Bible published. Cloth. \$1.50

The Hero and Some Other Folk. By Wm. Quayle. Cloth. \$1.25

The Poet's Poet, and Other Essays. By Wm. Quayle. Cloth. \$1.25

The Blessed Life. By Quayle. Cloth. \$1.00

Books and Life. By Wm. Quayle. Cloth. \$0.50

Man to Man. By K. E. Welsh. Cloth. \$1.00

Egypt, Burma and British Malaya. By Wm. E. Curtis, who ranks among the very foremost writers of the world. Illustrated. Cloth. \$2.00

Modern India. By Wm. E. Curtis. Cloth. \$2.00

When Jesus Was Here Among Men. By Nellie L. H. H. A splendid "Life of Christ" from a boy's standpoint. Cloth. \$0.75

New, Have You Found the Book to Suit You?

No? Perhaps you overlooked it. Please look over the list again, and study each title. There now, doesn't this list embrace some excellent new books at very reasonable prices? ANY BOOK IN THE ABOVE LIST WILL BE SENT POSTPAID TO ANY ADDRESS, PROMPTLY UPON RECEIPT OF PRICE. Send us your order.

MENNONITE PUBLISHING CO.
ELKHART, INDIANA

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 9, 1906.

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NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Woe when a Christian feels his importance because of his earthly riches or his abilities.

We are surrounded by dangers on every side, and for that reason God has given us his word as a "lamp to our feet and a light to our path."

If "A Sister" from Souderton, Pa., who recently contributed an article for the Herald, will kindly write us and give her full name and address, we shall be glad to answer her.

We meet with things in the world that are really harmful, but Satan would make us believe that there is no danger in them. The Savior says, "Watch and pray, that ye enter not into temptation."

It is better to give heed to the word of God, rather than to the teachings of men. Men may be mistaken in the instructions they give, but the Bible is a sure word of prophecy and will never misinform us and never direct us into a wrong way.

In this issue appears a report of the delegation that visited Texas. Those who think of changing their present place of abode for a more southern climate should read it carefully and correspond with Bro. Snyder. In this way perhaps a colony can be established there. They would also be within easy reach of the new colony in Bee county, where Bro. Unsicker and others have settled.

The Chicago Home Mission workers are giving their Little Sunday school folk their annual outing. Thirty-two of them are in pasture among the Holdeeman congregation near Wakarusa, Ind. Country air and country fare do wonders for these little city shut-ins and if they do make things a bit livelier about them it is perhaps their native way of expressing their gratitude and appreciation for such blessings.

Bish. John K. Yoder of Wayne Co., Ohio, closed his long and devoted life on Wednesday evening, Aug. 1, at the advanced age of eighty-two years, six months and ten days. There have been few ministers in our church who have enjoyed a wider acquaintance or exercised a greater influence in the church than Bro. Yoder. He will be long remembered throughout the length and breadth of the land. See obituary in another column.

About Letters.—An exchange has the following, which it will be well for everybody to take notice of: "Hereafter the opening by mistake" excuse will be a mistake that will cost \$200.00. The post office department has ruled that mail must be looked over before leaving the post office, and that any letters put into your box by mistake must be returned before leaving the post office, under penalty of \$200.00 for failure to do so."

"I am the vine; ye are the branches." A branch of the true vine will not be without fruit. If it does not bear fruit, it will eventually be cut down and cast into the fire. If we are members of the body of Christ and possess a living faith we will bear fruit, and the fruit we bear will be good fruit; fruit that will prove us living branches of Christ the true vine, and give us the passport to eternal life. "Ye are my disciples if ye do whatsoever I command you."

In this issue Bro. Ressler makes a frank statement regarding the situation in India, relative to the new village of Balabhashan containing 800 acres which has recently been purchased for \$2,666. The reasons for purchasing this tract of land are also given and are sufficient. The village was a necessity for the further success of the mission work in India. The harvest in this country is bountiful, and we believe the contributions for the village fund will be likewise bountiful and prompt.

The brethren in eastern Pennsylvania, in order to manifest in a public way their gratitude to God for the blessing of an abundant harvest, have according to their custom appointed their harvest meetings as follows: Salford meeting-house, Thursday, Aug. 2; Slipkapp meeting-house, Tuesday, Aug. 7; Plain meeting-house, Tuesday, Aug. 14; Franconia meeting-house, Thursday, Aug. 16; Trawanceni meeting-house, Tuesday, Aug. 21. When the best eastern art fail, then thou shalt bless the Lord thy God for the good land which he hath given thee" (Deut. 8:10).

In a report of a trip to Iowa in the Evangelical Messenger, L. E. Bieser of Moundridge, Kansas, an evangelist in the Evangelical Association, gives a very interesting sketch of his work among the Mennonites, as well as a brief historical account, which, because it differs from many such accounts by various writers in that it is in the main correct, we repeat here. He says:

"Last April I left my home to travel in Iowa. In the interest of my health and the work of God, I went first to Donnellson, Pulaski, Wayland and Noble, where I preached and labored among the Mennonites nearly four weeks. The Mennonites are a peculiar people. They sprang from the old evangelized Waldenses, and through persecution were scattered into different countries, where they, at the close of the twelfth century, led a simple and exemplary life, in villages as peasants, and in cities as mechanics. The Mennonites existed long before the Reformed Church of Holland, hence we see that the Baptists, who were at first called Anabaptists, and in later times the Mennonites were originally Waldenses. So, then, the Baptists were considered as the only Christian church which existed since the time of the apostles. Consequently the great Baptist church in our time has its connection with the apostolic church only through the Waldenses, and it is, therefore, asserted that the Baptist church proceeded from the Mennonite church. From among these Baptists there came one man who made his name immortal through meritorious acts, and that man was Menno Simons. He was born in 1492 at Witmarsum, near Franeker in Friesland, and died in 1569. He was originally a Catholic priest in his own birthplace. During the time of his priesthood he never read the Bible for fear of persecution, but in his third year he resolved to read the Bible once, and con-

tinued to read it daily, and soon became an evangelical preacher. In 1536, on the 12th of January, he left the Catholic church and spent his time in reading and writing until the year 1537. Menno Simons was a learned and eloquent man and accomplished much good, which is still felt in Mennonite circles. The confession of faith of the Mennonites consists of eighteen principal articles as acknowledgment of their universal Christian faith. The doctrines of faith are especially the holy baptism (adult baptism), faith, repentance, and regeneration.

"The first colony of Mennonites in America was in Germantown, Pa., in 1683, where they purchased a piece of land (43,000 acres) and settled on it; but in the course of time many moved into other States of the great West at that time. There arose different sects of Mennonites, as Amish, Russian and Swiss Mennonites. The difference between the old and new Mennonites is that the old Mennonites are the substance of Christianity, and the new Mennonites have the form; the old Mennonites preach the practice of repentance and regeneration, and the new Mennonites the theory of the same.

"In 1874 the 'Russian' Mennonites began to emigrate to Kansas in different counties. Here in Harvey and McPherson counties the Mennonites are largely represented, and in Moundridge, where I live, the Mennonites are building a large edifice at a cost of \$5,000, including Sunday school, lecture and study rooms, with a large auditorium, with modern improvements."

In his article in this issue Bro. Detweiler makes a few remarks that we cannot pass by. He says, "Ignorance is not due to scarcity of reading matter, but the material is not found where we do our reading." The question then is, "Where do we do our reading? Or what are we reading? Or what are we?" If we are Mennonites only in name and religious loathers, ramps, vagabonds or pretty much everything else in fact, we may be excused for not knowing what is done at our conferences, what is going on, and what is needed in our home and foreign mission stations, etc., etc. But have we really a right in the voice of the church when we do not know what is going on in the church?

The other suggestion which he makes is that "some one make himself responsible for a certain amount of material of this kind (missionary matter) for each issue of our church papers." This plan we heartily endorse, and we believe the "Gospel Witness" Company will do the same. It would suggest that Bro. Detweiler as field secretary of the Mennonite Board of Missions and Charities make himself responsible for this part of the mission work. A certain course of subjects could be outlined and assigned to brethren at home and abroad. Let the conferences take steps to carry out the suggestion made at the meeting of the M. B. of M. & C. that a missionary sermon be preached in every congregation at least once every three months. Let the Young People's meetings be likewise used and one meeting in every quarter be devoted to the subject of missions, and let attention be called to the articles in the church papers. These and other means can and should be used to awake the minds of our people to the mission interests of the church, and perhaps the church in general will know more about the Master's work in this line of Christian activity.

Commendable. — At a conference of young Friends (Quakers) some months ago the subject of forming local associations for the reading and studying of the writings and doctrines of the early Friends was discussed with much interest. This is certainly a step in the right direction. It may not be necessary to form associations. The less organizations of different kinds we have within the church and the simpler we keep the forms of our church government the more spiritual life we will be able to maintain and the better we will be off. The abomination (I may well say, the curse) of modern churchism is the innumerable societies, committees and organizations of various kinds, even down to the "Boys' Brigade," which set the church itself into the shade and sap away all its spirituality in the multiplicity of material organizations. The very thing which men continually contrive to keep the church alive saps its vitality until it dies a natural death, and like the church of the Laodiceans, God will spue them out of his mouth. But to return to our subject. The young Quaker people ought by all means to be well acquainted with Quaker literature, Quaker doctrines and Quaker practices, and in this direction the Quaker young people are far in advance of the Mennonites. And there is likewise a great and urgent need that our Mennonite young people should acquaint themselves with Mennonite literature, Mennonite doctrines and Mennonite practices. When we say this, we know of what we speak.

Ought not our Mennonite young people, and many of the old ones as well, meet together frequently to study and acquaint themselves with the doctrines and teachings of the early Mennonites? They would become better established in the doctrines and more familiar with the practices of the church, and this is what our people especially need, and not ours only but also the members of all other churches.

Our young people are well schooled in the literature of the day and in many of the customs and practices of the world, even so far that many of them have a very fair knowledge of the latest fashions of New York and Paris, the latest plays of the theater and opera and high-toned party etiquette, and some, we must regret to say, know a great deal more about these things than they know about their Bibles and their own church doctrines. This may, however, be the exception, which we sincerely hope is the case.

It would be much better if in every congregation at least one evening in a week the young people, as many as can, would meet and spend the time in studying the lives and practices of the church fathers, etc., instead of meeting in clubs, parties, candy pullings, costly suppers, foolish plays and other unprofitable things to which precious time is so frequently devoted.

We know a Mennonite minister, of the old-fashioned kind of Mennonites, when he heard that the Mennonite Publishing Co. at Elkhart made an offer to sell the "Martyrs' Mirror" and the "Complete Works of Menno Simons" on certain conditions at a reduced price, he immediately told his congregation and admonished each family to secure a copy of these books. "We older people," said he, "may not live to see the time in which there may be any special need of a better knowledge of the doctrines and practices of the fathers, but our young people, our children and grand-children may live to see the time when they will need a knowledge of the things written, preserved and handed down to us in these books. Yes, the time may come when it will be to them a precious heritage to know what the fathers believed and what they practiced. For this reason and for others that might be mentioned," said the devoted minister, "I feel that our young people and grand-children should have the opportunity to read and study these books, so that they may know how to stand and remain faithful and true to their profession and the profession of their fathers, when once trials and persecutions may come."

This brother had the right idea. We should

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not live for the present alone; we should look forward and lay a foundation on which our church, our young people and our descendants in general, may stand after God calls us to our reward. The welfare of the church, the preservation and maintenance of the old gospel doctrines, of God and his word, written in the blood of Jesus and the martyrs, are of infinitely greater value than all the treasures on earth, and these we should hold as a precious legacy of eternal life which will stand when the heavens shall be rolled together as a scroll and the elements shall melt with fervent heat.

Another old brother, who held all these doctrines and teachings very precious, and desired to see them perpetuated, before the English edition of the Martyrs' Mirror was through the press, ordered a book for each one of his four children. "If my children after my death," said he, "do not unite with the Mennonite church they shall have the opportunity, at least, of knowing what their father believed and what the church of which he was a member, believed."

These doctrines are precious doctrines and we should use every effort to preserve them pure and unadulterated and provide by every possible means in our power to have them transmitted to the coming generations, and teach them to appreciate and value them and in their turn hand them down to their descendants, sacred and precious as they have received them.—F.

PERSONAL MENTION.

Bro. J. B. Gingrich of Preston, Ont., conducted morning and evening services at the Latschar M. H., Mannheim, Sunday, July 29.

Bro. Moses Brenneman of Allen Co., Ohio, and Uncle Abraham Good spent Sunday, July 22, with the brotherhood near Dayton, Ohio.

Bish. D. J. Johns of Goshen, Ind., was at Cleveland, Ohio, last week with a committee, inspecting the hospital and other buildings recently purchased by George Lambhart of J. A. Sprunger.

Bro. A. D. Wenger held a series of meetings in the High River congregation in the Northwestern Canadian Territory, which resulted in thirteen confessions. He has since gone to Carstairs.

Our aged brother, Pre. C. D. Steiner of the Crown Hill congregation near Rittman, Ohio, attended services at the Bethel M. H. in Medina county on Sunday, July 29, and took part in the services.

Pre. Christian Allebach preached at the Mennonite Home Mission in Philadelphia on Sunday, July 29. Bish. Jonas Mininger of Hatfield filled the regular appointment of Bro. Allebach in the home congregation.

Bro. A. D. Martin of Scottsdale, Pa., secretary of the Mennonite Book and Tract Society, expects to be at the Indiana-Michigan Sunday School Conference, he having been put on the program as one of the speakers.

Bro. W. K. Jacobs and wife are spending some time with relatives in Canada. Sister Jacobs will spend several weeks with her parents, Bro. and Sister Jacob Gingrich of Preston, in the hope of recovering her health.

Bro. Levi Blaich and wife and Sister Yoder of Johnstown, Pa., have returned to Elkhart from their visit in Michigan and after spending Sunday here will go to Lagrango county to attend the Sunday school convention there.

Pre. C. B. Brenneman and wife of Elda, Allen Co., Ohio, left home about the 20th of July to visit relatives in the vicinity of Orrville, Ohio. Bro. Brenneman's sister is in ill health. We hope they may have a pleasant and beneficial visit.

Sister Lydia Davidhizer of Wakarusa, Ind., who has been in failing health for several years, is not improving, but rather declining. May the Lord strengthen her both physically and spiritually. "The Lord," the Psalmist says, "is a very present help in trouble."

August 9,

Bro. G. L. Bender left Elkhart for Fort Wayne, Ind., Aug. 2, to attend the special meeting of the M. B. of M. & C. in the new mission building to formally turn over into the hands of that board the financial end of the Mennonite Evangelizing & Benevolent Board.

Sister Emeline Brenneman, widow of the late Levi Brenneman of Allen Co., Ohio, is spending some time with her friends in Dekah Co., Ind., where she went on business connected with the settling up of her father's estate, Bro. James Coyle, who died on June 24.

Pre. Caleb Winedy, who spent some time in the vicinity of La Junta, Colo., has returned to his old home near Peabody, Kan. During the last days of July he was visiting in the vicinity of his native home in Juniata Co., Pa., and preached in the Richfield M. H. on Sunday, July 22.

On account of serious illness in the family, Sister Leah F. Yoder of the Oak Grove A. M. congregation left the Old People's Home, where she had been doing faithful work for some time, to wait on the suffering ones at home. Some one is badly needed at the "Home" to fill the vacancy.

Bro. and Sister John Hoover of Clinton, Elkhart Co., Ind., are still in about the same condition they have been for some time, but still looking forward as the time of their redemption draweth nigh. The time of waiting may not be long when the Lord shall send the message to come up higher.

Bro. J. L. Brenneman of Allen Co., Ohio, now eighty-five years old, attended the funeral of Sister Friesner at Vintola, Ind., last Tuesday, July 31. He seems to be still enjoying health and is vigorous both in mind and body for a man of his age. It was a pleasure indeed to meet the faithful old brother.

Bro. Menno C. Cressman and wife of Berlin, Ont. (Canada), have been visiting with relatives in Montgomery county and other parts of eastern Pennsylvania during the recent past. He is a brother to Henry C. Cressman of Lansdale. They attended meeting at Towamencin where in that vicinity.

Sarah, daughter of Bro. Sylvanus C. Clemens of Hatfield, Montgomery Co., Pa., met with a serious misfortune on the 25th of July, by a harrow falling on her, from which she had her nose broken and sustained other badly injuries. She was unconscious for twenty-four hours. She is about six years of age.

H. C. Bartel, formerly of Kansas, but later missionary in China, is at present on the way from his field of labor in China to visit his friends and his wife's parents near Mountain Lake, Minn. He may by this time have reached the home of his wife, whom with his children he left in China, taking care of the work there.

Bro. M. B. Fast, editor of the Mennonitische Rundschau und Herold der Wahrheit, left Elkhart for the 21st inst. on an excursion to Niagara Falls. We did not ask him if he intended to buy out the Cataract Power Company, but he told us unhesitatingly that he expected to spend Sunday in Cleveland and return Monday, Aug. 6.

Bro. John Shank and wife of the Zion congregation of Allen Co., Ohio, have been visiting relatives in China, is at present on the way from his field of labor in China to visit his friends and his wife's parents near Mountain Lake, Minn. He may by this time have reached the home of his wife, whom with his children he left in China, taking care of the work there.

Dea. D. B. Beery of Branch Co., Mich., with his wife and several of his children was present at the funeral of his sister, Catharine Friesner, at Vintola, on July 31. Bro. Beery has been afflicted more or less for several years, but appears to be enjoying reasonable health at present. He and his wife are two of the few remaining members of the once flourishing congregation in Branch Co., Mich.

1906.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fl. Wayne.—1309 St. Mary's Ave., Fl. Wayne, Ind.
Lancaster.—462 Rockland St., Lancaster, Pa.
Canton.—Mission Home, 218 S. Belden Ave., Canton, Ohio.
P. R. Lantz, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOW THE MISSIONARIES LIVE.

By J. A. Reesler.

II.

The money actually spent for the missionaries' personal needs is one of the last things we think about. There are so many other things claiming attention first that there is little time left for considering that item. When we think of how the missionaries live we should remember that before the missionaries themselves touch a mouthful of food there are in the American Mennonite Mission about 400 orphan children whose food must be assured. And there is the Loper Asylum with its more than a hundred inmates.

And then there are the problems relating to the care of the orphans as they grow up and go out into homes of their own. It would be nothing less than criminal for a mission to take up orphanage work and unfit children for living with their blood relatives and then turn them loose in the cruel world to shift for themselves. They cannot be given over to Christian homes, for the mission. These orphan children are the hope of the mission in the establishment of Christian homes. There must be a place for them to live as they go out.

The mission has seventy-six acres of land at the two stations—about forty acres of the land available for cultivation. Most of the children will naturally look to agriculture as their means of making a livelihood. Will seventy-six acres—no, forty acres—of land support 400 persons by ordinary farming?

And so the village has been sought for and found. It will help to solve some of the problems that have greatly perplexed us, after it is once in our possession. Some money had been sent for the purpose of buying a village. More money had been contributed in America for this purpose. More had been promised if we need it. On the call we made the bargain for the village of Balodhagan, 800 acres for \$9,000 rupees or about \$2,666. We thought the money would not be sent until we knew how much we needed and that we did not know until we had made the bargain. But we find now that the money is not being sent so soon as we had thought it would and we are obliged to pay interest at about 12 per cent. on the cost of the village until the village for the present complicates financial matters instead of helping them out.

No salary of any kind is given to the missionaries. All they receive is the food they eat and the clothes they wear. To be sure, they ask for no more and even the richest man there is gets no more out of all his income. Nevertheless, much as the missionaries would oppose a present in the plan of support so long as the present one can be kept practical, this way of living has its difficulties. There is no possibility of saving anything for a "rainy day." This gives us no concern, for we fall back on God's promises. But the missionaries have children. Where and how are they to be educated and trained? In India amid the

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vices and corruption there is on every side? One shudders to think of allowing the innocent little ones to grow up under such influences. Place them into a good school in this country? There are schools said to be good in India, but they are conducted by people who know nothing of our plain life, and to place children in them would be to throw them out of Mennonite influence and possibly Christian influence. And the cheapest of these schools we have heard of charges twenty rupees a month for each child. Is such money to be paid from mission funds?

Let them be sent to America until they grow up? Then there will be the passage money to pay, and after they are there who is going to care for and look after them, supplying the place of parents, and who is to pay the expenses of their bringing up?

One child of a missionary of this mission is at present in America, being cared for and supported by relatives who are not Mennonites. In this particular case the service is gladly and cheerfully done and the care given the child could not well be better, but one cannot help thinking of the question of whether this way of dealing with the children of Mennonite missionaries is the ideal or only right one. We are not complaining about these circumstances, for they were weighed (or should have been) when we gave up all for the Lord's service. But they are real difficulties that are sometimes forgotten by our friends in America. "My God shall supply all your need," is a promise to American farmers just as well as to Indian missionaries, and yet how anxious most of our Mennonite farmers are to get by for their children and for a "rainy day"—just what missionaries cannot possibly do from money given for mission work. Advice along this line will be greatly appreciated.

Pardon the above frank sentences. But is it not only fair that those who are interested in the work and are praying for it and contributing of the means with which God has blessed them should know something of the real problems that concern the missionary's self?

(To be continued.)

Igatpuri, India.

For the Herald of Truth.

MISSIONARY LITERATURE.

Thoughts presented by I. R. Detweiler, at the Missionary Conference held at Goshen, Ind.

In the educational work of the mission force there are two classes of people. At home we have the Christian, indifferent and ignorant concerning the condition of the heathen world. In the non-Christian lands we have the ignorant concerning Jesus. These are generally under the power of caste and in the clutches of custom.

We shall consider the information that is to educate the Christian of the home land. There are two ways of receiving this intelligence. The one is in person by the living voice, the other is through literature. The living voice seems to be the most effective in immediate results. It inspires to a more definite and concise idea. But since we cannot have the missionary with us each week to remind us of the work and deepen our interest, we must call on another method to broaden our views. The ignorance among the average church member regarding mission work is little less than appalling. Because of this ignorance the church is lacking both motive and zeal to carry out her appointed duty. And must agree that no such plan can be carried out with this ignorance of the condition of the world—the progress of Christian work in world-wide movements and the small number that are really interested in the preaching of the gospel. Many will be satisfied with a very limited knowledge of Dhamtari, India, as though it were the whole foreign field. This ignorance is not due to scarcity of reading matter, but the material is not found where we do our reading. There have been sev-

eral articles in our church papers. Most of them we find have not been read by many of our readers because they were too long. Others did not get the papers. (We surely thought that now with two church papers there could not be any further excuse for any single member in the church not taking a church paper.—Ed.)

The ideal method might be to have a mission study class in each congregation. There is no reason why we should not have a thorough knowledge of the field Jesus commanded us to occupy. A sufficient knowledge will not be acquired by hearing one mission talk or reading a few lines each year or per chance once a month. We need systematic study, that which brings the study before us each week and that keeps it in our minds every day.

Since for various reasons we cannot have a study class in each congregation, would it not be a good plan to have some one make himself responsible for a certain amount of material of this kind for each issue of our church papers? (A splendid idea, Bro. Detweiler. We believe it should be carried out.—Ed.) More effort should be made to get facts before our people. The study of the Bible and the study of the field should come together.

Topeka, Ind.

For the Herald of Truth.

LOOK! PRAY! GO!

By Oliver T. Yoder.

It is God's eternal decree that "the soul that sinneth, it shall die." This world was doomed to be eternally lost because of its transgression of God's law. There was no remedy for it until Jesus emptied himself of all the glory of heaven "and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8).

LOOK!—We see in the passages of Scripture quoted above that our Lord became a missionary to this lost world, thereby making a greater sacrifice than man is capable of making. Now he bids us to be workers together with him, and "lift up our eyes and look on the fields, for they are white already to harvest" (John 4:35). We need to take time to look. So many professing Christians are so engrossed with the cares of this life that they scarcely give a thought to the needs of a lost world, much less lift up their eyes and look. Some one might inquire what Jesus meant when he said, "Look on the fields." One way in which we can look is to keep informed as to missionary work being done and of doors that are continually opening for further missionary effort. This can be done by having missionary literature in the home or communicating directly with the missionaries in the fields. When we have looked as God would have us look, our interest in missionary work will be sufficiently aroused to induce us to pray.

PRAY!—"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2). Can we think that this command is less binding than any other command in the Bible? Or did Jesus mean by this command that we pray once and then stop, or pray once a year or once a month for the Lord of the harvest to send forth laborers?

Paul tells us in Eph. 6:18 how often we ought to pray. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Accordingly, can we think that we are measuring up to this command when we pray less than once a day for God to send forth laborers and for those he has sent forth?

We see also in this text how we should pray. "With all prayer and supplication in the Spirit." This means more than just say our prayer, or perhaps five minutes in a room, and then quickly go about our earthly affairs again. It means that

we held on to God in prayer until we know we have prayed through and reached the ear of God.

GO!—When we have prayed as we are commanded, it may be that we will hear the voice that Isaiah heard when God asked him, "Whom shall I send, and who will go for us?" Will we respond as Isaiah did—"Here am I, send me?" (Isa. 6:8).

There are over 300,000,000 heathen in China alone, comprising fully one-third of the heathen world. If you would send them pass thirty every minute you must stand at one place, night and day, week after week for more than twenty years, and then you will have seen the people of one country only. Christ has given the command, "Go ye into all the world and preach the gospel to every creature." It has not been obeyed. If God would have given the command to the angels in heaven it would have been accomplished long ago (Psa. 103:20). But the command was not given to angels. It was given to us. We are responsible. It certainly should concern us Christians very seriously. We will meet these millions of heathen at the Judgment bar of God. Can we then say that we are free from their blood? (Ezek. 33:6).

Jesus shed his blood just as much for the yellow, brown or black-faced heathen as he did for the "respectable" American or Anglo-Saxon. Judging from the facilities that are available to us, the heathen across the sea are comparatively at our very doors. The remotest corner of the earth can be reached with a message in less time today than a message could be carried a distance reaching from New York to Chicago in the time of our great-grandfathers.

As is our attitude toward these unfortunate millions, so Jesus says is our attitude toward him. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." And he further says of those who are guilty of such neglect, "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25: 45, 46).

Again, "Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The statement is familiar to us that the great majority of the world's population never heard of Jesus. It is truly very sad and we are sorry for it. But to be informed that there was an outbreak of measles or small-pox in the neighborhood would likely cause much greater alarm.

None are excused from obeying this command to "go." If we cannot go in person, the most we can go in the person of another whom God may send by giving of our means. Those who sacrifice in giving generally feel that they have an interest in that to which they contribute and thereby are induced to pray. It is not sufficient that we give only that which we can spare. The giving that God honors is when we deny ourselves of that which we really need. A missionary from Japan said that the Japanese idol worshippers do not consider it acceptable giving when they offer gifts to their idols and temples, unless they deny themselves of that which they are in need. Christian giving should certainly not come before this heathen ideal.

Calla, Ohio.

MISSION WORK IN THE MOUNTAINS.

It is due to the Christian public and to the many donors who have responded so very liberally to my last appeal asking for clothing and literature for the mountain poor, to give a statement of what I have received and put out. Surely God did touch the hearts of his children, and such an outpouring of help showed conclusively that God was in it.

I received from missionary societies, churches and individuals 143 boxes and barrels of clothing and 18 boxes and barrels of literature, making in all 161. Nearly all of the clothing is now in the homes of the poor on its mission of love and

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mercy, I wish you could have heard the many expressions of gratitude and thankfulness for the help that was given them. Some of these poor people are very old, from seventy-five to ninety years, and have to depend on the charity of the people for a living. There were also a good many very poor widows with large families of children who make their living by washing and doing any kind of drudge work they could get to support themselves and families. How some of them manage to keep soul and body together with their large families, God only knows. In nearly every poor home there were more or less children that were very destitute. Some had scarcely enough on them to cover their nakedness. Thank God, these poor little children were not forgotten. They were all supplied with good warm clothing. Surely it was a God-send, for many would have suffered if this help had not been given them. I am glad to say the children were not forgotten with Christmas presents. There were large numbers of toys sent in and all given out to the hundreds of poor children. Oh my! I wish you could have seen the joy and gladness it brought to their poor little hearts. Many had never seen the like before.

There was money sent in to help in the work and to purchase Bibles and Testaments to give out to the poor to the amount of one hundred and sixty-seven dollars and fifty cents. It was all applied to the purchase of Bibles and Testaments.

Now, as we have entered upon our summer and fall work, supplying these poor mountain homes with Bibles, Testaments and other gospel literature, I hope the people will respond as freely and liberally in sending me literature as they did in sending clothing. We have a large territory before us and there are thousands of homes all through these mountains, many of them with large families of children, with but few Bibles and but little of any other literature in their homes. These mountain people are hungry for pure gospel truth. Many of them have made great sacrifices to get it for themselves and families. Some have walked ten (in two or three instances, fifteen) miles to get Bibles and other literature. As I stated in my last letter, where I put out Bibles, Testaments and other literature three and four years ago they have been read and re-read until literally worn out. Many communities have been greatly blessed and numbers have reformed and are now living devoted Christian lives. In one community a revival broke out and there were over forty conversions. They have since put up a nice little church house and now have a regular stated pastor.

I do hope that all who read this will contribute some Bibles, Testaments and other good books that will be helpful and a blessing to these poor homes. Also, will you please send in all the books you can for children; we need at once a large number of them. Also song books, tracts, Sunday school supplies and gospel papers. Please do not send Sunday school quarters. We are always pleased to get all the clothing you have or can get to help out the poor.

We are now in much need of a team and wagon to carry out this literature in the back mountains. Will you pray with us that God will give us the means in his own way, to get them? Perhaps some brother has a heavy spring wagon he would be willing to donate for this work.

Before sending your boxes or barrels, please write your name and address on paper, put it in an envelope and place it on the top, inside the box or barrel, so I can find it. One half of the boxes and barrels that came to me at Cleveland, Tenn., I did not know and could not find out where they came from, consequently I could not acknowledge the receipt of them. Always pay freight if possible; if you cannot pay it in full, advise me of the same. If you pay part, it is doubtful if you will get any credit for what you have paid, on account of having to come so far and over so many roads. If possible always make your box weigh one hundred pounds. The railroad com-

panies charge for one hundred pounds even if it weighs but twenty-five.

I do sincerely thank every donor for the valued offerings sent in to help these mountain poor. May our dear heavenly Father greatly bless and help you in all your good work for him.

Pray that every Bible, Testament, book, tract and paper may be a living missionary in every home, and that God will bless the truth to the salvation of many souls.

Please send all mail, freight and express prepaid to Cleveland, Bradley Co., Tenn. This work is not denominational. J. B. MITCHELL.

For the Herald of Truth.

LANCASTER CO. (PA.) SUNDAY SCHOOL MISSION MEETING.

The quarterly meeting of the Sunday School Mission was called to order at 9:30 by Superintendent Mellinger and opened with singing, Scripture lesson and prayer. After a short address by Superintendent Mellinger, Harry L. Herr was called upon to preside over the meeting. The minutes of the last meeting were read and approved. A. M. Witmer preached a harvest sermon from Psa. 115:12, first clause, "The Lord has been mindful of us." The Lord does expect something of us. Many souls are to be gathered in. Are we doing what we can?

An address on "Child Training in the Home," by Amos H. Hoover. The life of the child depends very much upon its home training. To train a child properly, the parents must be in right relations with God. Teach them lovingly and gently. Do not teach them the spirit of revenge; teach them in the nurture and admonition of the Lord. "Child Training in the Sunday School," by Amos Charles. Children are great imitators; their personality counts everywhere; teach them the love of the Lord; make it real that God does love them; teach them to shun bad company and intemperance.

N. H. Mack reported condition of the Welsh Mountain Mission.

Superintendent Mellinger stated that the interest in all the mission schools was good.

NOON INTERMISSION.

After a song service and prayer, Bish. Benj. Weaver preached a missionary sermon from Rev. 2:7, 8, in which he referred to the open door; love for lost souls; the church will not prosper without the missionary spirit; the cause hindered by selfishness, extravagance and conformity to the world.

Address, "Helps and Hindrances in Mission Work," by Joseph F. Brunk. Hindrances: Quenching the Spirit; insubordination; lack of prayer; not preaching the whole gospel; wearing of gold and costly apparel; lack of money; secret organizations. Helps are the opposite to hindrances.

Address, "Lessons from the Life of Paul as a Missionary," by D. N. Leaman. His conversion, preparation, zeal, love for souls and success as a missionary.

Superintendent Mellinger made a plea to have the debt on the Lancaster Mission building removed.

The meeting then closed with singing a hymn, repeating the Lord's Prayer by the congregation and the benediction by A. M. Witmer. After the contributions were collected there was enough to cancel the debt on the mission building.

The contributions for Welsh Mountain, India and Sunday School Mission amounted to \$499.76. The singing throughout the day was in charge of J. S. Denlinger and Levi Sauer.

LANDESHERSHEY.

Sec'y pro tem.

When an opportunity to do good occurs, don't let the occasion slip by. Do it at once. You may not have such a chance again.

Compassion is perfect when embodied in action.

August 9.

1906.

HERALD OF TRUTH.

Thursday, August 9, 1906.

John F. Funk and Abram B. Kolb, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fair).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

Not Correct.—If we would make it our business to correct untrue reports concerning the Elkhart congregation, the Elkhart Publishing House and some of the individuals connected with these institutions, we would be kept busy at a very unprofitable as well as a very distasteful business; but a certain preacher once told his congregation, in speaking of a certain vice: "People in our day have grown so wonderfully modest that it has become a shame for a minister to preach about this very great sin—I wish to God that the people would speedily become so modest that they would refrain from committing sins of this kind." So in regard to reproving the people for saying things that they know are not true, or for circulating things that they do not know whether they are true or not, or for circulating reports that are injurious and defamatory of the character of our brethren—if any one dislikes it or takes offense because it is done, then we hope, too, the time will speedily come when all these good people will also become good in this respect and not allow themselves any more to do work of this kind. Just as soon as people bridle their tongues and quit doing these naughty things, the preachers and editors will be glad to stop bringing these caustic reproofs and tell about higher and better things. But as long as people go on in this way, doing these bad things and committing these sins, the word of God demands that they should be reproved.

Now for the practical part of our story. The facts are like this: Some time ago somebody tried somewhere to persuade people not to subscribe for the Herald of Truth for the reason that it was going down and in a short time probably would cease to be published, and if they subscribed for it the paper would probably cease to exist before the end of the year and they would lose at least a part of their subscription money.

Of course we did not enjoy these calumnies at all, but felt that silence and forbearance might be the best policy, if, like some of our brethren, we may be allowed to call it policy. But now we want to say that, if the Lord will, we expect to continue the publication of the Herald of Truth indefinitely, and the prospects now are that this means for years to come. So don't be afraid, brethren; don't listen to talk that you hear flying about in the air. If you like the Herald and want to read it, send for it, and if we ever should decide for any reason whatever to discontinue its publication, of which there is no reasonable probability, we will take care of our patrons and in some way give them full value received for every

HERALD OF TRUTH.

dollar they have invested as subscriptions to the paper or in any other way.

The same with the book business. We carry a large stock of the best books and especially of Mennonite books. If you will take the trouble to examine our catalogue (which we send you free) you will find that for the quality of goods you get our prices are fully as cheap as, and in many instances cheaper than, those of any other house. We know that you can buy books of some kinds that will cost you less money, but they are not of as good quality, and will in the end be dearer than a book put up with better paper and in better binding. We ask you for your patronage. Address, Mennonite Publishing Co., Elkhart, Ind., and feel confident that we can please and satisfy you. MENNONITE PUBLISHING CO.

CORRESPONDENCES.

High River, Canada, July 27, 1906.—To the Readers of the Herald:—Greeting in Jesus' name. As it always affords me much pleasure to read the news from the different correspondents and congregations from all over the United States and Canada, and how the good work is progressing, I may also be of interest to many to hear from this far-off Western land, which with some has a brilliant name and they cannot speak loud enough in praising it. With others it has a homely appearance and we hear long stories of snow, ice and cold; in fact, it has been said by some of our cousins south of the boundary line that we just have two seasons here in a year: Nine months winter and three months late in the fall. But if those could be here at present they no doubt would have to conclude that we have some summer here, too. Among the visitors who have been through here during the month of July, who were advised to fill their trunks and gripes with winter clothing, "because you will need them when you get there," and who were told that when they had once passed Winnipeg it would get colder and colder, found instead that they were rather uncomfortable with so much "woolen goods."

The weather has been very warm and crops of all kinds are coming on very rapidly, and there has been an abundant rainfall to help them. Much of the grain is so rank that it has already lodged. There are also a few reports of damage done by hail, but not in the immediate vicinity, and if nothing particular happens there will be another bountiful harvest for which we all feel truly thankful. I believe the more the Lord gives us the more he expects of us. While we are enjoying many temporal blessings it has also been our privilege to enjoy many spiritual blessings, as the good Lord is always present and ready to bless us wherever we are if we are living near to him. On July 7 Bro. A. D. Wenger and Bro. H. Hershey came into our midst and were present at both our Sunday school and church conferences, after which Bro. Wenger labored for one week, gleaming in the great harvest field of the Lord. As a result there were thirteen confessions and the brotherhood was greatly revived. The brethren left us on the 17th for Cairns. May God bless them on their way and as a result of the efforts put forth many be brought to Christ. At present there are nine applicants for baptism and church membership, and one from another denomination. Let the Lord be praised for the progress in the good work. We would ask all to remember us in this part of the world at a throne of grace. Yours in the Master's service.

N. B. STAUFFER.

Chicago, Ill., July 30, 1906.—Dear Brother:—Just at this time I am at Goshen, Ind. The offering you sent (\$1.00) is gratefully received. May the Lord give us wisdom in applying it where it will meet the greatest need. The work is prospering in our way and as a result of the efforts there are nine applicants for baptism and church membership, and one from another denomination. Let the Lord be praised for the progress in the good work. We would ask all to remember us in this part of the world at a throne of grace. Yours in the Master's service.

N. B. STAUFFER.

Chicago. My stay at Goshen was occasioned by this kind of work. Special efforts are put forth in open air work just at this time. Good interest is manifested in all our other meetings. It can be said of this place, as it was of the earlier church, "and God added daily unto the church as should be saved." With kindest regards we are in the Master's work. A. B. RUTT, Home Mission, Chicago.

Cazenovia, Ill., July 31, 1906.—Herald of Truth, Elkhart, Ind. Dear Editors:—If the Lord will, our fall conference will be held in the Roanoke meeting-house in Woodford Co., Ill., on Sept. 26 and 27, and the Sunday school conference on the 28th at the same place. Brethren and sisters from other localities are cordially invited to meet with us and help in the good cause. COR. P. S.—See notice in another column.

Stony Brook, Pa., July 30, 1906.—To all the Readers of the Herald, Greeting in the blessed name of Jesus. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." "For our rejoicing is this: The testimony of our conscience in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God."

On the 28th we had our harvest meeting at this place. Pre. Abram Witmer took for his text, Jas. 1:16, 17. Are we sufficiently thankful for the bountiful harvest that we can claim to be his obedient children? I fear not.

On Sunday morning Bro. Witmer spoke from the text, Matt. 13:36-44. He also addressed the Sunday school, in the evening he preached for us at Stickers' M. H. from 1 Cor. 15:58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In all these meetings he so earnestly admonished us to be faithful workers in the Lord. Pray for us that we may bring it to practice. "And I trust ye shall acknowledge it even to the end." COR.

Gressman, Sask., Canada, July 24, 1906.—My Dear Bro. Kolb:—Greeting in the Master's worthy name. I will try to give a few items from this part of God's vineyard. There are truly busy days here, breaking prairie, building, and many other kinds of manual labor crowding the new settlers on all sides. This condition is, however, true of all pioneers, yet if I can with these items interest and edify the readers the time spent in writing them will be gladly given. I am enjoying fully as good health here as I did back in old Waterloo. I and our adopted daughter left our home on the 20th of March, 1906, on the special settlers' train from Berlin to Humboldt, arriving on the 30th. On the 31st we moved out to the "Reserve," a distance of over twenty-five miles, with an ox-team. Weather was then springlike, the snow on the prairie was nearly gone, and the frost was fast coming out of the ground, so that we were just in time to make the trip before the wheels would cut through the frost. An overland journey here just after the frost is out of the ground is an experience. (Illinois people please take notice and sympathize. But it is such soil that produces the crops—Ed.)

After the beginning of April we had one pretty hard snowstorm, but that was the wind-up of winter, and the farmers could work on the land without interruption from frost except a few mornings. Quite a large amount of acreage was seeded down in wheat and oats. Wheat is sown in April, while oats can be sown all through May, but I think the best results with oats are obtained from early seeding; however, the work cannot all be done at once, so the most necessary has to be done first and the other has to wait.

Thus far we have been blessed with an abundance of early and later rains, hot and cool days,

everything in fact favorable to the production and maturing of a bountiful harvest.

We have our meetings for worship at the residence of Bro. Aaron Blehn. In another week or so we expect to move our place of meeting to the new schoolhouse. Bro. Eli S. Hallman and Bro. Isaiah Rosenberg are our ministers, Bro. Aaron Blehn our deacon, and Bro. Alvin Bowman is our Sunday school superintendent. The Lord has graciously met with us in our meetings, and has likewise been with us and blessed us in our temporal labors, so that we have been provided for both temporally and spiritually. We expect Bro. A. D. Wenger in our midst in the near future, and we hope that the special efforts that are to be put forth at that time may not be in vain.

I believe that this is going to make a fine country. The Lord said, "Look upon the fields and behold they are already white to harvest." Well, brother, I can see two vast fields at this present moment, and I hope that the products of one field may respond to the needs of the other. Tight here in Saskatchewan I may behold wheatfields a mile in length and as promising and beautiful as I have ever seen. The other is a vast field of more value than these temporal fields, namely, the field of immortal souls longing for help in British India, and I make a plea for both fields. Come and help. We want strong and willing young men and women to help develop and convert the prairie into wheatfields, and then with a part of the proceeds thrust the sickle into the great harvest field of India and there gather in the golden sheaves for the Lord; and not only in India, but in all other fields that are ripe unto the harvest. As my health did not seem to be good enough to complete the journey to India, I am glad that the Lord permits me at this end of the great harvest field to turn over the virgin soil, and the furrows that are made here are the Lord's and shall be used to respond to that urgent call of the Lord's needy ones. I trust my work is me if I neglect to use my influence both by word, pen and deed, for the cause of India! O Lord, send laborers into the field—to Saskatchewan and to India—and grant that the laborers in both fields may agree in sentiment and purpose, both working for the extension of God's kingdom on earth, so that in the end we may not come before him empty-handed, but that we may all have a crown of rejoicing. Wishing all readers of the Herald God's blessing, I am your brother in Christ,

LEVI GROFF.

Canton Mission, Canton, Ohio, Aug. 1, 1906.—Dear Readers of the Herald of Truth:—Greeting. It gives us joy to speak of the blessings God is bestowing upon us. On the evening of the 25th of July, at our regular meeting, we rejoiced when Harvey Bennett confessed Christ as his Savior and told us that he wanted to unite with the people of God and enjoy the promise of the life to come. Last spring when Sister Bennett united with the church her husband opposed her, but since then light has dawned upon his soul, and this causes things to appear quite different.

At present there are only two of us here as workers. Sister Sarah Kurtz went home to take care of her mother. Bro. Smith is out gleaming pointers for more effectual work. He is spending a few weeks in the city of New York.

While looking on the bright side we can see God's hand leading and his blessings following. Yet when we lift up our eyes and behold the great harvest and the scarcity of the laborers, our hearts are made sad, and we wonder how long Satan will be permitted to deceive the people and cause them to lead a life of shame and folly.

Brethren and sisters, think of the thousands of children that are growing up amidst these awful conditions, learning nothing but evil in their homes and among their associates. Each day Satan succeeds in making them more effectual workers for himself. O Christians! Pity them! Do you realize their end? Do you love them? If so, I am sure you will spare no means given

you in making efforts to rescue them. Pray for us that we may ever be faithful in discharging our duties. Yours for Christ and the lost,

P. R. LANTZ.

White Cloud, Mich., Aug. 1, 1906.—Dear Readers of the Herald of Truth:—I greet you again in the name of Jesus. We came to White Cloud on the 27th of July. We were met at the station by Bro. John R. Lehman, formerly of Elkhardt, Ind. He brought us to his home, where we were surprised to meet my aunt, Susan Yoder, of Shipshewana, Ind.

On Sunday, July 29, we attended Sunday school in the Union meeting-house, where our people worship. The school appears to be in a prosperous condition. It might possibly be better attended by some of the older members. In the evening Bro. Jacob P. Miller preached an impressive sermon from Zech. 4:6, assisted by Bro. John C. Springer. On Monday we met Bro. Eli Zook, who is the deacon in this congregation. The members of this congregation number about sixty. May the Lord help them to stand together as the disciples in the apostolic days. The believers in those days were "one heart and one soul." Where there is peace and harmony, a congregation can prosper and the kingdom of righteousness may be established and built up, and the church may be blessed and prospered and it will not become barren or unfruitful. This is my sincere prayer.

LEVI BLAUCH,
Johnstown, Pa.

Rockton, Pa., July 31, 1906.—Dear Herald Readers:—Greeting in the blessed name of Jesus. Within the last year we have not reported much from our congregation, yet we are sure that although we have been negligent in this line we have not ceased to send our prayers to a throne of grace in behalf of our brethren.

Surely, God has been very gracious to us within the past year. He has given us of the fruits of the earth for our temporal needs. He has blessed the work of our beloved church here, as well as the church in general, in directing his people in following the paths of truth and righteousness. He has so directed the work at this place that a number have decided to follow the footsteps of our dear Savior and have united with God's people.

Our experiences have been many within the last year, and by the help of God we have been able to stand. Brethren and sisters, we ask an interest in your prayers for the Lord's work here. May we pray and labor in unity, for therein lies victory. May the countenance of the Lord shine through us to bring everlasting happiness to many.

E. J. B.

Lancaster, Pa., Aug. 1, 1906.—The Lancaster Mennonite Sunday School Mission held its quarterly conference at Paradise on Wednesday, July 25, and the session was very largely attended. Harry D. Herr was chosen moderator and J. S. Denlinger and Levi Sander, choristers. At the morning session Bro. A. M. Witmer of Millersville preached the harvest sermon. Amos Hoover of Kinzer gave an address on "The Child at Home," and Bro. Amos Charles of Millersville on "The Child in the Sunday School." Noah H. Mack, superintendent of the Welsh Mountain Mission, and John Mellinger, superintendent of Mission Sunday Schools, furnished interesting reports.

The afternoon session was opened with prayer and song service, and a missionary sermon was preached by Bish. Benjamin Weaver of Cedar Lane. J. F. Brunk of the Kansas City Mission, Kan., spoke in a very interesting style on "Helps and Hindrances to Mission Work," and D. N. Lehman of Millersville on "Lessons from the Life of Paul as a Missionary." This was one of the best attended meetings and one of the most edifying of this kind yet held in this vicinity. May the Lord continue to bless and prosper this work to the edification and salvation of many souls.

COR.

Oronogo, Mo., Aug. 1, 1906.—Dear Herald Readers:—It has been some time since we have written for the Herald, but we are still in the Lord's work and he is abundantly blessing us.

On June 14 Bro. Daniel Kaufman of Versailles, Mo., came into our midst and held several interesting meetings. On June 17, communion services were held and two persons were added to the church. We have services every Sunday and our ministers all three other appointments. COR.

For the Herald of Truth.

A BRIEF VISIT.

By A. Metzler.

A sixteen-hours' ride on the fast train of the Pennsylvania lines brought me from Urbana, Ohio, to Lancaster, Pa., Tuesday morning, July 24. I took with me a little three-year-old girl from the Orphans' Home, to be placed in the family of Bro. J. L. Musser of Rheinhold Sta., Pa. After taking dinner with Pre. John H. Moseman, who met me at the depot, I went to the Old People's Home near Rittman. Here, as at our Old People's Home near Rittman and at the Orphans' Home at West Liberty, we found the building filled about to its capacity, and more room is needed, which will no doubt be supplied next summer by building additions to all of these homes. This one fact that all of our charitable institutions are being crowded indicates progress in this line of work. The Home at Oreville is conveniently arranged and nicely located and the inmates are well cared for. The same evening I attended a children's meeting at the Lancaster Mennonite Mission, where we had a pleasant gathering. I was glad to see the interest manifested in the work and the zeal shown by the workers. After a refreshing night's rest under the hospitable roof of Bro. J. H. Mellinger, I accompanied them the next morning to the Paradise meeting-house, where the quarterly Sunday School Mission was held. This was a most interesting meeting and was largely attended, possibly 1,500 people being present. The workers took their places on a stand in the side door, so that it was possible for the crowd on the outside, as well as those in the house, to hear what was said.

After the meeting I had the pleasure of visiting for a few hours at the home of Bro. Abraham Metzler, Sr. Bro. Metzler has been a strong pillar in the church for many years, he being now in the eighty-fifth year of his age. In the evening I went to the Welsh Mountain Mission, about four miles away, where I spent the night. I found Bro. Noah Mack and his assistants busily engaged with the huckleberry and blackberry crops. There is an abundant crop of huckleberries growing wild on the mountain, which the natives gather and sell at eight cents per quart, and Bro. Mack disposes of them at a margin, shipping most of them to nearby markets. They have also a fine crop of blackberries, which will add materially to the income of the Mission.

The following morning I returned to Lancaster City, where I made arrangements with the mission workers to take with me to the Orphans' Home at West Liberty a little homeless boy of six summers, and the same evening found the little wall and myself at Scottdale, where Bro. Aaron Loucks kindly showed me through the "Gospel Witness" publishing establishment, which shows marks of healthy growth from the fact that additional machinery and room are constantly added. In the same building are also found the headquarters of the Mennonite Book & Tract Society. The same evening I visited a number of families in Scottdale, including those of D. H. Bender and J. M. Eby. In the home of the latter are two of our little Orphans' Home girls, bright and happy. I was very glad to meet them again and enjoy a short visit with them. The next morning I resumed my journey homeward, returning safe and sound the same evening. I was absent from home just four days and had journeyed more than twelve hundred miles. This was my first trip to Lancas-

ter county and it was a most enjoyable one, and I believe that God's richest blessings accompanied me continually.

West Liberty, Ohio.

For the Herald of Truth.

THE COLONIZATION PROJECT OF NORTH-WESTERN TEXAS.

The readers of the Herald of Truth have in a recent number noticed the article written by Bro. P. B. Snyder on the merits of northwestern Texas, known as the "Panhandle Country," as a favorable location to plant a colony of Mennonites. Bro. Snyder has made a few prospective trips to this country, but he was not satisfied that those who may be interested should confide in his judgment alone; he made arrangements to have the undersigned accompany him on a third trip to look over the country and report as to whether we consider the conditions favorable to locate a colony in this part of Texas. Our railroad destination was Canyon City, Texas, on the Pecos Valley Railroad, about eighteen miles southwest of Amarillo, where we arrived on the afternoon of July 19. Upon our arrival we immediately set out to look the country over in and about Canyon City. The next day we started on an overland trip of sixty-five miles south, passing entirely through Swisher county and as far as Plainview, county seat of Hale county. On the way we looked at several large tracts of land, and for the land can say that all the country we have seen, it is a level plain, without any breaks or waste land, save a few small lakes, has slope enough for drainage, consists of what is known as "the short grass country," has no brush or trees and is ready for the plow. We were told the land is about the same still farther south, so there is virtually a scope of country more than a hundred miles each way, having not much variation in the "lay of the land" and general agricultural conditions.

We reached Plainview Saturday noon, the 21st. At this place we saw a fine display of fruit grown in Hale county. It consisted of apples, pears, peaches, about thirteen varieties of plums, grapes, blackberries, etc.

Wishing to go back as soon as possible, we turned back the same day as far as Tulla, county seat of Swisher county. This is about twenty-five miles north of Plainview. Here we remained over Sunday. Some of us attended three preaching services. We were made to rejoice that the same gospel, which is "the power of God unto salvation," is preached in Texas as well as in the Northern States.

On Monday, the 23d, we all returned to Canyon City, except Bro. Snyder, who went farther into Hale county to investigate and ascertain its advantages for colonization purposes.

According to our limited judgment we submit to the readers of the Herald of Truth our observations as follows:

1. Moral and Religious Influence.—Many of the people are church-going people and seem to be quite interested in church work. Churches are established principally in the towns. The country is too thinly settled to have any. There are many people, however, without salvation and there is ample room for the establishing of a Mennonite colony and the spreading of the gospel of our Lord Jesus Christ. We heard less profanity among non-churchgoers in Texas than any other place we have ever been. There are no open drinking saloons within fifty miles or more of Plainview and Plainview. Other features are correspondingly favorable.

2. School Facilities.—Not so good. The State school system is all right; plenty of money on hand for school purposes, but not enough people to have convenient schools except in the towns. This will all be remedied with the incoming of more people and settling on the lands.

The Topography and Quality of the Land.—It is a beautiful level prairie, has but few streams, but an occasional basin or lake is seen; these in

some instances have a shallow sheet of water. The soil is usually of a dark color; the lower lands are black, while the more elevated portions are a brownish red; it is deep and rich and has the appearance of mellowness and easy cultivation. The productiveness is good. Excellent crops of alfalfa, kafir corn, milo maize and cane are produced. Wheat yielded exceptionally well this year, and from what we could learn wheat usually yields well if the rainfall is sufficient during the winter months. The efforts to raise wheat have just begun a few years ago. Corn and oats do not yield as well accordingly as other crops. We have, however, seen some good sample fields of oats, and a few patches of corn looking promising. Cotton, sweet potatoes, melons and peanuts do exceedingly well.

4. Stock Raising and Fruit Growing.—As this has been a good stock country for a number of years, stock raising along all lines is very good. Not much attention is given to dairying at present, but with the settlement of Eastern and Northern farmers and the raising of the above crops, we see no reason why dairying could not be profitably carried on. All kinds of fruit, such as apples, pears, peaches, apricots, prunes, plums, grapes and berries seem to do well wherever they have been planted. Hale county seems especially adapted to the raising of fine fruit.

5. Rainfall.—The government record shows the average rainfall to have been about twenty-four inches per year in this section of Texas, the greater portion falling during the months of April, May, June, July and August. The tendency is rather to an insufficiency than an oversupply of rain. The lay of the land and the nature of the soil is such, however, that the rain is all taken in and retained for the growing of the crops.

6. Climate.—With an average elevation of about 3,000 feet the climate is good, healthful and invigorating. The sun, though warm, is counteracted by a breeze in a light wind. During the spring the winds are pretty strong sometimes. Hot winds are felt sometimes, but no serious damage has yet been done. The winters are short, with an occasional snow. It seldom reaches zero weather.

7. Water, its Depth, Quantity and Quality.—The water supply is abundant at a depth of from seventy to one hundred feet in Randall county and from thirty to forty-five feet in Hale county and the southern part of Swisher county. The quality is good, but somewhat warmer than is found in the Northern States.

8. Fuel.—Plenty of coal of good quality can be procured at from \$7.00 to \$8.00 per ton. The price of fuel seems rather high, but when we consider that much less is needed on account of the mildness of the winter the expense for fuel will not be comparatively great.

9. Railroad and Market Facilities.—The Pecos Valley is at present constructing a branch from Canyon City to Plainview and trains are expected to run by Jan. 1, 1907. Another line is surveyed from Texico, N. M., to Brownwood, Texas, passing through Hale and Swisher counties, thus opening traffic to Galveston, Texas, which has one of the best markets in the United States for all kinds of products. At Texico it intersects with the proposed main line of the Santa Fe to California. The Fort Worth and Denver line passing through Amarillo already has good shipping facilities.

10. Price of the Land.—The price ranges from \$10 to \$15 per acre, the lower priced land being farthest away from the towns. The prospects are good for a sharp advance in the near future.

11. Drawbacks.—Are there any? Yes; all new countries have them, and older countries are not free. This is no exception. The price of fuel and building material is rather high. The probability of an occasional dry season. The rapid advance of the price of the land, rather brought about by speculators than actual settlers.

Some other things will eventually materialize to the settler, although a number of them are greatly counterbalanced with the commendable features of the country. With the settling in of thrifty and industrious farmers we do not hesitate to say that we believe it will make a good farming country.

To those of our brethren and others who contemplate changing their location for one of a warmer and more congenial climate, and where good land can be bought at a reasonable price, we would advise them to investigate this part of Texas before settling elsewhere. Write to Bro. P. B. Snyder, Jackson, Minn., who will cheerfully give you further information and make the necessary arrangement for a trip down into the country to look it over. Let each one go and see it for himself.

May we conclude by saying, that for the benefit of the church and the upbuilding of the cause of Christ, as we believe and practice it, and for the benefit of the coming generations, we advise all to settle into colonies, have a church organization to begin with, maintain the principles of the gospel, look to God the Father, glorify him in all we do, have the faith and confidence that "our God shall supply all our need," and he will prosper our undertaking and give us the privilege of scattering the "seed of the Word" into other localities, whereby souls can and will be saved and his name shall have all the glory.

Respectfully submitted,

J. S. SHOEMAKER, Freeport, Ill.
T. M. EBB, Newton, Kan.
GEO. C. SHOEMAKER, Freeport Ill.
S. W. SHEARER, Jackson, Minn.

For the Herald of Truth.

FAITH.

By S. A. Landis.

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

If we hope for something which we cannot see, it is because we have some good reason to convince us of that hope that is within us. So it is by faith we can see Christ in all his glory.

The Savior said at one time to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove" (Matt. 17:20).

We do not believe that our desire should be to remove these natural mountains, but our desire should be to have a strong faith in the Lord Jesus, so that by our united efforts mountains of sin might be removed. If we have faith in the Lord let us show by our very actions that we practice what we preach. If we believe that which is written in the word of the Lord, we want to do good wherever we can; and it gives us pleasure to do so.

Paul says (Rom. 3:28), "Therefore we conclude that a man is justified by faith without the deeds of the law." Paul also says (1 Tim. 1:9), "The law was not made for a righteous man, but for the disobedient."

Let us not think that faith alone will save us; we must first show our faith by our works, and then that we love the Lord Jesus; then we can be saved by faith. In Jas. 2:17-20 we learn that we must show forth good works in order that our faith may be established.

Cedar Grove, Pa.

God's help is always sure.

His methods are always blessed;

Delay will make our pleasure pure,

Surprise will give it rest.

His wisdom is sublime.

His heart profoundly kind,

God never is before his time

And never is behind.

None very truly and ingeniously sought the truth but they found it. A spirit of earnest inquiry is the gift of God, who never says to any, "Seek ye my face in vain."

Wilson.—Little Mildred Wilson, daughter of Bro. Edward and Sister Myrtle Wilson, died at their home near Rockton, July 27, 1906; aged 12 days. Ah, how short and uncertain is life! Here was a precious little bud just opening into the realities

in their care at the Mennonite Publishing House have had years of experience in this very work and any one desiring an individual book or a number of books for the home library or for a Sunday school library, if they will kindly inform us of the fact and also the necessary information as to the size and character of the books they desire, we will make a selection that will suit them. We are sure that from our extensive stock constantly on hand we can please our customers. We will help you to select books that will meet your approval. Write to us for any information in the line of books you may desire and we will help you out, if possible.

PERSONAL MENTION.

Sister Noah Stutzman of Ness Co., Kan., died at Hutchinson from the effects of a surgical operation on the 3d of July and was brought home for burial on the same day.

Bro. A. H. Leaman, of the Chicago Mission, attended the Sunday school conference at Emma last week and consented to remain over and preach for the Shores congregation on Sunday forenoon and at Middlebury in the evening.

Bro. Jacob Troyer, of the A. M. congregation in Brown Co., Ind., passed through Elkhart early on Wednesday morning, Aug. 8, on his way to White Cloud, Mich., to investigate that part of the State, with a view of settling in that vicinity.

Pre. Rudy Yoder and wife, who were visiting among the churches in Moultrie Co., Ill., left for their home, Aug. 7. Bro. Yoder did some very acceptable preaching at the several meetings that were appointed for him by the brethren in the East.

Bro. J. M. Hershey of Palmyra, Mo., stopped over to make a call and look through the Publishing House on the 10th of August. He was on his way home from a trip to Lancaster Co., Pa., in the interests of the La Junta (Colorado) Sanitarium Association.

Bro. John Hygema, of the Holdeman congregation, Elkhart Co., Ind., and wife attended services at the Elkhart Mennonite meeting-house on Sunday, Aug. 12, and took part in the services, although in his health he is not strong enough to preach a sermon.

Bro. Jacob Fretz of Vineland, Lincoln Co., Ont., spent some days in visiting among the brotherhood in Elkhart, Ind., and the surrounding country during last week. He spent Monday, Aug. 6, in Elkhart and left on Monday night for Wayne Co., Ohio, where he expects to visit several days before his return home.

Bro. George Lambert is at present in Cleveland, Ohio, taking possession and making arrangements for the future management of the hospital, etc., recently purchased of John A. Sprunger. The property was offered to the Mennonite Board of Missions and Charities by the present owner at a certain price, but the offer has not been accepted.

Bro. Noah Metzler of Nappanee was present throughout the sessions of the recent Sunday school conference held in the Emma congregation; he remained in the vicinity and preached on Sunday forenoon in the Emma meeting-house and at the Shore meeting-house in the evening. May the Lord bless the labors of Bro. Metzler. He has been a diligent worker in the Master's vineyard.

Bro. Levi Blaich and wife and Sister Catharine Yoder of Johnstown, Pa., spent Sunday, Aug. 5, at Elkhart, visiting with the brethren and sisters and attending services at the Mennonite meeting-house, both morning and evening. Bro. Blaich gave a very interesting and edifying address before the Sunday school. During the following week they were present at the Sunday school conference at Emma, where Bro. Blaich also gave several very edifying talks before the conference.

Wonder of wonders, Jesus loved me,
A wretch, lost, ruined, sunk in misery,
He sought me, found me, raised me, set me free.

HERALD OF TRUTH.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM LXIV.

Preserve my life, O God, hear my complaint;
From tumult of the evil-doers hide.
They whet their tongues with bitter words, and
taint

The pure of heart; no fear do they abide:

With evil purpose they commune of snares
And think that they shall not by thee be seen,
But they shall fall by God's hand unawares,
And stumble by their own tongues, vile and keen.

And all that see them far away shall flee,
And man shall fear and shall in heart declare
The work of God, and evermore shall be
Considerate of his doing and his prayer.

The righteous shall find refuge and rejoice
And all the pure and wise shall raise their voice.

For the Herald of Truth.

PREACH THE WORD, AND WHY.

By C. F. Glick.

"Take heed therefore unto yourselves,
and to all the flock, over which the Holy
Ghost has made you overseers, to feed the
church of God, which he has purchased
with his own blood" (Act 20:27).

The thought which often confronts me and which should attract the attention and engage the minds of those who labor for the salvation of souls, and which should often bring them to their knees in prayer, is, How can we be successful soul-winners and bring souls to Christ?

First, we must have some conception of the value of souls and God's love for them, before we can realize the responsibility of such a work. It seems to me the very best way to learn this is to study the sufferings and death of our Savior on Calvary, and in this way learn what it cost to save the human race or even a single soul.

"Feed the flock," the church of Christ, with the living bread, which cometh down from heaven, of which if a man eat he shall live forever."

Look to Calvary. There we see the Lord of glory, "who did no sin, neither was guile found in his mouth." Look, beloved, ye whom God has called to preach "Christ and him crucified"; see our blessed Lord, "who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even unto the death of the cross" (Phil. 2:6-8). "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

Beholding God's great love for poor, lost humanity, we can but see it as John, the beloved disciple, saw it when he said, "Which what manner of love the Father has bestowed upon us that we should be called the sons of God" (1 John 3:1). Seeing such love, my brethren, pastors, ministers and evangelists: you, who have been called as watchmen on the walls of Zion, to feed the flock and keep watch over them, to warn souls from perdition, from endless ruin and wrath to come, and to proclaim the everlasting gospel of peace and salvation, can you, in view of these things, to some extent at least, see and realize the responsibility of your calling? Paul says, "I have not shunned to declare unto you the whole counsel of God." Are we seeking to follow the example of the apostle Paul in this great and important work?

Are your hands clean of the blood of perishing souls? The world is going down in sin, unprepared for eternity, and what are we doing to bring perishing souls into the kingdom of our Lord? I am no pessimist, and with what some of our

so-called Christian papers write of Christian progress in general I do not agree, but I do believe that day by day our country and our people are becoming more and more careless and indifferent in regard to real Bible Christianity, and year by year more immoral and wicked, and also more indifferent toward right and the indulgence in wrongs that a few years ago would have caused them deep remorse of conscience, but now that they have become popular are participated in and pursued with pleasure and without thinking that they might be wrong. Oh, how sad! how sad! "And for this cause God shall send them strong delusions, that they should make and believe a lie" (2 Thess. 2:11).

You will say, "Brother, you are mistaken. Then let God speak:

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves"—look at this catalogue of wrongs—"covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, false-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, ready, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1-6). Oh, what a catalogue of wrong-doings! enumerating more than twenty articles of forbidden fruit.

I do not doubt that there are more people in the churches, and especially in the popular churches, than at any previous time in the history of the world; but what is the spiritual condition of the churches?

Study, if you will, the condition of the seven churches of Asia Minor (Rev. 2:1), and see where we find the churches of to-day. Are the Christian people of to-day, that is the churches as a body, prepared to meet Jesus when he shall come to make up his jewels? He is coming quickly, and his reward is with him, to give to every man according to his works (Rev. 22:12). How many could sincerely say, "Even so, come, Lord Jesus" (Rev. 22:20). How many could pass with credit the examination of the Judgment bar of God? "He that is righteous, let him be righteous still, and he that is holy, let him be holy still," which is the "holiness without which no man shall see the Lord" (Heb. 12:14). I ask, my brother, how many? We cannot tell; God is the judge; he alone knows.

Father, above the clouds, wilt thou so burden the hearts of thy servants for dying men and women that they may be conscious every moment that they are doing their very best to warn sinners to flee from the wrath to come.

Salvation and that experience which God requires is nothing more or less than the true circumcision of the heart. John Wesley puts it, "Inward and outward holiness," "loving the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself" (Luke 10:37). This is Bible doctrine—holiness—"to the end that he may establish your hearts unblamable, in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints" (1 Thess. 5:12). "God's ways are not our ways," and if holiness be the standard, what will the Judgment reveal?

Notwithstanding holiness has been preached for years, and should be, because it is written, "Be ye holy, for I am holy." If we eliminate holiness we might as well destroy the Bible. Do not lower the standard of religion, but hold it up to where God has put it. "Follow after peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

I say again, "Preach the Word," for by so doing you honor God. Jesus says (Matt. 4:1), "Man liveth not by bread alone, but by every word that proceedeth from the mouth of God." Feed the church. With what? With the word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart.

August 16,

1906.

Enthusiasm and excitement do not save men from hell. It takes the word of God, accompanied by the Holy Spirit, to convince, to convict and convert sinners and to sanctify believers. It takes the word of God to show the efficacy of the grace of God, and man should accept the Word. Such faith exercised by the penitent, makes him a Bible Christian, puts his trust in the Word (God), and therefore the Word should be preached; for "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). At the day of judgment we shall see those saved who received the Word (Acts 2:41). Those who gladly received the Word on the day of Pentecost were baptized and added to the believers.

Go back over your evangelistic work, and where do you find the faithful ones? Were they won to the Lord through excitement, etc.? Or were they drawn and influenced by the pure and unadulterated word of God and the preaching of the same, uncompromisingly, singly influencing them? "What must the minister preach? The Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "And take the helmet of salvation, and the sword of the Spirit, which is the sword of God" (Eph. 6:17). "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:3).

Why preach the Word? Because our land is filled with false doctrines, false teachers, heresies, and God's children need the whole armor of God that they may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:11, 12).

Preach the Word, for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears (2 Tim. 4:3). We are now living in the age to which the foregoing Scriptures make reference, in the age in which we are in need of Bible Christians as never before, and when we consider the efforts which have been put forth and the Christian's privileges, we are prompted to ask, Was there ever such a dearth of true, faithful, humble, self-denying Christians as there is to-day?

Preach the Word because of its power. "Is not my word like a fire and like a hammer that breaketh the rocks in pieces?" (Jer. 23:29). The apostle in writing to Titus, in speaking of the qualifications of ministers, says, they should hold fast the faithful word as they have been taught, that they may be able, by sound words, both to exhort and convince the gainsayers.

"If we ever expect Christianity to move forward, it must be brought forward in God's way, by the Word. May God help us and grant us more of his Spirit, that we may see in his word (the Bible), accompanied by his Spirit) a completeness, a power that we have never before seen or known, and may we all unite in this glorious work to bring precious souls into fellowship with God and make them true Bible Christians. We must unite and be united and work in harmony, with an eye single to the glory of God, and may the Holy Spirit unite with us.

My prayer is for a broader circulation of the Herald of Truth. I love to read it because it makes mention of much of God's word and gives the encouraging contributions of those who are willing to sacrifice a little of their time for the edification and comfort of others.

South Norfolk, Va.

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that he knows all, and, notwithstanding, loves us still.

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For the Herald of Truth.

SALVATION FROM SIN.

By Lou M. Williamson.

Salvation in a Biblical sense presupposes all the essential principles of faith, of the knowledge of sin, of repentance, of conversion and obedience. To be saved from our sins indicates that we have seen and realized our lost condition; that we have mourned over our sins; that we have turned away from all our unrighteous thoughts and actions; that we have accepted Christ as the propitiation for our sins, and that we have consecrated ourselves with all that we have and are to his service; that by the divine power our hearts have been changed, and that now the old, sinful things have passed away and all things have become new; that by the operation of the Holy Spirit in our hearts we have been born anew, and have risen from the old, dead life of sin, and like him as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life, seeking those things which are above; setting our affections on heavenly things and not on things on the earth.

This is what is meant by putting off the old man with his sinful lusts, and putting on the new man which after Christ is created in righteousness and true holiness. When we put off this carnal nature with its affections and lusts, then it is that we receive the new man, because the carnal mind is not subject to God, neither indeed can be.

Gospel salvation is not only to be made free from our past sins, but it means also to be brought into favor with God and to be restored to his holy image which was lost through Adam's transgression. When this change is brought about by the operation of the Holy Spirit in our hearts, then we can and will love God with all the heart—love him superlatively, and our neighbor as ourselves. We will, as soon as we get into this divine condition of mind and heart, surrender all to him and freely bring every sacrifice that our relations with God demand.

The first step in the way of life and salvation is to lay hold of faith; believe in God, believe in the Bible and all its teachings, believe in the fall of man, see ourselves as sinners, ruined and lost, believe in Christ as the Savior and Redeemer of the world, and in the cleansing and sanctifying power of the Holy Ghost. God cannot help us if we are not willing to be helped; he cannot save us unless we feel the need and have the desire to be forgiven and saved.

When we repent, ask forgiveness, consecrate ourselves heart, soul and body to God, and become his willing and obedient followers, he forgives, justifies and accepts us, and then we can appropriate to ourselves Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Justification is the opposite of condemnation, and God is willing to receive and justify all who come to him with a sincere desire to be saved.

It is God that justifies us in every good act that we do in faith believing, because it is unbelief that condemns us. Why does unbelief condemn us? Because we do not believe in the name of the only begotten Son of God. Light is coming into the world, but men love darkness rather than light. Why? Because their deeds are evil. If we comply with the requirements of the gospel, God will justify us. Justification is an act of God's free grace unto sinners in which he will remove all their sins, and give a pure heart in his sight, and accept them as righteous. We are now in a justified state, and God justifies every good act we do. There comes sanctification, which is the fruit of justification and is truly a Bible doctrine. This comes to us by believing, receiving and obeying the truth, which is the word of God. If we are earnest and sincere in all this, God will free our hearts with divine power and cleanse us from all sin.

All who have realized the cleansing power surely know that a soul cleansed by the power of God is clean because he never does an imperfect work. In fact, we must be born again. This regeneration so changes our hearts and minds that we can truly say that we have put on the new man. We are now conformed to the image of Christ and can truthfully say, "that it is not I that liveth, but Christ that liveth in me." Now we can walk in love, patience, meekness and long-suffering, as well as being justified and sanctified, as I understand it. "Sanctify them through thy truth. Thy word is truth, and for their sakes I sanctify myself, that they also might be sanctified through the truth." Therefore Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption. We must have wisdom, righteousness and redemption to gain our all-in-all. Holiness unto the Lord comes to us by having our conversation in heaven. We can do this by following Christ, our living head, and seeking after heavenly things. Christ is the end of the law for righteousness to every one that believeth, and by accepting Christ as our salvation we receive through him justification, sanctification and redemption, which brings us into full fellowship with him and we rejoice in the hope of the life to come.

I know there are some who claim a great deal more than this, but I cannot see where they find their belief. Those who claim to be entirely sanctified, soul and body, so much so that they cannot sin or fall into any transgression, either by word or action, surely have great need of being sanctified from their delusion. We must not exalt ourselves. There is danger in exaltation. He that thinketh he standeth, should take heed lest he fall. The highest degree of sanctification that we can attain to in this world ever leaves us in this vile body far beneath our God in holiness, for the reason that flesh and blood cannot inherit the kingdom of heaven. There never was a man who was so perfect that he never failed in anything, and any one holding to that state of perfection, as some do, is surely thinking more highly of himself than he ought to. All such have need to be cleansed from the pride of their hearts and become little in their own eyes. They must humble themselves before their God, and not sound a trumpet telling how good they are, as some do.

I am sure if we are true Christians, and living up to our duty, we do not need to go about telling our neighbors how good we are, and abusing them and calling them evil names. "The tree is known by its fruit."

Ness City, Kansas.

For the Herald of Truth.

HOME.

The old saying is, "There is no place like home." This is generally true, if even the home has been or is a miserable one. The young man and the young woman, when grown to manhood or to womanhood, ever look back with the sweetest and warmest affection for the home of their childhood. When people grow old, even they love to think back of their early home and love and cherish it as the sweetest of all their past recollections.

So should our heavenly home be to us in the hopes of the future, as the poet says:

"My heavenly home is bright and fair,
No pain nor death can enter there.
Its glittering towers the sun outshine—
That heav'nly mansion shall be mine."

We should have such a love for this heavenly home that it should ever be in our thoughts, for it has in store for us beauties and blessings far greater and better than any earthly home can have. It is a place where there is no ebbing or flowing of the tides; no rising and setting of suns; no increasing or diminishing of life; no seasons of sorrow or grief; no pain or parting, no death—but all will be joy and fullness of joy forever and ever.

Let us strive to gain that beautiful home, where we shall be forever with the Lord.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 38th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—662 Rockland St., Lancaster, Pa.
Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOW THE MISSIONARIES LIVE.

By J. A. Ressler.

III.

At the close of the previous number of this series the statement was made that missionaries of this mission could not possibly save money for their personal use from money given for mission work. Missionaries who work for a salary can. If they can live for less than the amount of the salary they can lay the surplus by. But a salary has many objections that we here have strenuously opposed it.

What, then, is "missionaries' personal money" that has been spoken of sometimes in letters and articles? Sometimes friends of the missionaries send money and with it the remark, "Don't report this, but use it for yourselves for things you do not care to buy from mission money," or something similar. Money was sometimes handed to missionaries in America with a similar remark. Such money is never reported, but is used as private personal money. If it came in in sufficient quantity it could be laid up. But as a matter of fact what happens?

At the present moment all the personal money of the missionaries is lent to the mission in order to keep it going. If ever contributions come into the mission this will be repaid. If not, the missionaries who have given it will never utter a word of complaint. One of the missionaries thinks of buying a horse with personal money and using him for mission purposes—if he ever gets back what he lent to the mission. Another has bought two bicycles with personal money and these have been used a great deal by others as well as by himself in going back and forth in the work between the stations and to the Leper Asylum. They do the work of a horse for eight months of the year and cost no horse feed. The typewriter on which three letters are being written at once was paid for with such personal money and has been dedicated to mission work.

Little did our friends in America know the anxiety we were in on account of the health of one of our number during much of the past two years. The last few years in America were telling on "Sister Linas' nerves. The trip in America, while exceedingly interesting and helpful in some ways, was also very hard on one bordering on the verge of nervous prostration. The sea voyage was too short to restore perfect health. Then came the work in India, never easy, and to one always used to putting forth all her energy the temptation to work was too great. In the midst of intense suffering in the hot season of 1905 she still had her mind on the work for the blind, and this, of course, retarded her gaining strength. We saw that if she was to rest she must leave the station and we saw that she could not endure that we walked up to save the horses a heavy pull, and then walked down, so as not to push the horses off their feet. At some places the road was so rough that we could not stay in the buggy, and so narrow that we were obliged to walk in front of the horses to lead them. We crossed rivers and streams more than a dozen times.

But when plans were being made for the trip to the hills, former experiences were remembered

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when shortness of money stopped such plans. In order to provide against such a circumstance the writer asked that some of the little sum of money inherited from his mother be sent over from America. This was done, paid into the mission fund, and the last news from America says that it has not yet been repaid.

The previous experiences referred to were in connection with Brother and Sister Burkhard. When they came, Brother and Sister Page had just left for America and the Burkhardts were plunged into work and responsibility far beyond their strength. After three years, practically without a vacation, it was decided that the time had come for them to take a rest at a cooler place than the hot plains. They made preparations to go, but at the last moment the money needed for the trip was not on hand and they waited. They had no personal funds to fall back on. In the meantime Sister Detweiler's health broke down and by the time money came in she was in far more need of the vacation than any one else in the mission and ultimately had to go to America. But the Burkhardts, instead of taking a vacation, had to plunge into their own work and that of the Detweilers as well. Now, two years later, they have been able to go away for some rest, not to the cool hills, but to a station on the plains. Freedom from responsibility has done them some good, however, and they are glad for the change.

Going to the hills is by no means a pleasant task. It is sometimes hard to get those most in need of rest to go. These letters are being written at Igatpuri, a "hill station," but if any one supposes we are here for a good time or mere pleasure he could be convinced to the contrary if he saw with what anxiety we count the days, almost the hours, when we are to start back to Dhamtari and the work, and could see the tears of joy we shed at the thought that only two days after this letter leaves for America we are to start for Dhamtari. And yet we praise God for having placed these cool hills within reach of the hot plains, so that the tired missionary can get refreshed without crossing the waters.

(To be continued.)

For the Herald of Truth.

CONDITIONS IN THE WEST VIRGINIA FIELD.

By D. F. Detweiler.

I have just returned from a trip to West Virginia as one of a committee to purchase a home for the ministering brethren who labor there. We have bought a plot of land to build a home and possibly a church house thereon in the future. As the home they now occupy is a very small house that has been abandoned, and they make use of it only in the summer time, therefore there is a great necessity to have a more comfortable home for them.

Now from the fact that I have found the work so different from what I expected, and thinking there might be many more such who look at this work in a cold, indifferent manner, I am persuaded to give a few details of the nature of the field and the work, as I feel sure were it known how our brethren have to endure hardships many a brother and sister would show them all the sympathy and kindness they know how and which they deserve from us in a full measure. Surely we all ought to try our best in every possible way to help to lighten their burden. If any one should think these brethren were only traveling to West Virginia because they enjoyed the trip, to such I would say, go with them one trip and be convinced.

Let me tell you about the roads. We crossed four mountains, two of them 4,000 feet above sea level. These mountains are so steep in places that we walked up to save the horses a heavy pull, and then walked down, so as not to push the horses off their feet. At some places the road was so rough that we could not stay in the buggy, and so narrow that we were obliged to walk in front of the horses to lead them. We crossed rivers and streams more than a dozen times.

These waters are very dangerous at times, and our brethren, like Paul, were sometimes "in peril of waters." One old brother related that he fell off his horse in the river in cold weather, narrowly escaping drowning, and with wet clothes rode all day through a blizzard. Others were in like danger.

As to the distance, it is eighty miles from Harrisonburg to John, W. Va. This is a central point from which they have appointments in different directions as far as twenty miles. This means one hundred miles from Harrisonburg to the farthest point, besides the scattering brethren, of whom there are about one hundred, all told. They have one ministering brother in the work, who is in limited circumstances, and is compelled to walk to services on Sundays, sometimes as far as twenty miles over the mountains. I would invite those who have the mission cause at heart to make a careful examination of the field and see if they don't think it is letting the willing horse pull just a little too heavy a load.

Harrisonburg, Va., Aug. 5, 1906.

For the Herald of Truth.

LETTER FROM BURMA.

Namkham, Burma, June 14, 1906.

J. F. Funk, Elkhart, Ind.

Dear Uncle:—I have in hand a letter from Mother, written just after she had returned from Elkhart. She tells of Aunt Annie's death, of which I had no warning and which most certainly and heartily deplores. Mother also tells me that you were good enough to express a more than ordinary interest in my affairs out here in the East. I hasten to show my appreciation by sending you some facts about our work, at first hand.

I was much interested in a letter from M. C. and Lydia L. Lehman, Dhamtari, India, which appeared in the Herald of March and May. They too, are entering a new world of sights and sounds and smells, and feelings, too, no doubt. (I am told that the bugs are even worse in India than in Burma.)

I am sure my work is much the same as theirs. Because I prepared for it, I do doubtless spend more time than they, among the sick; but mission life in the Orient, whether the mission be in India or in the heart of China, differs in the same respects from the life at home.

Ours is a hill station and the climate is not one of our trials. The bugs seem to find the climate and surroundings quite as agreeable as we do, however, and they are the bane of our existence. Flies thrive in great numbers and with them a number of diseases which depend, to some extent at least, upon the flies and other insects for their propagation.

The field is indeed large and particularly so, as Bro. Lehman indicates, for the medical missionary. No one can get an adequate mid-picture of our Lord's three years' ministry, until he has made his home among these people. They are, still, "as sheep not having a shepherd." They are ready to shout "Hosanna, Hosanna!" and spread their garments in the way of the one who has the popular approval, and equally pleased to yell, "Crucify him! Crucify him!" when that is the prevailing sentiment. I am aware that this is not just the way many missionaries write of their field and the people among whom they work, but I like to justify missions (shame that they still need justifying) not so much on the virtues of the heathen as on his great need and his splendid fruit which the work of God bears in his life. The full harvest comes, not in a life-time, nor perhaps in two, but it does come. The Master, even, had very little that would look well in an annual report, at the end of his ministry. Twelve apostles and one of them a traitor, a few women, and a hundred or so who timidly hung about him when he was popular and scurried away into the dark when he was not. That is the kind of people your missionaries in Dhamtari are working with. The Orientals as a people have always been that way. Oh, that the hearts of the good brethren and sis-

ters who are giving of their hard-earned savings to the support of the work in Dhamtari, may not faint nor fall! It is his work, not ours; his harvest, not ours; and if the money we give is given as his money, we need not fear that the harvest will come in his good time.

We begin to see first-fruits here in Namkham. Some of our native workers are the second generation of Christians. We can always expect more from the second generation. And the most magnificent example of Oriental Christianity with which I am personally acquainted is the grandson of one of Adoniram Judson's first converts. But he is worth waiting for. As an example of well-rounded Christian virtue and modest manliness I would not know where in the homeland to find a better.

Let us, then, not forget His words, "One sower, and another reaper." The soil is not always promising, the season does not always seem favorable, but we have the seed and with it one duty—to sow. To him who is looking for the most promising soil and favorable season, I would say, that the virgin soil of the foreign field is the soil and NOW is the season for which he is seeking.

With love and brotherly greetings for all my relatives among the brethren of the Mennonite church, I am sincerely yours,

WALTER RITTENHOUSE.

For the Herald of Truth.

REPORT OF EXECUTIVE BOARD MEETING OF M. B. OF M. & C.

Pursuant to notice given, the Executive Board of the Mennonite Board of Missions and Charities convened at the Mennonite Mission, Fort Wayne, Ind., at 8 o'clock a. m. on Friday, Aug. 2. The meeting was called to order by the president, M. S. Steiner. After singing, "Follow the path of Jesus," Bro. D. C. Amstutz led in prayer.

The following members were present: M. S. Steiner, G. L. Bender, D. S. Yoder and J. S. Shoemaker. I. R. Detweiler, secretary of the M. E. & B. B., and D. C. Amstutz, secretary of the M. B. of C. H. & M., were also present, their presence being required to make the necessary transfer of property.

All documents and papers belonging to the M. E. & B. B. and the M. B. of C. H. & M. were carefully examined and the same were legally transferred to the Mennonite Board of Missions and Charities. Considerable other business of a miscellaneous nature was transacted.

There being at present several volunteers for the Armenia field, the question of opening up a mission station in Turkey was considered. There having been no funds contributed for the opening up of work in Armenia, and the Executive Board having no authority to take action, the matter was referred to the Mission Committee for further consideration and investigation.

The new Board with its various officers and Mission Committee is now in a position to look after the mission and charitable interests of the church. The officers of the new Board have taken up their responsibilities and duties of their respective offices, and will cheerfully serve the church in looking after the needs of its various institutions.

If you have annuities to place, bequests to make or wills to execute in favor of any institution or work over which the Board has jurisdiction, please address M. S. Steiner, president of the Board.

If you need clerical credentials, certificates of appointment, or information in reference to the Board and its work, address the secretary.

If you are a volunteer for mission work, either for the home or foreign field, address A. D. Wenger, Millersville, Pa., secretary of the Mission Committee.

Send your contributions to G. L. Bender, Elkhart, Ind., treasurer of the Board. He will apply the same as directed by the donors. Or if more convenient send funds either to Jos. R. Stauffer, Milford, Neb., Western treasurer, or to S. H. Mus-

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selman, New Holland, Pa., Eastern treasurer. They will also place funds as directed.

The Eastern and Western Treasurers are required to make monthly reports to G. L. Bender, the general treasurer. The treasurers of all the local institutions are also required to make monthly reports to the general treasurer, and he alone is to give monthly reports through the church papers.

Bro. I. R. Detweiler, the field secretary, is about to visit a number of the churches in Ohio and Pennsylvania in the interests of our church institutions. All funds placed into his hands will be thankfully received and placed as specified by the donors. We trust the Lord may move upon the hearts of his children to give as he hath prospered them. Money is needed for the various mission stations, and because of purchasing additional property and making necessary improvements both at the Old People's Home and Orphans' Home in Ohio we are greatly in need of funds for these institutions. Both institutions are worthy of our liberal support.

The time of the year is at hand when many of our congregation hold their "harvest" or "ingathering" meetings, to render special praises unto God for the blessings of fields and gardens. We consider it an opportune time to hold collections for the various missions and charitable institutions, and thus make it a practical praise meeting. It is indeed acceptable to the Lord if we praise him with our tongues, but much more so if we praise him with our means.

Various mission fields are appealing to us for consideration; among them are South America, Africa and Armenia. We have several volunteers for the Armenia field, and one for Africa; but thus far we have had no funds to open up mission stations in these places. How true the statement made by Bro. M. S. Steiner in an article recently appearing in the "Gospel Witness": "If our collections taken out of our churches for Armenia recently had been turned over to our treasurer, the Mission Committee would see its way more clearly." May the needs of the lost in Armenia, Africa, South America and other countries and nations be prayerfully considered, and may the Lord's command ring in the ears of our people in general, and continue to ring until our churches all over the land will respond liberally, both with means and workers to carry out the great commission, "Go ye into all the world, and preach the gospel to every creature."

Yours for the extension of His kingdom,

J. S. SIOEMAKER, Sec'y.

For the Herald of Truth.

HEART RELIGION.

By John F. Funk.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:35).

This text implies a great deal to us and to all God's people. There is in these words a deep meaning—a meaning which indicates a deep-down in-the-heart religion. Not that outward religion which consists only in forms and ordinances, in outward appearances, pious looks and the putting on of apparel; not in loud confessions, long prayers, and the boasting of high attainments in the divine life; but a religion that is deep-seated in the heart; in a heart in which the Holy Spirit dwells, a heart filled with supreme love to God and love to all men.

There is a phase in religion which should not be passed by in this connection. That is, "submission to the will of God." This characteristic forms a part and a very vital part of the religion of Jesus, and each individual person must in a greater or less degree possess this virtue, which must emanate from a sincere and unquestionable conviction of the heart in order to be of genuine quality and practical benefit. With many per-

sons, however, there exists only an unwilling submission, a sort of a compulsory principle of submission, which is not as Jesus puts it, "from the heart."

People unite with the church and observe the ordinances, and maintain a sort of a respectable membership, but what they do is not done with any sort of pleasure. It is not done because they love to do it, but simply from a sense of duty, as if bound down by rules and regulations of the church, which they feel they must obey. They do not rejoice in the doing of these things as a service for Christ, or to honor and glorify God. They serve him only from a sense of duty or fear. There are many professing Christians just in this condition, and love should be the prompting motive power in all our religious duties and privileges. "Perfect love," says the apostle, "casteth out fear."

Persons who have never been brought into that fulness of the Christ life in which they can truly say (Psa. 119:97), "Oh, how love I thy law! It is my meditation all the day." "How sweet are thy words to my taste! Yes, sweeter than honey to my mouth" (Psa. 119:103), etc., have never learned the blessedness and the comforts that the true believer really finds in his fellowship with the Lord—that abiding fellowship of which the apostle speaks, when he says (Col. 3:3), "Ye are dead and your life is hid with Christ in God."

Those who have not yet so learned Christ, can certainly not enjoy the fulness of the love of God, and will often wonder why they have no more delight in religious duties, in reading the word of God and meditating upon all these blessed revelations which God has opened before us. Religious duties are often irksome, and they turn away and seek after other things that are not pleasing to the Father in heaven.

In the parable from which our text has been selected we find a man who was called to account by his lord, and because he had nothing where-with to pay, his lord commanded him, his wife and children and all he had to be sold and payment to be made. The poor servant saw himself under the power of his lord, and he saw, too, that he himself had neither the power nor the means to do anything, and therefore he was entirely helpless, and though he did it unwillingly, it was all he could do and he began to plead for mercy and time, and the lord, because he was good and compassionate, forgave him all the debt, 10,000 talents.

The plea this servant made for compassion, as the sequel shows, was not sincere. He did like some of our professing Christian people of to-day, instead of humbly and meekly seeking to manifest love and a willingness to his lord, he simply submitted himself to the master's will as a matter of policy; as the saying goes in our day, he simply chose the least of two evils, or the best of two conditions, and for him for the time being it was the only way out, but if we judge from a human standpoint, his heart was not in it.

He went out and found one of his fellow-servants who owed him the insignificant sum of one hundred pence. His fellow-servant was poor and, like himself, he could not make immediate payment. But he roughly took him by the throat and said, "Pay me what thou owest." The fellow-servant plead for mercy and patience in vain, but the heartless wretch who was ready enough to have his ten thousand talents forgiven him would not so much as wait a reasonable time for his poor fellow-servant and debtor to make up one hundred pence; he called an officer and had him put into prison until he should fully pay his debt.

The lord, when he heard it, was sorely grieved and said, "O thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldest thou not also have had compassion on thy fellow-servant as I had pity on thee?" And his lord was wrath and delivered him unto the tormentors, till he should pay all that was due unto him. "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

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Thursday, August 16, 1906.

John F. Funk and Abram S. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.

CORRESPONDENCES.

Elk Park, S. C., Aug. 2, 1906.—Dear Readers:—I shall hurriedly try to give a few lines for your perusal. We had the privilege, recently, of observing the communion with our colored brethren and sisters. In this service we adhered closely to the gospel order. Bro. Tschetter and the writer conducted the meeting. The story of the suffering and death of our Lord was read and explained, as also the first part of John 13, pertaining to the ordinance of feet-washing. It was pleasant to see the spirit in which the younger members took part. More glorious still will it be when people of all zones, nations, races and colors, from the east and from the west, will sit down in heaven with Abraham, Isaac and Jacob.

We were recently visited by two Mennonite brethren, M. S. Steiner of Columbus Grove, Ohio, and J. F. Brunk of Kansas City, Kan. Bro. Steiner was once a city missionary in Chicago and is now president of the Mennonite Board of Missions and Charities. Bro. Brunk was formerly superintendent of the Orphans' Home near Hillsboro, Kan., and is just now actively engaged in connection with the Sanitarium near La Junta, Colorado, a health resort for consumptives. Medicine takes second place in such institutions. God's fresh, pure air is the main thing. Those who have money will be required to pay; those who have not, will be helped by the mission. The brethren remained here only twenty-four hours. They preached in the evening. The negroes listened attentively and they were much pleased. The following day we conveyed the brethren to the mountains to look about for a mission field. We found one near Smoky, where none but whites live. We were told that there were between seventy and one hundred children there and no church, no Sunday school and no day school. The people desire to have a mission opened there. We entered a hut and spoke to the mother about her soul. The house had but one room. When the doors were closed the house was dark, for there were no windows.

Upon our return to our station the brethren departed, after a short season of devotion, to visit their mission in West Virginia.

When I began to write this report I had decided not to say anything this time about murders, although much has occurred since my last letter. However, when I had written barely two pages, we saw several boys in the yard who said we should come to Cranberry, that a boy had accidentally shot himself there. We conducted our

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prayer service first, however, and it was well attended. Bro. Tschetter leading. After the meeting was over, three boys and I went out by moonlight to Cranberry, two miles distant. On the way, rather one of the boys related to me how his uncle had at one time shot three men. Two drunken men, he said, had made fun of his uncle. They first made him dance and then play the hanjo. When he got tired of this he reached for his pistol and shot them down and afterward rolled their bodies down the bank into the river. I asked him what was done with his uncle. He said they were working on the railroad, and no one paid any attention to it. At another time a man chased him with a knife, and when he got tired running he shot his pursuer with a gun. For this his uncle was put into jail, but that the court soon released him.

Arriving at the place where the accident had occurred, I read the nineteenth Psalm, upon which followed prayer and singing. The mother with three or four children were in bed, but of course could not sleep much. The men and visitors were sitting by the remains "watching." Before us lay the lifeless clay. The cause of death was about as follows: A young son had taken his loaded gun to shoot a chicken. An elder son tried to jerk the gun from him, when it went off, the charge striking the elder son in the leg above the knee. He called to his mother that he was shot and had to die. The blood flowed from the wound in a stream, and in twenty minutes he was dead. He was a wild fellow of seventeen years, but when death stared him in the face he cried loudly to God to have mercy on him and save him. Soon he fell forward, turned over on his side and sobbed out his last breath. My dear young readers, better get rid of your deadly weapons. There are so many victims of carelessness and hatred, at least here in the mountains.

Last year Bro. K. D. Wills sent two boxes of goods for the mission. These goods were on the way about seven months, but finally reached their destination in fairly good condition. On the 20th of July we received another box from Bro. Cornelius Thiessen of Innan, Kansas. Thanks to the donors. The clothes and other things were just what were needed. May God reward you. H. V. WIEBE.

Goshen, Ind., Aug. 4, 1906.—Dear Herald Readers:—I greet you again in the worthy name of Jesus, who died to save us. We came to Elkhart on the 20th inst; made a few calls on Friday and Saturday attended the funeral of Sister Peter Nushaum of Elkhart. The funeral services and burial took place at the Yellow Creek Mennonite meeting-house.

Saturday night we spent with Bro. John F. Funk and family at Elkhart, and on Sunday morning we had the privilege of attending the Sunday school, and enjoying ourselves with the dear brethren and sisters in their Sunday school work, which was very interesting. After Sunday school Bro. John F. Funk conducted the church services and spoke from the text, Rom. 5:8, 9, and preached, according to our way of thinking, a very interesting sermon. Part of the afternoon was spent at the home of Pre. George Lamber.

On Sunday evening we again met at the same place, in the capacity of a Young People's Meeting, conducted by Bro. G. L. Bender, on the subject of "Baptism," closing with a twenty minutes' talk on the same subject by John F. Funk. Many good thoughts were brought out by the speakers. May God's blessing rest with every brother and sister who took part in these religious meetings, and may the Holy Spirit touch the hearts of those who have become lukewarm, so that they may be also interested. This should be the prayer of every devoted child of God. LEVI BLAUCH, Johnstown, Pa.

Williamson, Pa., July 30, 1906.—Mennonite Publishing Co., Elkhart, Ind. Kind friends and brethren in the Lord.—We had our harvest meeting at the Williamson Mennonite meeting-house on Satur-

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day, July 28. We also had a preaching service on Sunday morning, July 29. We were richly admonished by the brethren George Ernst of Guilford Springs, York county, and Abram Burkholder of Newville, Cumberland county. The text on Saturday was Psa. 1:1, and on Sunday, John 3:16, 17. We were admonished to give our whole hearts to God, and not only in part as many do. On Sunday we were told that God sent his Son into the world to save the world and not to condemn it. All seemed to be refreshed and encouraged both temporally and spiritually. J. L.

Harrisburg, Va., Aug. 10, 1906.—Dear Herald Readers:—Greeting in Jesus' name. I will try and pen a few lines to you. We met many of the dear brethren and sisters in Pennsylvania since we are here. May God's blessing rest upon their work of love. I have been permitted to be with them in twenty-one of their meetings-houses and surely if the whole world were filled with houses of worship and Christian workers as in this country, we would be made to rejoice.

We were permitted to spend a short time at the Welsh Mountain Mission with Bro. Mack and the workers there. We had a pleasant time indeed. The Board met that day. A dear sister had departed this life that day and had left nearly five hundred dollars for that work and also five hundred dollars for the Philadelphia Mission. She has gone to her long rest, but this is loaned to the Lord, and she will get her reward even in giving a cup of cold water. She gave all, and that is more than the whole church has given of her abundance. Oh, that more would give more of their time as well as of their means while they live and at their death leave all, or at least half, to the work of saving souls and the furtherance of the mission cause. Oh, that we would make sacrifices, even as Jesus did, that souls might be saved! Do we love our neighbors as ourselves? Let us examine ourselves along this line. If our children were out in the cold world, would we not want some one to try and save them? Brother and sister, have you done what you could? God bless you all, for a few weeks. Your brother in the Master's service, J. F. BRUNK.

Waynesboro, Va., Aug. 8, 1906.—Dear Herald Readers:—Greeting. The congregation at Spring Dale has enjoyed a spiritual shower of blessings during the past week. Bro. J. M. Shenk of Ohio was with us the 26th and 27th of July and preached two uplifting sermons to our people.

On Sunday morning, July 23, we had met for services and Bro. Geo. R. Brunk and family of Kansas walked in. We had expected to see them for some time. Of course, Bro. Brunk was put to work, and he served us with good thoughts every night during the week. One more precious word was made willing to come to Christ. According to previous appointment we met on Saturday afternoon for harvest meeting and also an half-hour instruction for the applicants. On Sunday the brother gave us a sermon on baptism, after which three were received into the visible church by that ordinance. We trust they have also experienced the outpouring of the Holy Spirit, and that they may stand firm and faithful to their vows until death and finally be received into the church triumphant.

There were with us over Sunday a brother and three sisters from Manheim, Pa. Their visit was appreciated, but was altogether too short. The meetings were fairly well attended, but not as well as we would have liked to have seen. And may the Holy Spirit touch the hearts of those who have become lukewarm, so that they may be also interested. This should be the prayer of every devoted child of God. LEVI BLAUCH, Johnstown, Pa.

Goltry, Okla., Aug. 6, 1906.—Dear Herald Readers, Greeting. On Aug. 4 Bro. D. D. Zook of Newell, Kan., came into our midst and remained until the 8th, during which time he preached three very instructive sermons. The brother very ear-

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nestly admonished the Christians to live nearer to God. We pray God's blessing upon our brother and his labors wherever he goes. COR.

Blooming Glen Cong., Bucks Co., Pa., Aug. 7, 1906.—Dear Editor and Herald Readers:—Greeting in the Master's name. I am glad to mention that ten young souls have made application to be received into the visible church of Christ by water baptism. May God's Spirit convince many more of the need of taking this important step while it is called "to-day."

On Sunday, July 22, Pre. Henry Willsor, of the Skippack (Montgomery county) congregation, and Dale Clayton Bergoy, of the Doylestown congregation, were visitors in our congregation.

On Sunday, Aug. 5, Dea. Henry Landis, of the Towamencin (Montgomery county) congregation, was present with us.

Harvest services will be held at this place, if the Lord will, on Saturday, Aug. 25. Surely God's people can be thankful for the abundant harvest of golden grain that was again gathered in this vicinity, while in places less than ten miles away the grain had been so severely damaged by hail that a certain man got only about two bushels of threshed grain from a wagonload of sheaves. COR.

For the Herald of Truth.

REFLECTIONS OF A TRIP.

By Jennie Ebersole.

To All Our Friends:—Greeting. We wish to inform all the readers whom my parents, sister and myself have visited during the past four months of our safe arrival at this place. So many have asked for a letter, but we find that time will not allow us to write to all at the present; then who shall we neglect? Will we neglect any if we write through our church paper? We fear a few, but we hope they too are among the subscribers since we visited them.

After taking a tour from Sterling, Ill. (our former home), through parts of Nebraska, Colorado, Kansas, Oklahoma, Missouri, Iowa, Illinois, Indiana and Ohio, we were safely brought to this place on the 18th of July. We certainly have much to be thankful for. It seems we were led by an unseen hand, and not brought to witness one accident, which some would ask, if we did not fear. Our health was quite good. The weather, too, was generally favorable; a rain at times seemed to refresh us as well as the earth.

Considering time and cost many may think they would be unable to take such a trip. We, of course, thought the same; but do we regret it now? Not in the least!

One can derive benefits from so many things along the way. Noticing things of nature; how forcibly God's power is shown in the rocks, the mountains, the rivers and the prairies!

Many experiences did we meet. Sometimes in mission halls, through colleges, hospitals, homes for young and old, witnessing other churches worship, baptisms services among the Russian people, etc.

Then sometimes we would get to an un-Christian home. Again, among Christian people, some homes have family worship in the morning, others at night, and some not at all.

Now let us reflect upon the young people. Some rather together for Sunday dinner; others go to singing during the week. Some think a few games all right; others think them not right at all.

We notice among all people this question exists, "How shall we dress?" Here is a community dressing very plain. Their neighbors sometimes say, "Is not our church just as spiritual as they, and we need not dress just so?" Indeed we think concerning church or person where spirituality and humility are put together we almost have an ideal.

Then, too, in services one can notice a vast difference, both in leaders and helpers. It is not

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only the leader who needs to be Spirit-filled, but all hearers as well. Is it true, Christian friends, that we who are all trying to follow Christ's plan under one name and doctrine, can be so different? Is it any wonder that we think we have much to reflect upon?

Noticing all these things and many others, I am made to conclude that it certainly would be good if more of our Eastern brethren and sisters would visit the West, and vice versa. Would it not be the means of drawing them closer together and get our church as one body more on one level? It is not at all unnatural for us if we have always stayed at home to get an idea that our methods of work are the nearest right, for we no doubt have lived as best we knew how; but it is quite an education to learn the customs of other people. I think it is only while we are learning to know others that we really learn to know ourselves.

Of course, we do not all have the same opportunity. But the one thing we can do is to keep in touch with our church paper, which is supposed to be the connecting link. We are glad to say that we know many have become acquainted with other persons and places through these columns.

Then may we all under different circumstances place ourselves in the Master's hands, working with one aim and considering not so much where as how we work.

We yet wish to thank all who have entertained us so kindly while in their presence. We hope to have the privilege to return the accommodations ere long.

Souderton, Pa.

For the Herald of Truth.

THE SPIRIT WHICH PREVAILED IN ISRAEL IN THE DAYS OF ELIJAH, AND THE SPIRIT OF THE PRESENT AGE.

By Silas Bauman.

As we study God and his people, we learn that God was always true, while the people were always drifting more or less away from the true, the pure and the good.

God in the old dispensation gives us figures in which he shows his power, love, long-suffering and righteousness.

In the new dispensation we are to understand them spiritually, and believe that God is just the same as he always was—"the same yesterday, to-day and forever."

In those days he gave them time to repent, and if they did not repent, he permitted severe and sometimes awful judgments to fall upon them in order to bring them to know and understand that God's laws and commandments must be obeyed. In the present age, or as we say under the new dispensation, he gives us a lifetime to repent and after that comes the judgment in which we shall all receive our just reward according to the deeds done in the body, whether good or bad.

In the days of Elijah King Ahab was ruled and controlled by that wicked woman Jezebel, and by her led into all kinds of bad ways and evil deeds, which finally brought both of them to a bad end.

In our day professing Christians, to a large extent, are ruled and governed by the spirit of popularity, or the woman which reigned over the kings of the earth (Rev. 17:18; 18:24).

In the days of Elijah the people had been getting worse and worse for sixty years, and God withdrew him blessings. In our day we see the spirit of popularity taking possession everywhere, and the Holy Spirit, which leads people to separate themselves from the world and its vanities, is quenched and suppressed in the hearts of men and in the so-called Christian church, and the churches are growing cold and indifferent—just as Jesus said, "Because iniquity shall abound, the love of many shall wax cold."

Oh, dear brethren and sisters, pray for that Holy Spirit, which is promised to all, on condition that they repent and be converted and become

humble and submissive followers of Christ. But the world and its vanities are sapping the life out of the church, and what will become of us when the Lord with his Holy Spirit shall withdraw from us as a people and a church, and say as he did to Israel of old, "Ephraim is joined to his idols, let him alone."

The apostle admonishes us to "follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

One can be a good church member in the sight of men without the Holy Spirit, but without the Holy Spirit we shall never see the Lord. We may choose to be lukewarm, satisfied Christians, but in that case the Lord will spew us out of his mouth. He cannot own, and not even endure, that kind of Christians.

Dear reader, are you one of those like Obadiah, fearing the Lord greatly and supporting the Lord's prophets, or are you finding fault with them, criticizing them and seeking to destroy their influence? If so, you had better quit at once, repent of your sins and ask God to forgive you and create within you a clean heart and renew the right spirit within you. Unless you will do this sincerely and truly there will be a time coming in which you will have to confess on which side you are, and your reward will follow in accordance with the eternal and unchangeable justice of his eternal will, "for if we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." May the Holy Spirit fill all who profess his holy name. Floradale, Ont.

For the Herald of Truth.

FAITH—BELIEVING

By F. B. P.

Faith means believing. Faith cometh by hearing. Through faith we understand that the worlds were framed by the word of God; through faith the elders obtained a good report, and through faith we of the present day are saved.

Without faith it is impossible to please him (God), for he that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him.

There is much said, preached and written about faith, and yet to many it is a comparatively dark subject. It seems so hard to accept as a real fact something that we have not seen or heard, or in some way learned to know by our natural senses. With some things we do this every day; but with these spiritual things that are so very important, so much more important than all the temporal, it seems so hard for us to take them for granted, to take them as immutable realities and without doubting, rest the eternal salvation of our souls upon them.

But in this very fact lies the beauty, the blessedness, the grandeur of faith. The apostle gives a good definition of faith when he says (Heb. 11:1), "Faith is the evidence of things not seen, the substance of things hoped for."

To take the Bible as God's word, and that word as truth—truth that cannot be contradicted, that cannot be overthrown or denied, and to have in ourselves a confidence that cannot be shaken, the confidence that is so lacking in so many hearts, the apostle Paul in Heb. 6:17-19, when he says, "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast." To be able to say as Job said, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another" (Job 19:25-27).

YOUNG PEOPLE'S PAGE.

Doubt is Satan's great opportunity. It is far better to cultivate faith than doubt.

Our efforts to appear what we are not is but vice clothed in the garb of virtue. Man sees the garb, but God sees the carcass.

Have you ever thought of the vanity of humility? That is not heart humility. The poor in spirit are the truly humble ones.

A loving mother's counsel may not be the expression of profound wisdom, but it is safe, and he that despises it is neither wise nor safe.

We read of battle-scarred heroes, but the besotted drunkard may rightly be called a battle-scarred victim, a condition to which he who is battle-scarred, will never sink.

Remember your promise you made to God and before many witnesses that you have renounced all the unfruitful works of darkness, and all the lusts of the flesh and eye and the pride of life, and that you would cleave unto Christ and his doctrine. That is a solemn promise. Pray God for strength to keep it faithfully.

For the Herald of Truth.

DEATH.

By B. F. M. Sours.

We see the mighty concourse slowly wend
From fields of promise to the vale of gloom,
From blooming hope to sadness of the tomb;
Thither, through all the day, our footsteps tend.
But if we loyal are, the grave will end
Our sorrows; for above there is no room
For sadness, where the flowers forever bloom.
There in the morning, may we all ascend.
Glad when temptations, sin and earth are past,
There we shall know the calm of perfect rest
In joy and gladness of the home above.
O Earth! I loose my clasp! that I, at last,
May stand among the throng forever blest.
Blest in the ceaseless sunshine of his love.
Mechanicburg, Pa.

For the Herald of Truth.

SUCCESS IN LIFE.

By Ira Mast.

If there is one thing more than any other which fills the thought of every one, it is the desire to make a success in life. If, then, the desire to be universal, it is then also widely interesting to know what constitutes true success. One cannot help being struck with wonder as he watches a great engine give life and action to a vast amount of machinery, or the almost noiseless movement of a great ocean liner. The thought comes that this mighty power comes from water placed over a fire and generated into steam. Fire is the inspiration of that life.

So the desire to make a success in life emanates from the heart. This inspiration from within is what keeps this human world in motion and the work it does is with such power as to move the whole human family.

How very important then, that this motive power is right, for only when the motive is right can real success be accomplished. No carnal ambition will bring true success. The man or woman who have their stakes set that money-getting is the real object in life, have the wrong conception of success. A man may amass a fortune, but it is not so much a question of how many broad acres you own, how large your bank account may be, or how many thousand dollars you have invested in stocks and bonds, as is your motive or object in accumulating it.

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Has it been that you might help to relieve those around you less fortunate than yourself? Are you using it to the honor and glory of your Maker?

If your only motive has been to gratify selfish comfort and luxury in the piling up of gold and silver, then surely your life has been an utter failure. Money is a powerful factor for good, and it would be wrong to belittle any one who makes money in an honorable way. But it is a shame to reckon one's success in life by the amount he or she may have inherited or piled up and hoarded in gold and silver.

That man is a real success who blesses as he goes. While it enriches self it also enriches others. He accumulates true riches by lifting others up with what is given him. Words of sympathy, acts of kindness, deeds of love, helping hands which help to make the way easier for others—these are the little successes which, when gathered and counted together into one great whole, make a pattern of success of which God approves. Such lives will be honored. They will leave a sweet memory after they are gone. They are like the fragrant flowers. They not only grow for the gardener, but shed their sweet-scented perfume to the passerby.

The really successful life is felt by all who touch it, and when it opens up in the great beyond of everlasting life it will leave behind a fragrance and a fruitage that will be a blessing and inspiration to others who are struggling along the pathway of life.

Amboy, Ind.

For the Herald of Truth.

BENEFITS OF A NORMAL CLASS.

By Lewis D. Appel.

Every thoughtful Sunday school teacher recognizes his need of careful preparation, and the more devoted he is to his work, the deeper is the realization of this need. He feels that the more he is called upon to teach lessons from a book of which he is ignorant, and to work in an institution—the Sunday school—of whose system, principles and methods he knows very little. He longs for a more thorough equipment in his work, as a student and a teacher. Hence the benefit of the normal class.

In the increasing interest in the study of the Bible, the Sunday school should take the lead by furnishing both young and old with well-equipped teachers. Our Sunday schools are not contented with superficial teaching and inefficient teachers, while the same young people in the secular schools are under the care of trained and able instructors. The dignity and importance of the work in the Sunday school demand that its teachers shall be well informed in the Word which they impart. The Sunday school of the present contains the church of the future, and the needs of the coming age call for intelligent Christians, who must be taught, if taught at all, in the Sunday school, and these who teach must themselves possess knowledge and must know how to use it.

The church demands it more and more; it is requiring that the standard of Sunday school teaching shall be raised. The level of Bible knowledge and teaching is being steadily uplifted, and the church which neglects to provide for better teaching will inevitably fall behind in power and influence. The age demands that both ministers and teachers shall be more thoroughly equipped. The church has been making provisions to a certain extent for the former, but not for the latter class.

To study the church as the one divine institution among men through which shall be accomplished the salvation of the world, to become familiar with its history, its leaders, its standard of doctrine, its forms of government, its relationships to home, to society, and the state, especially to study one's own denomination as a part of the general church of Christ, is our high duty.

The teacher should have a clear and definite experience. Out of the fulness of the heart the mouth speaketh. Like begets like in spiritual as

in other things, and the Sunday school teacher who is himself untaught of God cannot efficiently teach his class the way of life.

Teaching is an art, therefore the teacher should strive to master it. There are three ways by which a teacher may learn how to teach: First, by observation; second, by practice; and third, by reading and studying books on teaching. But above all he must also be filled with the Holy Spirit.

The fundamental principles of teaching will be found in most good books; these thoroughly mastered cannot fail to make you a better teacher. To read such a book is to sit at the feet of some teacher of large experience and have him speak into your ear the best thought of a life of labor and achievement.

The intellectual equipment of the Sunday school teacher should be in two directions, the Word and the work. First, he must know the Word which he is to teach; in order to teach a Bible lesson he must be acquainted with the Bible as a book; its origin, its authority, its history, its lands, its biography, its institutions, its manners, its customs, its truths, its general principles of doctrine; and more than all else, he must possess a living experience of its energizing spirit.

Secondly, the Sunday school teacher needs to understand the work in which he is engaged in the Sunday school; what it is, what it aims to accomplish; how it should be organized and managed; the nature of the pupil and how to reach him; the qualifications necessary for successful teaching; the preparation of the lesson; the methods and principles of true teaching; how to ask questions, to employ illustrations, to make applications. These are a few of the subjects in the teacher's work concerning which he needs a large knowledge. The Bible itself deserves it. The teachers of no other text-book are so little trained in its use. The Bible admonishes us to rightly divide the word of truth and to become apt to teach.

To study the Sunday school as a great department of the church, and as a field for lifelong fruitful service; to learn of its history, development and plans, as no teacher can do his best work who is ignorant of the field in which he is to labor.

Then there are young people of the church who are willing to be thus trained. Many would be glad to teach in the Sunday school, but they realize the demands of the work and their inability to do well what only a trained teacher can do.

Training one's scholars is more difficult than teaching them. It is putting into practice the lessons taught. The difference is that between planting the seed and caring for the plant until it comes to maturity. Teaching gives knowledge; training makes character.

Every Sunday school needs a department or class in which those who are already teaching or who expect to become so, may be trained for their work. Sunday school teachers need such training. To rightly study or to teach is an art that must be learned, as few are by nature born students or born teachers. That one may thus learn is proved by the careers of very many successful Sunday school teachers.

A large Sunday school may have a large normal class, but there is no reason why a small Sunday school should not even have a small normal class, which would in time supply efficient teachers as they are needed to keep our Sunday schools at a high standard as well as the public schools of our country. There are many young people who would continue to attend the Sunday school if the teaching were adapted to their advancing intelligence, and such teaching the normal class will supply. Such a class will give new views of the Bible and new inspiration in teaching to every worker who attends it.

Thousands of young people have voluntarily set themselves steadfastly to attain some measure of skill in this noble art—to know the Bible, the church, the Sunday school and the art of teaching—the four great things that our teachers must

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learn, if only the church will give them the means through which to learn them.

One who has studied the Bible systematically, as a whole, and fixed its truths historically and doctrinally in their right relationship and order, thereby obtaining such general knowledge of the Bible as will enable him as a teacher to rightly comprehend and teach the special Sunday school lessons, we must believe or agree that the normal class will produce better results. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2:2).

Cullom, Ill.

For the Herald of Truth.

IT'S HOME IF MOTHER'S THERE.

By Gilbert E. Moore.

Around the hearth so warm with cheer
We love to sit at night;
It's home, we know, for mother's there
And tells us things so bright.
Yes, mother holds us in her arms—
We need not have a care,
We need not fear of any harm—
It's home if mother's there.

Our father sometimes goes away
(He hates to leave us though),
And oft he stays for many a day,
'Tis business keeps him so;
But we are glad when he comes home,
He brings us each a share;
Still, things go right when we're alone,
It's home if mother's there.

When mother's gone to stay one night,
Then when it's lonesome there,
And nothing seems to go quite right
For mother's gone somewhere.
We have no one to hold us when
We hurt us on the stair;
She takes us up and loves us.
Then it's home if mother's there.

She tells us of the angels' song,
Of Jesus and his love;
And how the day will come so long
When all shall dwell above.
Who love the Lord, then with a kiss
She hears us say our prayer.
We all declare we will not miss
This home if mother's there.

The years pass by. Alas! our home
Is left of mother dear;
She's joined the home, but not alone,
Where there can be no fear.
We each then ask, Will this be for me
Be home so bright and fair?
Oh, yes! It's home for me and thee—
It's home, for mother's there.

Worcester, Mass.

For the Herald of Truth.

THE SUNDAY SCHOOL TEACHER'S PREPARATION.

By Amanda Ebersole.

Preparation for any purpose or service is intended to prevent evil or secure good. When we think of the value of a soul and of the great influence which a Sunday school teacher has over the lives of his pupils, we realize that anything should willingly be sacrificed in order to be prepared to spend that short time profitably—to prevent evil and secure good.

Before a teacher is worthy of being called a teacher, his life must have been molded and prepared by his Master. Therefore the first essential in the preparation of a teacher is a genuine conversion; a submissive transmission of self into the hands of God, and a sincere desire to be used as an instrument for the fulfillment of his desires. Under contrary conditions God cannot speak through him and his efforts will lack fruit, because God will withhold his power.

Naturally, when the heart is resigned to the heavenly Father there will exist an enduring love for him. He does not ask of us a love equal to his, but one which resembles it; not love of the same strength, but of the same kind. It must be a genuine drop from his infinite sea of love. Then

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when this is real and true there will be a natural emission of love for and an intense interest in the souls of men. Such love must fill the soul of a teacher. His manifested love for their souls will bring an earnest pleading spirit into his words which cannot be unnoticed by even seemingly disinterested pupils. Our love must also be an impartial love, as is Christ's.

In the preparation of a teacher, as well as in other phases of life, prayer is an absolute necessity. Prayer for the guidance of the Spirit; for wisdom; for burning love for souls; prayer that the hearts of pupils may be receptive; for patience, perhaps; in short, prayer for his own particular needs, since each teacher has his own peculiar hindrances and trials.

The successful teacher has the welfare of his class at heart, not only one day out of the seven and perhaps only one hour of this day, but every day. "Every good and holy desire, which I lack the form, hath in itself the form and force of prayer with God."

Ask of him as you would of a father and not as if he were to you only a historical personage upon a heavenly throne.

Quiet meditation—fellowship with heaven—fits us for prayer and for the stern duties awaiting us. We would do well to cultivate the love of private meditation, which was the feature of Isaac's life, of whom it is said he "went out to meditate in the fields at eventide."

The life of the teacher must be imitable. There are instances which prove to us that where the life does not coincide with the teaching, all efforts to do good will in the end be ineffectual. How can we invite others to come to the Fountain of Life where all is love, joy and peace when our walk in life proves that we have not experienced it ourselves? If each teacher could say to those who are so apt to look to him as an example, "Look at my life; and all its joy has come from finding Him," would there not be a greater desire among the members of the Sunday school for that same joy? First, then, you live what you desire to teach. Do not teach meekness unless your life is an expression of meekness; do not teach obedience if you are not obedient. The Word of God came to its highest power when it was "made flesh." Truth lived out is power. It is said that Christians are the Bibles of the unconverted. Then we bring God's word into evidence only to the degree in which we live out its truth before those who refuse to read the written Word. So we may be sure that the teacher is regarded outside the class to see what he means while teaching.

"Be thou an example in word, in conversation, in charity, in faith, in purity." Let us follow Christ's life and seek to reproduce his traits in our own lives.

In order that we may be faithful workmen for God we must study the Scriptures. Paul exhorted Timothy to continue the study of the Word which "through faith is able to make these wise unto salvation." We would have no confidence in a guide unless he knew perfectly the way which was new to us. So a teacher must have an adequate knowledge of the way of life, for he is leading his pupils into hallowed scenes and into the presence of the Redeemer.

No definite plan can be given for the preparation of the lesson. Each teacher must have implicit faith in his God, an earnest desire to do good, and then pray over, study and prepare the lesson so that it will be applicable to his own class. The teacher engaged in primary work will need just as by a different method. The child mind will need a comprehensive illustration before it will be able to receive the thought and retain it. An older person is capable of grasping the idea by simple statements of a fact. The class must be studied; the individual members must be studied and understood, then with the perfect confidence of the pupils and tact you may accomplish what before proved to be in vain.

Neither in primary or advanced classes should the lesson be prepared as a discourse. Prepare to talk with them, instead of to them.

The historical facts of the lesson are always interesting and helpful, but the spiritual applications must not be neglected. It is one thing to follow the voyages and journeys of Paul, and study and admire his character. It is another thing, entirely, to study him with reference to the moral and spiritual truths he teaches. The same way with Christ's life. We do not so much need the facts concerning his life when he was here on earth so many years ago, as we need to know him as the One who is alive to-day, "alive for evermore," and how his principles apply to our everyday life.

Christ has given us the promise that whatsoever we ask in his name will be given unto us. Let us then, as God's instruments for the advancement of good among men, desire and seek the preparation which he only can bestow.

Sterling, Ill.

For the Herald of Truth.

INDENTURING CHILDREN.

By A. Metzler.

The applications we receive at the Orphans' Home for children often reveal the object of the applicants. Some of these clearly show that the aim in applying for a child is to get one for the pecuniary benefit that may be derived, or, in other words, to secure the child that will yield the greatest financial gain possible. Others want them for beauty or show or something akin to that.

We at once suspect an improper motive when a letter reads something like this: "It is almost impossible for us to hire help, and we thought we would try to get a boy (or girl) from the Orphans' Home about twelve to fifteen years old." Or like this: "Send us a child that is good and obedient, and that has had good Christian parents; one with blue eyes, light hair, fair complexion, etc."

We do not take children into the Orphans' Home either for the sake of their beauty or for their "goodness," but because they were needy and homeless. Christ did not call only the righteous, the beautiful and the good, the most fortunate, the stout and healthy, to him, neither does he command us to look only to the welfare and interest of such, to the exclusion of the unfortunate ones.

Allow me to state the following facts: Very few of the children at the Orphans' Home have had good parents, and but very few of them have even had an opportunity to learn what it is to be good before we received them into the Home; and the idea that the child will always become as its parents had been, is a delusion. For proof of this assertion I state the fact that there are now in the Orphans' Home twenty children who have become Christians and members of the Mennonite church since they are here, and out of this number only a very few have had Christian ancestors. On the contrary the reason that most of them are here is on account of their parents having been drunkards or lived in dissipation and debauchery.

Take a child into your home because in that way you can do effective mission work, by giving it a good home; bring it up in the nurture and admonition of the Lord, and thus save a soul from destruction. Take it because you want to give the poor, homeless ones a chance, a Christian home, not for the money that is in it, or the amount of manual labor you may be able to force out of it, but because Christ says that "inasmuch as ye have done it unto the least of these, ye have done it unto me," and your reward will be great and sure.

Do not, after you get a season's hard labor out of a child, return it to the Home with the soothing (?) remark that "with careful training it may become a good Christian, but we are not able to give the time and attention it requires!"

Bro. Aaron Weaver and wife of Ephrata, Bro. John Nolt and wife of the Groffdale congregation, and Bro. John Burkhardt and wife of Bareville, Lancaster Co., Pa., after visiting some time with the brotherhood in Elkhart Co., Ind., left there on the 12th of August for an extended trip through Iowa, Nebraska and Kansas. We wish them all a pleasant trip.

They reated in their exceptional goodness and forgot their prevailing wickedness. "We are not spies." So far they were right, yet in how many other respects were they painfully wanting! Their cumulative, base characteristics we have just seen. But is not this seizing on a credible trait of character and ignoring the bad traits, a constant source of self-deception? One employer hearing of another oppressing his laborers, says promptly, "Well, I am not by a long way all that I ought to be, but, thank God, I am not a sweater." A laborer with serious vices is yet industrious and his habitual boast is, "Whatsoever else I am, I am not a loafer!" A wretch ill-uses his wife, where-

OUR MISSIONS.

For the Herald of Truth.
HOW THE MISSIONARIES LIVE.

By J. A. Reesler.

IV.

upon many a crimson sinner in the neighborhood congratulates himself, "Well, whatever else I am, I am not a brute or a wifebeater." The prodigal son of the twentieth century listens to a story of covetousness and meanness, and says, "No one can charge me with money grabbing." And he who is a walking lie, a mass of selfishness, full of egotism and pride, flatters himself when his neighbor is accused of tipping, "I never was a beast."

The popular idea is that the Pharisee is good only in the church among religious people, but the Pharisee is in the world also, and often hides mostly behind the greatest of sinners, and it is often curious to hear a sanctimonious accent in the hiccough of the drunkard and to see the broad phylactery showing through the finery of the harlot. "We are not spies," not tippers, not tyrants, not sharpeners, not boasters, not beasts.

What a comfortable feeling is created by dwelling upon the fact that we are not without a creditable point, negative or positive! One daisy does not make a meadow, but we dote on our one daisy until the whole landscape seems to be abloom. One swallow does not make a summer, but we land our one swallow until the sky seems full of birds. One star is not a constellation, but we extol our one star until we feel ourselves glittering like the Milky Way. The apostle says, "If we offend in one point we are guilty of all." Yet we argue as if the keeping of one point were to be innocent of all.

"True men." They are true at the center, true all around. The soundness of their heart is discovering itself in the harmony and beauty of their whole life, but, alas! we judge by a phase of exceptional goodness, and because we are not spies, we conclude ourselves to be saints.

It has been said that once Mt. Vesuvius was swept over by a severe snow storm, the effects of which were wonderful. The crest of the mountain was veiled in vapor, and for a while the flaming fire and lurid smoke disappeared; its sinister features were softened and the whole dark mountain was as white as snow in "Selmon." Had Vesuvius been misunderstood and wronged? Had it suffered a mysterious and splendid conversion, and henceforth renounce its evil reputation? Would the mountain that burned like fire become an Alp whose crystal battlements pierced the royal blue? Had it by some benign power been transformed into a magnificent symbol of purity and beauty? In a few hours the illusion was over; the hill of evil had resumed its old forbidden aspect, proved its real character and justified its bad reputation. Its slopes were as black as ever. On its peak the red blaze glowed and its poison fumes once more offended the heavens.

In society we are most familiar with transformations of this kind. Men who are habitual transgressors occasionally reveal gracious aspects of character. They know interludes of virtue. They vary the sad monotony with noble deeds; and it might easily be concluded that their friends had misinterpreted them, or that suddenly they had suffered a gracious conversion into saints. But, alas! it is seen too soon that it is only a Vesuvius in a snow storm; their goodness is superficial, sectional, sporadic. There is no chronic change, no blessed and abiding transformation of Etal into Gerizim, of volcano into Lebanon, of Mt. Vesuvius into Mt. Blanc. But these fitful, partial, figurative moods are often highly judged by the sinner; the goodness that is nothing more than an exceptional phase and a mere episode is fondly magnified by him and accounted a manifestation of his real self. A snow storm does not give a character to Vesuvius, and God reckons lightly the virtuous moods and doings which at rare intervals chequer a life of chronic and habitual unrighteousness.

(To be continued.)

So. Norfolk, Va.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16).

HERALD OF TRUTH.

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CORRESPONDENCES.

Wadsworth, Ohio, Aug. 15, 1906.—Dear Herald Readers:—Greeting in His name. The church at this place is in a prosperous condition. The Sunday school is steadily increasing in numbers; some of the classes have become so large that they had to be divided. Our Young People's meeting is also growing in numbers and increasing in interest. The Lord willing, we shall hold our counsel meeting next Sunday and communion two weeks later. Pray for us that we may still continue to grow in grace and in the knowledge of the truth. COR.

Shipshewana, Ind., Aug. 12, 1906.—Dear Readers of the Herald of Truth:—Greeting. There were several brethren with us at the Shore meeting-house on Sunday, Aug. 12, among whom was Mother Miller, of the Barker Street congregation, who gave a very interesting talk to our Sunday school. Also Bro. Dintaman, of the Bowen congregation in Kent Co., Mich., and Bro. Noah Metzler and wife of Nappanee. Bro. Metzler preached an interesting sermon on the text, "Is the young man safe?" Bro. Metzler went from here to Middlebury. It is encouraging for us to have the brethren and sisters from other fields of labor visit us and encourage us in the way and the work that

God has given us to do, and we are always glad to have ministers and others visit us. May the Lord bless the brethren in their work. COR.

White Cloud, Mich., Aug. 14, 1906.—Dear Readers of the Herald:—Greeting in the Master's name. We have had real dry weather in this vicinity until this week, when we had a good rain. On account of my granddaughter, Dea. Zook's child, being very sick, I did not go to Brutus on the 3d inst., but expect to go there on the 19th of August. Little Ruth is some better and we hope she may be fully restored in a short time. This leaves us about as well as usual, and we hope it may reach you enjoying the same inestimable blessing. Kindly asking to be remembered in your prayers before the throne of grace, I remain yours truly, JACOB P. MILLER.

Shipshewana, Ind., Aug. 9, 1906.—Dear Editor and all the Readers of the Rundschau and Herald:—I wish unto you all health and strength, both physical and spiritual. What would it profit a man with all his efforts and his labors if they were not in accordance with the will of God? Jesus said, "Without me ye can do nothing."

The health of the people in this vicinity is fairly good, but at the same time we have frequent deaths and funerals. On the 10th of July Bish. Abraham A. Troyer was found dead behind his mowing machine in the hay field. The funeral services were conducted by M. M. Miller, Eli C. Borntrager and Bish. D. S. Miller, the latter from Holmes Co., Ohio, being here on a visit.

On Aug. 2 we were surprised by a visit from the aged Bro. Daniel D. Miller of Oklahoma, who has not been in this vicinity for a long time. During his visit I took him to see my aged father, who, on the 4th of August, was ninety-five years old. His health is fairly good and he can go about outdoors. His mind is also good; still he is very forgetful.

Upon the request of the brotherhood I visited in Volusia Co., Minn. I arrived there on the 7th of July, with the expectation of meeting D. S. Kaufmann, for the purpose of settling some matters in the congregation there. I visited among the brotherhood about two weeks and was kindly received at every place. The people there make a great deal of hay and raise much oats, also wheat and barley, and a good deal of corn, all of which grow well. In the spiritual life of the people here, however, there seems to be a blockade, inasmuch as the seventeen families residing there are not like-minded, but divided in their sentiments, and as Bro. Kaufmann did not make his appearance, I returned to my home.

The country in northern Iowa is comparatively level and abundantly interspersed with little lakes, which afford opportunities for fishing.

I came over the Rock Island Railway and arrived at 8 o'clock in the evening of the 23d of July in Clarion, Ia., and remained all night with Joel Guengerich, son of S. D. Guengerich of Johnson county. The next morning we telephoned to Eli Swartzentruber, and after dinner we visited other friends. This is a very fine country. I came home the following evening and found my family well, and desire to thank all those whom I visited for their kindness and hospitality. Yours in love, JOHN E. BORNTRAGER.

Fort Wayne, Ind., Aug. 17, 1906.—Dear Herald Readers:—Greeting. I will let you know that we came to Emma, Aug. 8. Here we met many brethren and sisters, gathered in a large tent. The capacity of a Sunday school conference. The evening was pleasantly spent in listening to talks given by the moderators, Jacob Bixler and Simon S. Yoder.

After the meeting we went home with Bro. and Sister Moses Miller. The following day we spent at the conference with great interest. Just about the time for the commencement of the evening session a rain storm came up, accompanied with a sudden gust of wind, which when it struck the

tent, blew it over. This caused great excitement and compelled a suspension of the services for the evening.

Early on Friday morning a large number of willing hands came together, and working diligently until nine o'clock, the time for the conference to open again for the day, the large tent was in its place, and the services began and continued during the day according to the program. Many lessons might be learned through the going down of the tent, and also from the re-erection of the same.

Saturday evening we attended preaching services at the Emma M. H., conducted by A. H. Leaman, of the Chicago Mission. He spoke from Mark 15:38. On Sunday morning we attended Sunday school at the same place, which we much enjoyed. After the close of the Sunday school, Bro. Leaman again preached to the assembled congregation from Luke 11:1. In the evening Bro. Leaman again spoke at the same place from Jer. 2:13.

On Monday we went to Topeka, to visit for a few days. Among those whom we visited at this place was an aged brother belonging to the Silver Street congregation, Mr. Hooley, eighty-three years old. He walks with the help of two canes. His mind is still good and he is an interesting conversationalist. Among the many things he said was this: "I used tobacco for fifty-five years; but eleven years ago I made up my mind that it was a filthy habit and that I would quit it, and I did." May all who are still addicted to this unpleasant and undesirable habit do as this aged brother did, quit at once.

The ministers who visited at Emma were Amos Cripe and Oscar Hostetter. At Topeka we visited Jonathan Kuris and A. J. Jantz. We enjoyed ourselves very much while with the dear brethren and sisters at the above places. May God's blessings rest upon the dear brethren and sisters in all these places and elsewhere.

LEVI BLAUCH,
Johnstown, Pa.

Ephrata, Pa., Aug. 16, 1906.—Dear Herald Readers:—Greeting in His name who said, "Heaven and earth shall pass away, but my word shall not pass away." Let us then be obedient to this unchangeable Word while the brethren so earnestly teach and admonish us.

On Aug. 3, Bro. J. P. Brunk of Kansas City, Kan., was with us. We were glad for his visit, because our prayers and sympathies have gone out for those who give themselves up to the great work of saving souls. Bro. Brunk taught us many useful lessons while with us. May God's blessing accompany him and Sister Brunk in their future labors.

Bro. Brackbill and family and Bro. Hess of Lancaster City were with us at our teachers' meeting. Bro. Brackbill gave us an interesting talk on teaching.

On Aug. 5, Bro. D. Lehman was with us. He also spoke very forcibly to our dear young brethren and sisters and also to the older ones, how everything we do should be done to the glory of God.

This evening (Aug. 16) we had our "harvest home" services. Bro. Noah Mack, of the Welsh Mountain Mission, spoke on Dent. 8:5-10. We will thank the Lord for his goodness and mercy bestowed upon us while engaged in our various duties. We were taught to not run ahead of the time the Lord has given to us in all this life; to rob our friend or neighbor by getting the best of him as this can be and is done at this present time in so many different ways. We were also taught how to use our talents in tending to the Lord his portion for the poor and needy and how the Lord will again bless those who are giving heed to their convictions, and allow me, brethren and sisters, to say to you further, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." Your unworthy servant, COR.

for 95 cents, postpaid. Regular price, \$1.50.—E

er public school.

Under all circumstances make the best of your surroundings.

MARRIAGES.

Culp-Benner.—On the 14th of August in Chillico, Ill., Arthur E. Culp of Goshen and Edna Benner of Elkhart, Ind.

Landis-Coffman.—On the 15th of August, 1906, at the home of the bride's mother, 124 Garfield Ave., Elkhart, Ind., by J. S. Hartzler, pastor, Mr. and Mrs. Jacob S. Landis to Miss Fannie E. Coffman, both of Elkhart. We wish Bro. and Sister Landis a long and happy life of usefulness in the Master's service.

DEATHS.

Nice.—On the 4th of August, in Souderton, Montgomery Co., Pa., of cancer, Betsay, widow of the late Elias Nice. She is survived by six sons and one daughter, in internment at the Franciscan M. H., where she was a member. She was about 75 years of age.

Zeigler.—..... wife of Abraham K. Zeigler of Kipsville, Montgomery Co., Pa., died on Sunday, Aug. 12, 1906, of the infirmities of old age. She was 72 Y., 5 M., 26 D. old. She is survived by two sons and two daughters, in internment at the Franciscan M. H., of which congregation she was a member.

Eshleman.—On July 30, 1906, at her home in Elberly's Mill, Cumberland Co., Pa., Leah Eshleman, nee Weaver, wife of Jacob S. Eshleman; aged 63 Y., 8 M. She is survived by her husband, one son and four daughters, also one brother and one sister (Daniel Weaver, Wertzville, Pa., and Mrs. Mary Bonif of Bedford, Ind.), and three grandchildren (one grandchild preceded her). She was the first to be called from this mortal life, but we trust our loss in her gain. Early in life she united with the Mennonite church and kept the faith to the end. The cause of her death was carcinoma of the liver, which caused much suffering and distress until death relieved her, which she earnestly wished for. In her distress she was heard to say, "Reach me, thy mighty hand, and lead me to a better land." Funeral services on Aug. 1 at State Hill, Pa., by Rev. Samuel Hess and Tish, Rev. Zimmerman. Text, 2 Tim. 4:6-8 (her own selection). H. Interment in adjoining cemetery. Peace to her ashes.

Martin.—Barbara Martin (nee Coughan) was born near Elizabethtown, Lancaster Co., Pa., July 18, 1846; died at her home near Dalton, Wayne Co., Ohio, Aug. 8, 1906; aged 60 Y., 12 D. She came with her parents to Ohio in 1856. Was married to Rev. David Martin, Feb. 18, 1859. At an early age she united with the Mennonite church and remained a faithful member until death. The funeral services were held at the Pleasant View M. H. on the 10th. Services by J. J. Buchwalter, C. B. Brenneman, A. H. Brenneman and Aaron Eberly. May the Lord comfort our aged brother in the loss which he has sustained.

Kauffman.—On the 7th of August, 1906, in Ionia Co., Mich., Joseph Kauffman, aged 69 Y., 6 M., 3 D. He was born in Somerset Co., Pa., Feb. 4, 1827. He leaves a sorrowing wife, one son and four daughters to mourn their loss. He was a faithful member of the Mennonite church. Funeral by Isaac Weaver and Jacob P. Miller, from 2 Tim. 4:6-8. Peace to his ashes.

Mellinger.—Louis, infant daughter of Isaac and Susanna Mellinger, was born June 2, 1906, and died July 21; aged 1 M., 20 D. Funeral services held at Midway M. H., Aug. 2, by E. M. Detweiler, assisted by David Lehman. Text, Matt. 18:2.

Slutler.—Elizabeth Slutler, widow of Jonas Slutler, was born May 26, 1821; died Aug. 5, 1906; aged 72 Y., 2 M., 11 D. Her husband and four brothers preceded her to the great beyond. Two sisters survive her. She was baptized and received into the Mennonite church a few weeks before she died. Services at the Midway M. H., Aug. 7, 1906, by E. M. Detweiler and John Burkholder. Text, Job 28:17.

Rothgeb.—Floyd Edward, son of Noah Rothgeb, was born May 26, 1903; died Aug. 7, 1906; aged 3 Y., 2 M., 11 D. Services at the Midway M. H., Aug. 8, by E. M. Detweiler and David Lehman. Text, Gen. 42:12-13, last clause, "And one is not."

Auker.—On the 27th of July, 1906, in Walker Twp., Juniata Co., Pa., Bro. Daniel Auker departed this life at the age of 65 Y., 11 M., 17 D. Bro. Auker was a consistent member of the Mennonite church for many years and when health permitted was always present at church services and was about the welfare of his church. He leaves to mourn his death a sorrowing companion, six daughters and one son, but we are glad to say that they need not mourn as those who have no hope. May our heavenly Father help them all to live so that they may all meet in the unbroken family in that better world where there is no parting. Interment at

the Lost Creek cemetery, where many assembled to show their love to the departed. Funeral services by Samuel Gayman and Wm. G. Sieber from the text, Rev. 14:13. May God comfort the bereaved family.

Holsinger.—On the 26th of July, 1906, near Timberville, Rockingham Co., Va., Stella Clare, little daughter of John G. and Ella Holsinger; aged 1 Y., 9 M., 22 D. She leaves father, mother and one little sister to mourn her early death. A little flower has faded and gone, yet the memory of its purity and loveliness will ever remain to prompt us to purer, nobler living.

Allman.—Joseph W., son of Joseph and Katie Allman, was born May 2, 1885; died Aug. 7, 1906; aged 21 Y., 3 M., 5 D. He suffered for a week with inflammation of the bowels, terminating in peritonitis. He leaves his parents, two brothers and two sisters and many friends to mourn his departure, but not as those who have no hope. In his young years he confessed faith in Christ as his Savior and was received into church fellowship in the Sugar Creek congregation near Wayland, Ind., in which he remained a faithful member till the Lord called him hence. In him the family loses a loving son and brother, the community a good friend, and the church a faithful and earnest worker. Funeral services at the Sugar Creek M. H. by S. Musselman, in English, from Rom. 14:7, 8, and S. Gerig, in German, from Luke 12:37, first clause.

LANCASTER MENNONITE HOME.

Report for July, 1906.

Goods Contributed.—Lizzie W. Blecher, basket beans; Isaac Miller, 50 quarts rolling chair; Katie H. Longmaker, potatoes, lettuce, 3 dozen bananas, basket cakes; Mary A. Brethel, 3 dozen eggs; Seth Elersale, 1 quart raspberries; Lydia L. Landes, lot rhubarb; Joseph Gochanover, 2 crocks apple butter, 2 cans jelly; Sister Hess, basket rhubarb; Nathan Eberly, barrel vinegar, crock pear butter; N. B. Leman, 4 quarts canned cherries; Sister Strickler, lot bananas; H. L. Heller, pears and apples; Henry P. Eshleman, rolling chair; Mellinger's Sewing Circle, 36 tea towels; Emma Elberly, 2 pounds honey; Amos G. Kauffman, rolling chair; Mary M. Brenneman, 6 shirts, 2 plain suits; Fannie Elberly, 6 neckties; Sister Elberly, 100 lbs. rhubarb; Sister Daniel Leaman, cheese and canned tomatoes; Amanda Brenneman, 4 bushel pears; John P. Good, cash, \$1; Zealena Howard, \$1.25; Emma Elberly, \$1; E. H. \$2 for ice cream; B. H. \$1 for ice cream; Mary M. Brenneman, \$1; Cora K. Harsh, \$1; Amanda Brenneman, \$1; David Westheimer, \$1; Jacob Giergich, \$1.

Health.—The health of the inmates was fairly good during the month, with the exception of a few having summer complaint on account of warm weather. We had one death, Harry Diefenbach died on the 19th, death being due to old age. He was 96 years, 8 months and 4 days old. Bro. Emil and wife moved out of the Home on the 18th. Sister Elizabeth Bennett came into the Home on the 25th. We have two rooms unoccupied and four applicants, which leaves us short of room.

Religious Services.—We had two regular meetings: Amos Hoover of Kinzers preached for us on Sunday, July 8. Noah H. Mack preached on the 22d. We also had four Sunday school exercises. Thos. Y. Fory, A. B. Eshleman and Joseph Toll were with us on the first and gave us interesting talks for which we are thankful.

Visitors.—There were over 100 visitors at the Home during the month. On the 19th, 20th and 21st. Funeral services held at Midway M. H., Aug. 2, by E. M. Detweiler, assisted by David Lehman. Text, Matt. 18:2.

Crops on the Land.—Our crops are good and show that the Lord does bless the work of the Home. Gratefully acknowledged, A. K. DIENER, Supt.

MENNONITE OLD PEOPLE'S HOME.

Report of Receipts for July, 1906.

Michael Ebersole, Sterling, Ill., \$5; M. E. & B. B. R., \$9.90; E. K. Greenwalt, Goshen, Ind., \$10; O. Sec. Anna Hartman, Logan, Ohio, \$1; Minnie Leatherman, River Six, O., \$5; A. R. Horst, Dalton, O., \$1; Salem Cong., Smithville, O., \$6.52; S. Union S. S., \$1; Liberty, O., \$28.79; S. Union and Walnut Grove Congs., Quarterly Mission, per E. B. Stoltzfus, W. Liberty, O., \$64.04; Oak Grove Cong., Smithville, O., \$2.40; Bertha Hunsberger, Wadsworth, O., \$25; Anna Hartman, Logan, Ohio, \$1; 25¢; sale of cow, \$20; —, work, \$1; D. Giergich, per J. K. Hartzler, Orrville, O., \$25; M. B. of C. H. & M., Rittman, O., \$65.79; Kan-Neb. Conf. Dist., per J. G. W., \$7.25; Ellen Rohrer, Canton, O., \$60; a S. S. Class, \$6.45; Lucy Hinkle, Rittman, O., \$15. Total received, \$772.11.

Contributions.—The following and other articles contributed: Rittman, O.—D. C. Amstutz, Matt. 6:3, D. M. Yeiler, H. W. Kauffman, David E. Cressman, Daniel and Vera Martin, Logansport, Ind., \$1; Orrville, O.—J. M. Smucker, Ulrich Steiner, Pannie Tachant, eight sisters of Orrville and vi-

cinly kindly gave us their assistance one day during the month, Daniel Steiner, Mrs. J. K. Hartzler.

Wadsworth, O.—Jos. B. Detweiler, Mary Newcomer, Mattie Rohrer, Anna Hartman, Bertha Hunsberger.

Miscellaneous.—D. S. Hoover, Ellen Rohrer, Canton, Ohio; D. Stutzman, Logansport, Ind.

Gratefully acknowledged, J. D. MININGER, Supt.

Rittman, Ohio.

The Mennonite Book Store at Elkhart, Ind., has constantly on hand an extra large stock of the best Bibles, and the prices are so low that everybody can be suited. If you want to buy Bibles, hymn books, Testaments or good books of any kind, you can get them at the Mennonite Publishing Co., at prices that will satisfy you. The House has done business for over forty years and has passed through all kinds of trials, but we still live and are trying to please our patrons both in price and quality of goods. If you need anything send for prices. Address, Mennonite Publishing Co., Elkhart, Ind.

The Words of Cheer, our excellent weekly Sunday school paper, is constantly gaining ground both with the Sunday schools and the people. The old people as well as the children love to read it. Should there still be some schools that are not using them, if you will send us your address we will be glad to send you sample copies. Single subscriptions, 50 cents a year. To Sunday schools, in quantities of over ten copies, 36 cents a year per copy, or 9 cents a quarter. In quantities of over fifty copies one year per copy, 30 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

SPECIAL NOTICE.—All our patrons who order Egyptian Ointment will make sure to address to the undersigned, making all money orders, drafts, etc., payable to the same. Orders sent to any other address are delayed. When sent to the address given below they will find prompt attention. So also in orders for Bibles and in any other business matters intended for this House be sure and address as follows: MENNONITE PUBLISHING CO., Elkhart, Ind.

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The Mennonite Publishing Company has still some of those First Mortgage Gold Bonds for sale. These bonds run ten years from May 2, 1904, and bear five per cent interest, payable in gold if desired, annually or semi-annually. These bonds make a good, safe investment, and we hope our patrons and friends will avail themselves of the opportunity to secure them. For further particulars apply to Mennonite Publishing Co., Elkhart, Ind.

Any parties wishing to reach the Mennonite colonies in any of the States between the Missouri River and the Pacific Coast can save money by corresponding with me before starting.

GEO. L. McDONOUGH, Colonization Agent, U. P. R. R., Omaha, Neb.

Bro. Henry C. Krupp, Souderton, Pa., keeps on hand the Church and Sunday School Hymnal, and also Hymns and Tunes and the Mennonite Confession of Faith, and if ordered will get them for the brotherhood in his vicinity, and will sell them at the regular price. He will also accept subscriptions for the Herald of Truth, Words of Cheer, etc. Any business entrusted to him will receive prompt attention.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 30, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

One person was received into church membership by baptism in the Breslau (Col.) Mennonite Cong., Sunday, Aug. 19, Bish. Jonas Snyder officiating.

The Mennonite brotherhood in Oscoda Co., Mich., are planning to build a house of worship soon and for that purpose will hold a meeting in the near future to consider plans.

"No field is foreign in God's sight," says Sister Ada Cressman in an article in this issue. How true! Shall we draw boundary lines between that which is "home" and that which is "foreign" in God's realm or God's work?

Work well done to-day will not excuse to-morrow's idleness. A special zeal for God's cause yesterday will not condone to-day's inconsistent living. It rather shows that such have the idea that they can earn heaven, and have not the indwelling Spirit that guides daily into all truth and all duty.

Self-denial.—The man who has not yet learned self-denial has never learned to know Jesus, for Jesus says (Matt. 16:24), "If any man will come after me, let him deny himself and take up his cross and follow me." "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

People who think our brethren who are settling in the far Canadian Northwest are in a country where warm weather is unknown will be surprised to know that the thermometer at Rothen and Humboldt, Sask., registered above 90 degrees during the week ending July 20. The settlers are able to cut and gather their grain rapidly during their long, warm summer days.

The program of the Bible conference which is to be held at the Warwick River M. H. near Mohica, Va., Sept. 5-10 by the brethren D. H. Bender and S. G. Shetler includes the usual range of subjects at such conferences. There will be a song service every evening at 6:30 during the conference, followed by a sermon at 7:15. Every body is invited. May it be a season of refreshing to all who attend.

Read the article by Bro. Geo. J. Lapp on the mission page of this issue. It goes straight to the point in several very important matters. Stripes of the church and all the contributing agencies intended for her development at home should be made to converge to one common point—the extension of God's kingdom at home and abroad. In this sense every member of the church should become a missionary.

"Two more Christian homes in India," writes Bro. Geo. J. Lapp. An orphan boy and an outside Christian were married to two orphan girls at the A. M. Mission on the 18th of July. The notices appear in this issue. May this natural development in the mission work strengthen the forces for good in the field. It is for such as these that the new village is especially intended, and where they can still be helped if necessary, until they develop into helpers. God bless them.

At a district conference held in the Molotschna Colony in Russia Bish. A. Goers gave a verbal report of the trip which he and Bish. J. Dyck recently made to St. Petersburg to represent the Mennonite church at the meeting of the Douma and to present a petition before that body. The conference decided that he and Bish. Dyck should continue to represent the church at St. Petersburg and ordered the amount necessary for making such trips to be paid out of the conference fund. There is a responsible position.

Another District Conference.—The first annual church and Sunday school conference of the Pacific Coast District will be held (D. V.) at the Antioch M. H. near Nampa, Idaho, Oct. 30 and Nov. 1 and 2. See conference announcements on another page. In both Canada and the United States the church has followed the general tide of emigration until now the Pacific Coast has been reached. May this latest addition to the family of conferences be an influence that shall be felt for good in its own district and in others as well.

Correspondences for our German paper, "Menn. Rundschau und Herold der Wahrheit," from the provinces of Samara and Jekaterinopol, Russia, continue very gloomy. Owing to the drought famine conditions are developing, and the conferences in other sections have already voted sums amounting to about 70,000 roubles to aid the needy brethren. The leaves have fallen off the trees, and the heat has been almost intolerable for days at a time; cattle are dying, and those that live are so poor that they are unfit for market. May the Lord send them rain speedily.

Sunday School Conference met in the large tent near the Midway meeting-house about three miles north of Columbiana, Ohio, on Wednesday evening, Aug. 22, with good attendance and interesting talks. On Thursday morning the session opened with the large tent nearly filled, and a number of interesting talks were presented in accordance with the program. The after-discussions were full of interest and edifying thoughts. The remarks presented on the benefits and blessings of the Sunday school to the family, the church and the community were of special interest and benefit to every Sunday school worker.

On the "mission page" of this issue will be found the last of a series of articles by Bro. J. A. Reiser on "How Missionaries Live." No doubt the series answer many questions that have been in the minds of many brethren and sisters. But when one considers the work, the conditions under which the work is done, and the physical strain and drain, one wonders not so much how they live, but that they live at all. Bro. Reiser's suggestions regarding the opening of other missions demand attention. There is enough money and

enough gain in the Mennonite church to open half a dozen missions, but so long as this money and this gain or the necessary part of it is not turned into the channels of the mission funds, new missions will necessarily be few and far between.

A brother in the West, who has pledged himself to support an orphan in India, and who has been sending \$15 to India annually through the Home and Foreign Relief Commission for that purpose, was informed by one who claimed to know all about it, that his money was not used for the purpose for which it was sent. An inquiry was sent to our mission in India regarding it, and the following reply came: "Bro. * * * is supporting an orphan girl. She is one of our best girls, and is a great help to the smaller ones. She is truly converted. She is learning Marathi and English and is an apt and good-natured pupil. In three years from now she will be able to care for herself." We are glad to be able to make this report. The hard-working inventor—we know him very well—will have to invent another story.

There are those who in theory make a wide gulf between business on business principles and business on Christian principles. What "business principles" are, depends entirely on the man who conducts the business; what Christian principles are, seems likewise to depend entirely on the interpretation of God's word which the man who professes to conduct his business on Christian principles employs. And, viewed in this light, and comparing theory with actual practice, we find another wide gulf in very many cases. The man or body of men, or the church or organization, who attempts to throttle competition or similar effort or work by misrepresentation of his own or his competitor's work or "goods," is doing "business" that is not considered good business principle. The church whose effort is largely to proselyte the element that is decided in the business world as unworthy a man of honor. If "live and let live" is a Christian principle that is to be carried out according to Paul's instruction in 1 Cor. 2:3, 4, which, according to Phil. 2:5, is the mind of Christ, or true Christian principle, then Christian principle advocates everywhere who make such a wide difference, in theory, between business principles as practiced by Christians and Christian principles as practiced in business needs a re-sifting. In theory a man may assume Christianity; while in practice he may assume the Pharisee method of robbery. In fact, he may assume the one that he may the more successfully practice the other. True business principle is based upon the immutable law of honor, justice, righteousness, all else is wrong business, whether it be naked Christianity, churchly or mercenary insanity.

Brother, if you feel that you have experienced something in your Christian life which you think others with whom you associate in Christian work have not attained, there are several things which God and the church expect you to do: 1. That your walk and conversation coincide with your claims. 2. That you exercise the charity of your position and spiritual attainments naturally call for, and without which all your profession is but as sounding brass and tinkling cymbal. 3. That you think of yourself not more highly than

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 28th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Archer and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1309 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOW THE MISSIONARIES LIVE.

By J. A. Reaser.

V.

(Concluded.)

A missionary is a sent one. Who sends him?

First of all, the Lord of the harvest. If God does not send, oh, how sad is the condition of one who thinks he is a missionary!

We have seen some self-appointed missionaries. They are the saddest class of people we have ever met.

But humanly speaking the church also sends and unless the people in the church have a share in bearing the expenses there is no mission in the true sense, for there is no sending. It is without question that money is needed from the home churches in order to carry on the Lord's work in far-distant non-Christian lands.

The tendency of missionaries to "beg for money" is proverbial. Nevertheless, it is true that in the work at Dhamtari it has never been necessary to beg. We have sometimes stated needs, but when that was done there has always been a ready response. Perhaps the present financial shortage is owing to the fact that there has been so little written from India during the past few months regarding the work at this place. Be that as it may, the writing of these plain letters has required more effort than any other articles we have written since we came to India. It is only the fact that we do not ask for ourselves and that we feel that we have stated what we think should be more generally known, combined with the fact that if we do not tell there is no one to tell, that has gained our consent to write at all.

"God so loved . . . that he gave." Our giving is the measure of our loving. Are the contributions to the mission cause a measure of the love we have for the Savior's last command? It may be a surprise to some that one man has given more than one-half of the cost of the new village of Ealodagban as well as more than half the cost of the land at Rudri. A few others whom God has blessed with means have given liberally. On the other hand, we could tell pathetic stories of those who have shared their little store—even given all they had on hand—to help along what they believe to be God's work. There are stories of children working hard to earn money to give to the mission. And there is a large number of those who "give a little to help along" whenever the hat is passed.

If we—the Mennonite church in America—want to obey the divine command by having a mission in India we must be willing to bear the cost. We must be willing to go, to let go, to help go. If we are not willing to do this, if we are not willing that the work should grow and cost more of our precious workers, if we are not willing that it should come nearer home to us each year, if we are not willing to give it our sympathetic support, if—as writers are going to get tired as the way gets rough and go home to bring up our families in a more pleasant country, if we are not willing to have expenses increase as the work expands,

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It is all this is thus, then the time to have considered was over eight years ago when the first call for missionaries to go to India was issued. It is too late to go back now. In taking up the work we have given our promise to the Lord, and dare we retract? No! Too many interests center about this work for us to allow it to go back. Our church is committed to it.

Open up new work in new places. Open up work in South America, in Mexico, in China, and the isles of the sea. But do it sanely, wisely, in the light of past experience, under the direction of the Holy Spirit. We hear it stated from America that the Mission in India has been successful. Not successful. Only a beginning has been made. Hardly a beginning. Such success as has attended the work in its opening, so far as human success goes, has been owing to the prayers and support of God's people at home. Withdraw that support now, allow a wave of enthusiasm to carry away some of the more active workers of the church into some other field at the present critical moment, and the work in India will come to an inglorious and disgraceful end.

But we are not looking for any such results. We have confidence in the God that sent us and in the people who were willing to be used of him in the sending. We believe that wise counsels will prevail and that when work in other fields comes to be opened it will not be at the expense of work already begun. We believe that the American Mennonite missionaries will still continue to live. They may sometimes pass through the shadows and darkness, but again will break God's glorious sunlight, and in its blessing will share those who have so faithfully stood by the staff as well as those who have been permitted to join in the active battle.

Dhamtari, C. P., Ind., July 17, 1906.

For the Herald of Truth.

WHOM SHALL I SEND?

(Isa. 6:8.)

By Geo. J. Lapp.

The following is a collection of thoughts gathered from those who have had the experience of mission work. The writer is simply a weak instrument whose limited experience would not justify his speaking authoritatively.

The question suggested by the above text is not "where," but "whom" shall I send? While there is no usual talent in the church, yet prayerful and careful consideration is necessary in placing them in the work for which they are adapted, and in choosing from among those who feel in their calling to enter the vast fields of mission work, as great care and discretion are necessary. God calls, and he opens doors. Yet his word plainly teaches the use of human instrumentality, namely the church, in distributing to the various needy fields those who are to sow the seed of God's word.

Several main questions stand out before us, around which a number of sub-heads cluster: 1. Shall experienced workers be sent? An experimental religion is a splendid experience. One has said, "First a man of God, and then a missionary." It is sad to know that many have volunteered for mission work, because of the name, because of the novelty, because of having gotten in line with some wave of enthusiasm, because of desire for prominence, or because of dislike for hard work. In such cases genuine Christian experience is lacking. The true experience of heart change will bring with it humility, love for the salvation of the soul and an ardent desire to labor faithfully for the glory of God whether at hard manual labor or direct Christian work. His personal conduct will be Christ-like and he will realize his unworthiness of even the smallest place in God's vineyard.

Another valuable experience is such training from home life and contact with people, which will have taught him that his co-laborers are congenial as far as he himself is congenial; that

clamoring for authority is an unworthy and unbecoming ambition; that the rights and opinions of others are considered as being equal or superior (never inferior) to his own; that he can profit by the experience of those who have labored on the field; that pre-conceived notions and ideals of Christian work must be cast aside and new ideas and methods established according as they are adapted to existing needs; that he is content with whatever detailed work is assigned; that financial gain and influential position are ambitions too base for him to consider in deciding his call for mission work.

A few points as sub-heads are worthy of note.—An experienced worker is stable. What missions we now have are the results of some few faithful ones steadily laboring on under the most discouraging circumstances. Some were asked to stop their fruitless labors, but they followed the leadings of the Spirit, and the results of their faithful efforts are manifest.

The stability of a volunteer or worker is shown by not being influenced from the path of duty and Christian principle; by not being so fickle as to become a religious tramp or pious enthusiast; and by his qualifications for Christian work being recognized by his own friends and the officials of his own church who see in him aptness to teach, diligence and true Christian piety. Experienced workers are just. Just in considering the needs of those with whom they deal; just in dealing with transgressors and all under their supervision; and just in their criticisms; just in fixing the standard of Christian living for those who had never known of Christ before. They also have a proper estimate of what relation each department of mission work bears to the others.

An experienced worker will be far-sighted. God will have endowed him with enough foresight to see that a work cannot be revolutionized to suit one's own ideals; that all plans which might be splendid for the present might be disastrous for the future; that slow, steady growth is more effective than rapid, fluctuating growth.

2. Shall educated workers be sent? A certain evangelist, while addressing a body of students on the subject of missions, called for volunteers. A large number responded to the call, but he refused to consider many of them on the ground that their education had developed such visionary ideals as to render them wholly disqualified for mission work. The reason for their visionary ideals was that they had never had the opportunity of engaging in such pursuits as would render them practical. Would we therefore discourage the acquiring of mental training from some institution of learning? By no means. Such training is of too much value in the different phases of Christian work to be neglected or discouraged. Do not think, dear reader, that the beathen who how to hibernate gods are so simple-minded that "anything" or "any one" will convince them of their error. Their teachings have been established for ages past and only by the most persistent and able teaching, backed by the power of God, can they be brought to the light. But we would not limit the idea of education to the walls of some institution. We would make it include many of those who have become learned at the feet of Jesus and in the great school of life where experience and mind training go hand in hand. Mission boards need not confine themselves to drawing from our student body only, for there are many others in our beloved church well qualified for mission work.

3. Should the health of those to be sent be considered? One has said, "Be absolutely fearless about your life and infinitely careful about your health." This maxim may well be taken into consideration in choosing those who are to go to foreign fields. But do not think for a moment that even after the most careful examination no mistakes can be made. Many have been invalidated home who seemed strong when they left the home land. This, however, should be no excuse for haphazard work. According to the judg-

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ment of those on the field it would be very wise to choose a committee of three competent physicians whose duty it would be to give every volunteer a thorough physical examination.

4. Should an age limit be established and strictly adhered to? This question has puzzled the minds of many for years since there are those in younger years who seem qualified to assume responsibilities. Most boards, however, will not appoint workers below a certain age limit since the responsibilities thrust upon workers on the mission field are too great to be borne by young shoulders. The minimum limit of twenty-five years, as established by our board, seems most reasonable.

5. Should special training for missionaries be required? The man for industrial work, such as blacksmithing, weaving, carpentering, etc., must have the ability not only to apply himself, but to teach others. Is one adapted for such work and impressed to prepare himself for mission work? We see no Scripture against such preparation. God and the church must later decide his fitness for service. For a people who are in idolatry and lower in the scale of civilization, industrial work is a very effective way of reaching the masses, not by revolutionizing their methods, but by causing them in their own way to improve their own methods of work.

Professional Christian men are needed, such as teachers of schools, physicians, trained nurses, and persons of business ability. Native teachers must have some one to teach them to teach the many thousands of illiterate around them. Many are dying of diseases who would recover were there some one with knowledge of remedies which would set the system right. Even the business to be done by mission could require the time of one trained for that purpose. His developed talents would not come amiss in training natives along business lines.

Who is now most needed in India? Our answer would unhesitatingly be, "A medical missionary." One who is a man of God first, a missionary second, and ready to use his training in treating the sick and pointing them to the Lamb of God. Enough missionaries are on the field to demand his services, since the severe climate and strain from work tell on the health.

May we emphasize the fact that soul saving is the purpose of all mission work. One must consider his other work as secondary and as only a means to the great end of spreading the gospel.

In conclusion we would say that any truly consecrated man or woman of any legitimate vocation in life, whose sole aim is to glorify God and extend his kingdom, who keenly feels his insignificance and humbly seeks God's will, need have no fears that God can use him on the mission field.

Dhamtari, C. P., India.

For the Herald of Truth.

THE HARVEST FIELD ACROSS THE SEA.

By Ada Cressman.

"The harvest is great, but the laborers are few" (Matt. 9:37).

This was the condition of the field when our Savior was here, and it requires only a look around to find the same condition still existing.

Many see the great need of the present time and in obedience to the Savior's command are praying the Lord of the harvest to send forth laborers. Perhaps we may think, "Well, we cannot all go." God does not require that of all his children, but he does require that all solve that question between themselves and their Maker. Christ in his ministry on earth showed that true love to God consists not alone in doing great things, but also in filling the small commonplace corners of life. In his parting message to his disciples he said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). It is,

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therefore, the mission of every Christian to do what he can that all people may hear the joyful news that Jesus died for all.

We live and act sometimes as though the fair-faced Americans were the only people redeemed by Jesus' blood. But no field is foreign in God's sight. He gave his Son for all alike. Jesus did his part, and now he leaves the work for us, or rather he wants us to do the work through us. But before the servant of the Lord can render real service he must be filled with the same divine love which moved our Savior's heart with compassion toward the people, because they were as sheep not having a shepherd (Mark 6:34). There must be that same pitying, sympathetic glance of his followers upon the twentieth century harvest field. In John 4:35 we read, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

When the opportunity is offered to man to gather gold, be at once embraces it. What, then, shall we do when offered the privilege of gathering sheaves of priceless wheat from God's harvest field?

How many privileges we enjoy! We meet from Sunday to Sunday and feast on his word, any of it often causes me to think of how the poor people in those dark lands would be glad to have such privileges and how readily they would yield obedience, while many of us neglect and even reject the offers of mercy. Let us pray and work that the day of enlightenment for the heathen may come speedily.

The last command by Christ was, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And, lo, I am with you always, even unto the end." Shall we not, then, try to fulfill this command and pray that more laborers be sent forth?

Christ needs more people who will say, "Here am I, send me," and not such who think, "I want God to send out workers, if only the lot does not fall on me or one of the family." Let us commit our all to him, and if he should call you or me to go that we may be willing to say, "Here am I, O Lord, send me." The men he wants to work are men of God, truly converted, with heart and body in life, baptized with the Holy Ghost and holy fire, who are taught, led and filled with the Spirit, like the great apostle of the Gentiles, counting all things but loss for the excellency of the knowledge of Christ Jesus, determined not to know anything, save Jesus Christ and him crucified, ready and willing, if need be, to die for Christ.

Education is helpful in the work. Like the man in the natural harvest field who can cut grain with a sickle, but can do it faster and better with a binder, so is the man with an education in the spiritual harvest field, but who knows how and does use it for God. But if we have not the education, we need not think that we are excused. God has no room for idlers in his field. We all have one talent and we must work with it. Our talent may not be to cut grain, but it may be to bind the sheaves or to carry water to the weary reapers. He that giveth a cup of cold water in the name of a disciple shall in no wise lose his reward.

It is true we cannot all go across the sea and labor. It requires means to go, but if we are not able to go ourselves, we can help those who can go. We read in Rom. 10:13-15, "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? There is danger that we be held accountable for some things that we neglect to do through our unbelief. "All things are possible to him that believeth." Smithville, Ohio.

none should be unwilling to go if the Lord so directs. May God help us so to live that we may fully carry out his purpose in whatever place our lot may fall.

Breslau, Ont.

For the Herald of Truth.

WITNESSING FOR JESUS.

By A. K. Kurtz.

We are daily witnessing either for or against our Savior. We do this in our walk and conversation, in our intercourse with our fellowmen. When on the witness stand in our courts of justice to give testimony to what we know concerning the things in the case in question, all the evidence the court has of the truthfulness of what we assert is our oath or affirmation. But when we as the professed followers of our Savior testify of his saving grace, our life is the evidence or proof of the truth of what we affirm. Some think that because they say little about Jesus as their Savior and Sanctifier they will not be held responsible for sin to the same extent as one who testifies to being truly saved or sanctified, and because they only witness to a low degree of grace they are not required to live out the life of self-denial that those do who witness to a higher state of grace.

Some think because they are not outspoken enemies of the liquor traffic there is not so much harm in their entering a saloon for a glass of beer as it would be for the earnest temperance worker. People to some extent look at things in this way, but do we believe that our own conception of right or wrong will in some way mitigate or annul God's decree for punishment of sin, or lessen our guilt before God as Christian professors in witnessing against him or biding our light before a wicked, sinful world? We fear not.

The psalmist says, "In thy light shall we see light." Has that light come to us? Has it flooded our souls with "joy unspeakable, and full of glory"? If it has, then we may have a true conception of his will. It is not so much natural or intellectual light that we need, but that spiritual light that gives discernment between right and wrong and that which will honor or dishonor the blessed Master. Jesus says, "He came a light into the world, that whosoever believeth in him should not abide in darkness."

The person who unites with the church (whether converted or not) whose life is not witnessing for Jesus, is as much of a hypocrite in God's sight as the holiness professor whose life does not correspond with his profession. And both will together share a hypocrite's fate, unless they repent. The world, of course, looks at things differently, but we are to be judged by the Word, and not by what the world says or does. The man or woman who does the most harm to Satan is the faithful saint that is exposed to the severest temptations. But if he fall, Satan has made his point and hell will hold a jubilee, and the hypocrite and worldling will have another occasion for gossip.

To hesitate to confess Christ as our Savior before the world for fear we cannot live out what we profess, only betrays a lack of faith in Christ's power to save and in his promises. We find in the work of the apostles that all that received the Holy Ghost either praised God with a loud voice or else spoke with other tongues and prophesied. They were not afraid to confess Christ for fear of not biding out, even under the fiery trials and persecutions of their times. Why should we be when circumstances and conditions are all in our favor? There is danger that we be held accountable for some things that we neglect to do through our unbelief. "All things are possible to him that believeth."

Smithville, Ohio.

Interest a person in useful employment and you are transforming him into Cosmos. Blessed is the man who has found his work.

HERALD OF TRUTH.

Thursday, August 30, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

CORRESPONDENCES.

Newkirk, Okla., Aug. 20, 1906.—Dear Herald Readers:—Greeting. Bro. Samuel Miller of McPherson Co., Kan., preached to us the living Word on Sunday, Aug. 12. The two meetings which he held were very interesting. We extend a hearty invitation to all travelling ministers to stop off at this place and dispense to us the bread of life. COR.

Fort Wayne, Ind., Aug. 23, 1906.—Dear Bro.:—Greeting in His name. I notice in the Herald this week that the Fort Wayne Mission building would be opened Sept. 9. It was opened Feb. 19, but was never dedicated, as we wanted to dedicate it clear of debt. And it will be dedicated Sept. 9. Hope this change may be made, as there are some people who want to attend the dedication service and are looking for a report through the Herald. Your brother, BEN B. KING, 1209 St. Marys Ave.

Columbus Grove, Ohio, Aug. 21, 1906.—Dear Brethren and Sisters in Christ:—Greeting to you in the name of Jesus. We came to Fort Wayne Aug. 15 and were met at the depot by Bro. B. B. King, who accompanied us to the mission. Soon after our arrival Bro. A. H. Leaman of the Chicago Home Mission also came. The evening was spent very pleasantly with the workers in their new mission building—a very comfortable place for them to be. They have a fine hall for the public meetings, a pleasant sitting room, a comfortable and well-arranged kitchen, a bath-room and a number of sleeping-rooms. They all seem to be happy in the work, rejoicing in the Lord. We visited five homes in the city and also took a walk through the cemetery. While here Bro. Leaman preached two edifying sermons. Saturday, at 11:50 a. m., accompanied by Bro. Leaman, we left for Archbold, Fulton Co., Ohio, where we were met by Daniel J. Wyse, who took us to his home. Bro. Leaman filled an appointment at their house of worship in the evening, speaking from the text, 1 Tim. 4:7, 8. After the meeting we went home with Bro. Eli Frey, who during the night was called to the bedside of a sick woman who at one time was a member of our church, but had grown cold, but when death was staring her in the face she became alarmed. May the Lord have mercy on her soul. Sunday, Aug. 19, Bro. Leaman preached from the missionary text, Luke 4:18. While he spoke many hearts were touched and many tears flowed. We spent the afternoon talk-

ing on spiritual things and singing a number of the beautiful songs of Zion in the home of Bro. John C. Short who seems to be much interested in the work of the Lord. In the evening Bro. Leaman spoke from the text, Isa. 62:10. We spent the night with Bro. Jacob F. Ropp, who conveyed us to the station the following morning. We are thankful to God that we were permitted to meet with these dear people. This is a congregation of about 500 members. Their large meeting-house is entirely too small to hold the congregation. I was glad to see that the monster evil, pride and fashion, had not gained a hold on this congregation like it has on many others, although even here the seed is sown and can be seen springing forth.

LEVI BLAUCH, Johnstown, Pa.

Warrenton, Va., Aug. 21, 1906.—Dear Bro. Kolb:—Greeting. We had an enjoyable harvest meeting the second Sunday in August. The congregation contributed nearly \$60.00, which is to be used in remodeling the meeting-house. Bro. H. L. Rhoades is quite poorly with Bright's disease and other afflictions. Heavy thunder showers are numerous in this section of late. E. J. BERKEY.

Denbigh, Va., Aug. 20, 1906.—A. B. Kolb, Dear Brother in Christ:—Greeting. Bro. J. F. Brunk and wife, of the Kansas City Mission, came into our midst Friday evening, Aug. 17. Bro. Brunk broke to us the bread of life in two sermons at the Warwick River M. H. and one at Providence (A. M.). His sermons were pungent and edifying and much appreciated. They leave to-night for Harrisonburg, Va. The Lord bless the dear brother in his labors.

My mother and my sister, Lydia Powell of Concord, Tenn., had been visiting with us for about six weeks. Mother is still with us, but Sister Lydia left for home last Monday, Aug. 13. In a letter received from her this morning she states she got home safe, but very tired; that her train had been wrecked (she does not state where), and most of the passengers were bruised, two in the most considerable hurt, but no one killed. Most of the seats in her coach were broken, the arm of her seat broken, her lunch box and other things beside her smashed, and something fell on her head, breaking her comb, but she was unhurt. The conductor, who was in her coach, was considerably bruised, his lantern broken, and he received a small gash in the back of his head. The Lord be praised for his protecting care. DANIEL SHENK.

Archbold, Ohio, Aug. 24, 1906.—Dear Herald Readers:—Greeting to you in the Master's name. Bro. Amos H. Leaman, of the Chicago Mission, came into our midst on Aug. 18 and preached for us in the evening, and on Sunday forenoon and in the evening. He chose for his texts while he was with us, 1 Tim. 4:7, 8; Luke 4:18 and Isa. 62:10. The brother did his part during the short time he was with our congregation; he showed the dangers of the broad way and the pleasures of the narrow way, and "whosoever will may come and follow" the footsteps of Jesus. The young brother takes strong hold of the good work, for which we praise the Lord. May he bring the gospel to the poor, blind and needy of whom he spoke in his sermon. We would ask the brother to visit us some other time. We wish God's blessing upon all our readers. COR.

A TESTIMONY FROM ANOTHER.

By J. A. Resaler.

Our plain people have a heritage which some of us do not nearly appreciate as we should. It requires little courage to go along in the current. It needs no backbone to stand erect in the midst of the crowd. But to stand alone—to battle against the tide, requires a strength of character which even those who scorn must recognize.

On the last Sunday we were at Igatpuri we attended the M. E. church and listened to a sermon by the acting pastor, on the childhood of Jesus. The speaker referred to the influence of the home on the character of an individual. He urged the need of careful training in early life in the matters which are expected of adults. Among other things of a similar nature he said:

"There is a class of people who are so simple and devout that their devoutness makes them peculiar. Their peculiarity extends to their appearance, dress and manner of life. But you never find children who were brought up in such homes opposing the peculiar devoutness of their parents, but they reverence it and honor it. Only those who do not wish to be Christians and who oppose all true Christian piety find fault with and sneer at such peculiarity."

The next day this minister and his wife came over in their tongs and took Sisters Esther and Lina and Baby Ruth to the station between the showers. As we were waiting for the train to take us home I showed him the paragraph above and he endorsed it and spoke even more freely and fully than he had spoken in the sermon. I might tell you a lot more of this Methodist minister, but I will leave him to a man such as he is will be heard from. May God bless him!

We discussed the matter later. Isn't it really true? From our strictly plain people—those who keep their children as plain as themselves—there are very few indeed who do not "come into the church" as they grow up. When one does wander out into the world it is usually from a home that was somewhat lax in discipline. And even then, worldly though such persons may be, rare indeed are those who do plain, simple life and teachings of their ancestors.

If these lines are printed there may be a few who read them who will remember a time when the writer's practice would have been severely condemned by the sentiments here advocated. But life out on the "firing line" where the "plain people" are few and scattered changes one's views wondrously. And life in a land like India, where every man's religion and character can almost invariably be told at a glance by his dress and bearing, does not tend toward looseness in dress and appearance.

Let us thoughtfully and prayerfully consider whether we are not doing our children a great wrong if we deny them the blessing of the strict discipline and training of the plain, simple, devout home. The future of our beloved church and her right to exist as a church depend largely on how we meet this issue.

Dhamtari, C. P., India, July 23, 1906.

For the Herald of Truth.

WHO IS TO BLAME?

By A. Metzler.

"She hath done what she could" (Mark 14:3).

A minister once deplored before his audience the fact that his only son is still unsaved, even though he had done all he could to save him and was continually praying for his conversion. I believe this minister was sincere, but it had been observed long before this that this same minister, who was rich in this world's goods, had all along the youthful life of his boy tried to instruct him in the art (?) of making money and driving shrewd bargains almost to the neglect of his spiritual training and welfare. The natural life was given much more prominence than the spiritual and gained the ascendancy in the young man's character. His tastes for worldly honor and riches were fostered and deepened all tastes for the spiritual food. What was true of this minister is perhaps true of a great many others who are unconscious of their own position in this respect.

We sometimes fancy we have done all we could for the salvation of our children, when the truth is we are much more concerned about the material things of life than the spiritual. Set your farm or property on one side and your children on the other, and see which receives the most attention. Should the title to your property be in jeopardy, how anxious and relentless in your efforts would you be day and night until every question of doubt as to your right to hold it is removed! On the other hand, when you know the title of your children to an inheritance in heaven is assailed, how unconcerned and indifferent you are!

The soul of your son or daughter of greater value than this earth, and yet how many place the matter of food for the soul second to that of food for the body. Perhaps you pray for the conversion of your child as did the minister referred to above, but constantly work against your prayers and contradict them by your daily life. You blame the child for being worldly, while the blame largely rests on you. You pray for one thing and work for another. You hope for something against which you direct your energies. You say you have done all you could when it is not the case.

We will make due allowance for the fact that not all have the same tact for governing children; not all have the same executive abilities, and yet all should be led by the same Spirit who directs into all truth and whose directions and teachings always harmonize with the Word.

Some years ago we placed a boy from the Orphan's Home into a family, and after he had been there quite a while the head of the family wrote that the boy is of no account. He could not persuade him to take any interest either in books or work and he was of no account anywhere. The boy was removed into another family and after he was there a while that brother wrote that the boy is doing very well and takes quite an interest in the work and in his studies. I have wondered whether both of these families have done all they could to help the first was only lacking the requisite tact.

Another orphan boy was placed into a family, and when the boy became about fourteen years of age the brother having him in charge wrote that the boy often comes home in the night long after bed time, sometimes not till midnight, and he desired a remedy for the boy's conduct. The best suggestion I can give in a case like this is that unless he is in charge of a competent person who sees that he is in his bed at the proper time. At least that rule would govern him if he were at the Orphan's Home.

Never speak to a child unless you mean what you say, and carry out what you promise. West Liberty, Ohio.

For the Herald of Truth.

WORK GLADLY.

By Eleanor Snider.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

We may not all be able to do much and we may not have any visible results of what we do, but let us rest assured that our labor is not in vain if done gladly, provided that what we do is done for the Lord.

No man has ever been an acceptable servant without rendering faithful service. This rule applies to Christians as well as to any other kind of service. The very fact that some one is not working for God proves that he is not in his service. To accept Christ means more than a willingness to accept what blessings he may have to bestow upon us. It means that with a change of masters there comes a change of service. It means that we accept his teaching in all things and that the interests of his kingdom become our interests.

No one has ever engaged in earnest Christian work without becoming more firmly established to

work gladly and to spread the principles of the gospel without gaining a deeper spiritual insight into the mysteries of God's word. The character of the work shapes the character of the worker. One of the great hindrances to the progress of the cause is that Satan and his angels on earth are continually working while the people of God are asleep. Brethren and sisters, what we need to do is to have our eyes open, be alive to our duties and always have our hands ready to grasp opportunities—and work gladly.

Sometimes it is required of us to do active work in Sunday school and we prefer to shirk. We should follow the example of the apostles, who even suffered gladly for Christ, for we know that blessings always crown our joyful service.

We should rejoice when called upon to work at his bidding when he says, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), even though it require great sacrifice or lead through suffering. When our feeble efforts are honored and some soul is won for Christ we become exultant and gladly put forth every effort to win more.

If our work is of such a nature as in such place as to be impossible to carry out Bibles, a little meditation and prayer will be a help both to us and the subject of our petitions. Then again we must not get discouraged because there are some things we do not like to do. If everything were just right there would be no need of work. Even in our everyday work there are things which are not pleasant. But since Satan is always busy, the only way for the children of God to accomplish anything is to put all confidence in him and perform their duty cheerfully. Christ came not to please himself, but to please God, and do the Father's work.

There is no limit to Christian work. Some can do more than others. But God rewards faithfulness rather than the amount of labor. The woman who poured the oil of spikenard upon her Savior's head could not preach like the apostles; she could not win popular praise by remarkable deeds or commanding intelligence; but she could sit at the feet of the Savior and prove her loyalty. She received terms of praise such as we should be glad to hear. "She hath done what she could." May our lives tell the same story.

It requires no special revelation to establish the fact that the active service of every child of God is needed in the great conflict now going on between sin and righteousness. Look around and see the wickedness now in the world. Look at those bound to you by the ties of kinship, wrapped in the bondage of sin. Our own Christian land is spending more money for tobacco, whisky, pride and foolishness than for all the necessities of life.

If we observe the standing of the world today we see a portion of the sad picture our Savior saw when he sacrificed all that man might be redeemed. You will cease consulting your own ease, and will, like him, labor in the all-important work of "rescuing the perishing" from the struggling mass of sinking humanity. The conviction will be forced upon us that whether in sickness or in health, at home or abroad, every Christian should be working gladly for Jesus.

Let us put on the workman's clothes, equip ourselves with the workman's tools and keep on working gladly. Breslau, Ont.

For the Herald of Truth.

THE BETTER LIFE.

"Arise, my soul, pursue the path
By ancient worthies trod,
Aspiring, view those holy men
Who lived and walked with God."

The better life is that life which one lives when he comes to a knowledge of the truth as it is in Christ Jesus; that life of which the apostle says, "Ye are dead and your life is hid with Christ in God" (Col. 3:3).

There are many people who claim to be true followers of Christ, who, however, have never been able to reach out and lay hold of this better life. They have some knowledge, some understanding of it, but to a very large degree they are ignorant of what this better life really consists, and do not realize the dangerous condition in which they stand. They have a sort of a vague hope that it will be well with them when the day of final reckoning will come, but when closely questioned they can give no good Scriptural reason for the hope they have.

This class is very numerous and they continue to build on the uncertainties by which they are surrounded, until they may find that they have been building on the sand and not on the solid rock, which alone will stand in the day when Jesus comes to make up his jewels.

How sad when after all the trials and conflicts we have endured we should be found among the foolish virgins before the closed door and be met with the terrible declaration, "Verily, I say unto you, I know you not."

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

HEROIC LIVES AT HOME.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old is the man who overcomes an unholiness passion, sets his foot upon it and stands serene and strong in virtue. Greater than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns aside from the natural tendencies and buries deep in his heart the sweet instinct of paterfamilias, to devote himself to the care and support of aged parents or an unfortunate sister, and whose life is a long sacrifice, in many cheerful-ness and majestic spirit, is a hero of the rarest type—the type of Charles Lamb. I have known but two such.

The young woman who resolutely stands with father and mother in the old home, while brother and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty the costliest of human sacrifices, that joy of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from everyday routine and the perplexing cares of business with a cheerful smile and loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter in the sad face and faded cheeks that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—she is a hero. I think I know one such. The wife who bears her part in the burden of life—even though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience and a large charity, and with noble decision hides them from the world—who makes no confidants and asks no confidence, who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities," who does not build high tragedy sorrows on the inevitable, nor feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she the wife in very truth, in the inward as in the outward, is a heroine, though of rather an un-fashionable type.

Irresolution is weak, but it is better than wrong resolution, in which weakness would be a credit.

Whenever any good comes our way, let us enjoy it to the fullest, and then pass it along to another form.

Sol. by Mary M. Good, Wolf Trap, Va.

some talk of having him installed as pastor of this congregation.

Bro. Benjamin Kreider of Donersville, Lancaster Co., Pa., was ordained to the office of deacon in the Mountville Cong., two weeks ago. Bish. Aham Herr of Lampeter officiating at the ordination service and Bish. Jacob N. Brubacher preaching the sermon preceding the solemn rite. May God bless and qualify Bro. Kreider in his important duties as steward of the congregation.

H. Frances Davidson, daughter of the late Elder Henry Davidson, formerly editor of the "Evangelical Visitor" and well known among our people, is at present moving into the heart of Africa, recently opened up by the building of the railway across and northward from the Zambezi River. An interesting letter dated July 17 states that she and her party had crossed the river over the new Victoria Falls bridge and was moving northward with a ten-oar team to a point beyond the railway.

Sister Lizzie Mack, wife of Bro. Noah Mack of the Welsh Mountain Mission, passed through an experience last week that suggests the need of care in stating things. Bro. Mack, who had started out with a horse that became fractious, was reported to her as having been killed. The report shocked her so that she was prostrated. When he suddenly came into her presence alive and well, she experienced another shock that was almost as bad as the first. "All's well that ends well," but not all is wise or safe.

Pre. H. G. Anglemeyer and wife of Silverdale, Pa., expect to make a trip to the West this fall, going as far as Colorado. They expect to attend the Indiana Conference, and visit the congregations in this vicinity, and then proceed westward, one objective point being the Kansas Conference, which meets one week later than the Indiana Conference. They expect to leave home about Oct. 4 or 5 and will spend about two months en route. We are glad for their promise to stop at Elkhart and pay us a visit. Welcome!

Sister Adeline V. Brunk expects to leave Elkhart Monday morning, Sept. 3, for Lawrenceburg, Ky., to visit her youngest brother, Harry, at that place. From there she will go to Virginia to visit the place of her birth and the home of her childhood and the many relatives and friends still living in the Shenandoah Valley, and then making a short stop at Philadelphia if possible, she will proceed to join the party that will sail for the Orient Sept. 11. She spent her last Sunday in Elkhart Sept. 2, and many were the good-bys and "God bless you's." We will feel the loss of our sister's help in the Sunday school church work, but we pray that she may be richly blessed in her work for God in far-off Armenia and that she may be a blessing.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM LXVII.

May God be merciful to us and bless,
And cause his face to shine in peacefulness.

That thy way may be clear upon the earth,
And thy salvation may all nations know,
Oh, let the peoples praise thee without dearth,
Let all the peoples praise thee here below;
Oh, let the nations sing for joy and mirth,
For equal judgment on them thou shalt show,
And govern them to whom thou gavest birth.

Then let the people unto thee give praise,
Let all the people joyful voices raise,
For earth through thee her ample increase pays.

Our God, even our own God, will fully bless,
And all the ends of earth will fear confess.

A man should not burden himself with trying to think everything out in advance; act and the way will be made plain.

HERALD OF TRUTH.

For the Herald of Truth.
"COME BACK TO YOUR MOTHER CHURCH."

By E. J. Berkey.

Some time ago I received a letter from a member of the Dunkard church with whom I have had correspondence on the subject of baptism, and who for some reason saw fit not to answer about fifteen questions and a number of Scripture references I gave him, but closed with these words: "I understand your parents belonged to our church and you are evidently a smart stripling that wants to know more than your dear old father and mother, and you had better reconsider and come back to the mother church." He evidently has received some plain facts on the above subject, as I have not heard from him since my last letter. I may possibly be the only one who came from this "cradle of immersion," but I am by no means the only one who has received strong doses of so-called "sound reasoning," but which if sifted and weighed in the balance of divine truth would be found very inferior in both quality and weight.

As experience is helpful to all, let us weigh the statement referred to above and see if we are not perfectly satisfied in our own church. Many are discouraged by such questions and statements and become wavering.

Naturally a mother must be older than the child. This holds good in all cases and things except vinegar, which is older than its "mother." But surely no church would want the position or condition of vinegar, a substance that was used to fulfil prophecy in the suffering of our Savior. Now I would ask, Which church is the older?

Alexander Mack, the founder of the church referred to above, says he "became convinced by reading the Scriptures that immersion was the New Testament form of baptism." He and his wife and six others were immersed in the river Eder in 1708. As they had no church they had no one to administer baptism. One of their number had visited different congregations of the Anabaptists (Täufer-Mennonites) in Germany to see if there were any of like belief and practice. He came back and said: "Most admitted that immersion was indeed right, but also maintained that a handful of water also would do very well." (We have often wondered why this visiting immersionist enthusiast did not get the written statement of the congregations he visited. His mere word upon which so much weight is placed by his fellow-believers cannot be accepted under the circumstances.—Ed.) "Considering himself unbaptized, they cast lots which of the four brethren should baptize that brother. They mutually pledged their word that no one should ever divulge who among them had baptized first (according to lot), month, or day of month, or week—no record."

Thus we see that his mother church was born in the river Eder, and that her age is now 198 years—a very young mother indeed to claim "apostolic succession," when this little band severed every connection with every church institution prior to 1708. They cannot fairly go back any farther than that date, and how or where can there be any claim for being the "primitive church"? Of course, the church grows fast where all insist that they have "the only right way," and keep on urging, persuading, scaring, threatening, persisting and reasoning (often in very unreasonable ways), until, as I have known cases, some of our people join them to get and give rest. Our church has suffered severely in this way, and yet too many of us are afraid to speak. We allow our children to be driven, dragged and persuaded into doctrines we do not believe. They are lost to our church, the unity of worship in the family is broken, and all because we are afraid to hurt some one's feelings. I do not like to hurt a man's feelings, but we cannot sacrifice principle, nor bear the sting of remorse for duty undone, or have our feelings hurt when they enter into our

houses to steal away our sisters and daughters, or to the fields to carry away our young men. To allow this without protest is a form of non-resistance not authorized in the Bible. Read James 4:7: Shall we simply stand by quivering and quaking, not knowing what to do, and then when too late regret that we did not defend our own? (Probably if we studied our Bible better and were more established on the principles of the gospel we would be more loyal to the gospel, to our church, and to our loved ones and make a stronger defense.—Ed.)

I speak with all charity, but plainly, honestly, truthfully. Brother, my church is my mother in a sense, and if I am not on guard to fight and defend her cause with the sword of the Spirit and the two-edged sword of the gospel of Christ, I am doing both her and her children—my brethren and sisters—an injustice. If all of us would take this stand, how much stronger our church would be! Others take advantage of our weakness, or per chance of our cowardice, or our spiritual drowsiness. When shall we awake? Now, or not until we see much more harm? It is not past experience enough to convince us? It is our duty to awake. If we believe what we profess, then it is our duty to defend what we believe, and with the Word for our weapon, stand between our own and the proselyter. I have respect for all churches who seek to bring sinners to a knowledge of the truth, but I detest the efforts of those who seek around our and other churches trying to convince them that they are not converted until they join their number and go into the "liquid stream," and I almost said, greater ignorance. The Savior's commission was, "Go ye out into all the world (not into all the churches) and preach the gospel," out into the highways and hedges where sinners are hungering for the bread of life. Let us awake and not dreamily look after our dear ones until they leave us. Let us strengthen them in the faith. There are those who claim that they have a right to come into our fold and lead our people into the true light. They say our people are "so near, but not quite right," and therefore wrong and in darkness. On the strength of this claim they profess not to have the spirit of the proselyter. I am ready to give my time and my life to my church, protecting her in this sphere as against other injuries and evils.

But how about the "mother church"? The oldest is the mother, and we are older than 198 years? It is hard to trace the age of our church unless we simply say from the time of Christ. Let me refer to standard authority in history. The Encyclopædia Britannica says: "Mennonites, a name borne by certain Christians in Europe and America, denoting a type of doctrine of which Menno Simon was, indeed not the originator, but the chief exponent at the time when the anti-pædo baptism of the congregations in which he labored took opposition to the ordinary form of Protestantism—maintaining a purer form of religion, separation from the world, refusing to take oath, or to use the sword. Their religious life has varied very little in the course of centuries, their theology being ascetic, characterized by devotion, extreme self-denial and self-mortification. They have never aimed at any social or political revolution and have been as remarkable for sobriety of conduct as the Musters sect was for fanaticism." We note that the writer of the foregoing refers to two classes of Anabaptists. The Mustersites of whom he speaks believed that the kingdom of God should be established or defended by the sword if necessary.

The noted historian Armitage says of Anabaptists: "As a magistrate must bind himself by civil oaths and use a sword, they hold that a Christian should not be a magistrate because the apostles knew nothing of church taxes imposed by the State, held no civil office and took no part in war, but absolute separation of Christian principle and polity from civil power, denouncing the use of the sword by Christian people for any purpose. He also abstains from lawsuits and worldly disputes to steal away our sisters and daughters, or to the fields to carry away our young men. To allow this without protest is a form of non-resistance not authorized in the Bible. Read James 4:7: Shall we simply stand by quivering and quaking, not knowing what to do, and then when too late regret that we did not defend our own? (Probably if we studied our Bible better and were more established on the principles of the gospel we would be more loyal to the gospel, to our church, and to our loved ones and make a stronger defense.—Ed.)"

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September 6,

1905.

putes and is careful of the sphere of Christian action."

Mosheim is regarded as a reliable historian. Gibbon, the noted critic, says of him that he "is full, rational, correct and moderate." The Encyclopædia Britannica says, "Mosheim may be called the fruits of this spirit in the region of church history." Mosheim calls Mennonites Anabaptists (signifying that those who had been baptized in their infancy should be baptized anew upon confession of their faith). "The English and Dutch Baptists do not consider the word Anabaptist as at all applicable to their sect, because those persons whom they baptize, they consider as never having been baptized before, although they have undergone what they term the ceremony of sprinkling in their infancy."

This separates us from them or the German Baptists, and yet Mosheim continues, "The true origin of that sect which acquired the denomination of Anabaptist by their administering anew the rite of baptism to those who came over to their communion, and derived that of 'Mennonites' from the famous man to whom they owe the greatest part of their present felicity, is hid in the depths of antiquity, and is, in consequence, extremely difficult to be ascertained."

This does not sound as if it were hard to find which is the "mother church," or apostolic succession, and I give it here that we may be satisfied, grounded and settled in the faith. This comes from standard authority and we need not fear to speak of our church. However, I will give one more testimony by which to settle any question in our mind regarding this subject. Our term Anabaptist cannot be confused with immersion, because our forefathers were "persecuted because they did not make enough of baptism, rejecting the doctrine of baptismal regeneration, and the damnation of unbaptized infants." Of these two classes of Anabaptists—Mustersites and true Baptists or Mennonites—two learned men were appointed by the king of Holland to prepare a history for the Dutch Reformed Church, one being Ypey, professor of theology; the other, Rev. I. J. Dermout, chaplain to the king, both learned Pedobaptists of the Dutch Reformed Church and therefore disinterested in Mennonite history, and not likely to favor or flatter us with anything in their presentation of data. In their history they honestly and truly draw the line of distinction between the Musters Anabaptists and the true Anabaptists. After giving a history of the two sects, too lengthy to repeat here, they continue: "We have now seen that the Anabaptists, in latter times called Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account they may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the denomination tends to confirm the truth, disputed by the Romish church, that the Reformation, brought about in the sixteenth century, was in the highest degree necessary; and, at the same time, goes to refute the erroneous notion of the Catholics that their communion is the most ancient."

I fail to see what more could be said of our church to convince us that it is the "mother church," or that can stimulate us to active work to not only keep up these "pure principles" spoken of above as "preserved," but we should extend our borders unto the uttermost parts. Let us not look idly and regretfully on while others are trying to tear our church asunder, but may we be stimulated to build up, with trowel and sword, the walls of Zion, because we have a mind to work.

Warrenton, Va.

Whenever a man wants anything and can't get it, it's about the same as throwing dust over everything he does have.

HERALD OF TRUTH.

For the Herald of Truth.
THE RICH MAN AND THE POOR MAN.

By J. J. Bontrager.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores" (Luke 16:19-21).

Whether this was a real occurrence or whether it was presented as a parable I cannot tell, but for me it contains one of the most solemn lessons given by our Lord at any time. We cannot see how even the most careless can read it without being impressed by the solemnity and awful reality of the things which the Savior here presents, for, parable or actual occurrence, the truth presented and the lesson conveyed is the same. These two men were very differently situated. One was a rich man, that is, rich in this world's goods. We know not how many thousands or millions he was worth, but we do know that he had great plenty and that he was lavish in the use of his riches. The other man was poor, and not only poor, but a sick beggar, full of sores, unable to earn a living and likely suffering much pain. The contrast in the picture is made all the more striking by the fact that these two men were brought close together, for we are told that the poor man was laid at the rich man's gate, or door.

We do not read that he envied the rich man; we may feel reasonably certain that the rich man did not envy him. The rich man, had great plenty and much waste and Lazarus desired but a small part of that waste, even the crumbs that fell from the rich man's table. Whether his desire was granted him we are not told, but we have reason to suppose that it was not, and aside from suffering hunger in the presence of plenty the well-to-do came and with rasping tongues irritated the sick man, ready smarting sores by licking them. Such treatment by a dog was deep degradation to Lazarus, but he had no alternative.

Poor Lazarus suffered, but his poverty and his sufferings did not last forever, for he died. To some people death is an awful thing, but to him it was a sweet relief, for it could not have been worse, physically than every hour of his life had been, and now angels were glad to serve him, but by them into Abraham's bosom. It was not his poverty, but his piety that brought him there, and he was safe and happy forever.

Death comes to all, rich or poor, prepared or unprepared. It is a summons we cannot evade, postpone or ignore. The rich man can buy his way into many privileges; by the power of his wealth he may even defy law, or the commands of authority, or ignore the entreaties of poverty; but he cannot refuse, ignore, nor defy the command of the angel of death. When that messenger calls, all must answer. Now notice the difference. The rich man died. Who bore him, and where? The record says that he was hurried; it does not say that of Lazarus. The rich man's burial was a gorgeous affair. He was wrapped in costly linen, his body embalmed, mourners were hired and there was a large procession that followed his remains to the grave, but while Lazarus may not have had a funeral, he had angels for pallbearers, and they carried him to a better place than the grave. No doubt, friends came a long distance to follow the rich man to his grave, but angels came still farther to hear Lazarus to his rest.

Now comes the great change. At one time in the life of these two men they were very close together, the rich man taking the highest place and Lazarus the lowest. In life the rich man looked down upon Lazarus; but how now? We read the awful fact that he was in hell, and that is low indeed. He did not go to hell because of his riches,

but because of his rascality, or his riotousness, or his relentlessness and selfishness. There was no place or position left him now to look down upon; the only direction in which he could look was upward, and, doing so, he beheld Lazarus afar off. Socially Lazarus had been "afar off" to him in life, and he was so now, and would be so forever. The rich man now becomes the pleader, and he cries: "Father Abraham, have mercy upon me, and send"—Who? Some of his rich friends? No, "send Lazarus." Send the poor beggar that wanted to be fed with the crumbs that fell from my table. I ignored his piteous appeals, but do thou not ignore mine. Send him "that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Lazarus suffered from burning sores, but now the rich man suffered from the burnings of flame. But Abraham's final answer was, as it must be to all who spurn God's offers of mercy: "Son, remember that thou in thy lifetime receivedst good things, and Lazarus in like measure evil things; but now he is comforted and thou art tormented." Between such comfort as Lazarus enjoyed and such torments as the rich man suffered there was indeed a great gulf, and this gulf could never be bridged or crossed by either.

Once again the rich man pleads: "I have five brethren; I pray thee send him that he may testify unto them, lest they also come into this place of torment." Notice how this man is now concerned about his brethren. Likely he had feasted with them in life, and may have led them on in the ways of sin and forgetfulness of God, but now he would turn evangelist and save them if possible from his fate and theirs. Many men think that a person has to pass through the experience of sin before he can become a successful winner of souls. What foolishness! The rich man had five brethren had "Moses and the prophets" to warn them. That was enough for them. We have the gospel as well as Moses and the prophets, and it does not require the experience of a life of sin to tell us of the wonders of God's grace. And yet again he pleads that perchance if one were sent to them from the dead they would heed that they would not heed in "Moses and the prophets," but the answer was: "If they hear not Moses and the prophets, neither will they be persuaded," the record of Moses and the prophets the same as those speaking from the dead?

There is a happy place prepared for those who serve God in this life and there is a place of torment for those who refuse to follow in the footsteps of Jesus. God has made wonderful provisions for the salvation of all mankind, and no reasonable man could want more. What God has done is a finality, and there is no repentance while we are with them in life. Let us make our calling and election sure while the door of mercy stands open, while the promises of God are held out to us, so that it may be said unto us at the end of life, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Bellevue, Ohio.

A TRACT BY THE WAYSIDE.

A little seed has been sown to-day:
One of God's children has passed this way.
Traveler, ponder with holy fear,
It may be the sower's God is near.
A beautiful thought that a stranger's hand
Should kindly point to the better land.
It may be here thou hast lost thy way—
Let this be thy turning point then to-day.
Perhaps you have wandered through cities of gold,
Yet here may await you a treasure untold—
The "Pearl of great price" the world cannot give.
Oh, seek then the sower's God and live.
As I passed by, I thought of God's word—
"The field is the world," was the lesson I heard.
How many waste places of sorrow and sin!
How easy the life-giving seed to cast in!

OUR MISSIONS.

FOREIGN FIELD.

India.—American Monnonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 38th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Auster and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

HOW IT APPEARED TO ME.

By Henry Smith.

On the 24th of July I started for New York City, arriving there the next morning. Landing in the heart of the city the first things seen are the many tall buildings and the great mass of human life. Thinking of New York as a whole, I feel like saying: "Man and his work."

Having read several books containing many facts concerning this great city, especially of the poor and sinful dwellers in this American metropolis and of the noble mission work being done at the McAuley Mission on Water street, I was induced to go and see, for one can learn more by seeing than by hearing.

One cannot help taking a deep interest in many things there. There is so much to be seen upon the streets, so many drunken men, and others who show by their appearance the great havoc of sin. Many have no homes and no money, and their beds are the curbstones, the doorways and the parks. Then there are so many children. When one sees their surroundings and their homes, it seems almost impossible for any of them to grow up and escape a life of sin, unless some of God's children devote their lives to teach them and bring them up for Jesus. There is some good work done here for the children, but so many are not reached. The Five Points House of Industry is doing a good work. This is an institution for homeless children. Then think of the many who have what they call home and are therefore not reached and helped by this institution. It costs about \$100.00 a day to run this institution and care for its 240 or more children.

Five Points Mission is also doing good work. I visited five mission stations, but spent most of my time at the McAuley Mission, the Bowers Mission, and the Chinatown Midnight Mission, and, because of the Midnight Mission, I was able to attend two missions the same evening. These three were for men; the workers in them are all redeemed drunkards, thieves and some others who have penitential records.

The congregations that assemble here are composed largely of drinking men, with probably the majority of them drunk. The attendance is from fifty to several hundred. Every evening a number of persons come forward, confessing that they want to live for Christ. But the work with and for them is but only begun then. Many confessed Christ in order to get a ticket for a bed in a lodging house. The workers often allow themselves to be deceived in this way though they know the applicant's purpose.

With love for the souls of the most wicked of men, one cannot go to such a place without wondering what more can be done for them. What can I do to help? In thinking what could be done, we at once see difficulties and perhaps impossibilities. When we see how few good influences they have and what powers of hell exist about them, hear on their ruin, we cannot help pitying them. On the other hand, when we know that the power of heaven has been put into operation for their

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salvation it gives us hope. And when we think that Christ became as one of them, dying in their stead, we see these wrecks in the person of Christ hanging on the cross. Christ bought them with his precious blood; they are his, but are lost to his kingdom and should be brought back. Seeing them we feel that we have nothing to boast. They are equal heirs with us. There are so many to whom no one speaks a kind word; they have no loved ones to confide in. Some know of no relatives, and others are forsaken by their parents. This sad fact appeals to me more than any other. They want a kind word, they want to be loved. We can better understand their situation if we imagine ourselves in their condition, denied all the kind words we receive, deprived of all the pleasant and helpful associations of refined, virtuous and godly people, not privileged to see anything pure and holy. It is no wonder that they are as they are.

The good characteristics of the workers at the mission stations are: 1. Their holding up Christ as the Savior of sinners from their sins. 2. Their love for Jesus and for their fellowmen down in sin, and yet manifesting firmness and even sternness in dealing with them and with sin. 3. Their appeal to what little manhood is left in these poor wretches, ever showing confidence in them, even though they are often deceived, for they hope to win them to Christ in that way.

Another thing for which I was glad was, that I could see so little of this noisy, "tinkling-cymbal" religion, which is not the real, and yet which is found sometimes even in our own congregations, or in certain individuals at least. I would indeed be well if every brother and sister of our fellowship would so live that all our actions would show strict honesty and integrity, being prompted by the Holy Spirit, not by emotion and not for the purpose of promoting or exalting self, with no unnecessary noise which is sometimes supposed to belong to Christianity, but does not, for it is never acceptable. Some have been confused and deceived by coming into contact with other denominations who teach a theory called the second work of grace, carry it to extremes and reject some good, sound doctrine, and because of it, have unfitted themselves for the best kind of service. Let us know what is right, accept it, and reject the wrong, and denounce that which only seems to be true Christianity, but is counterfeit. Let us denounce all such counterfeit religion as boldly as we would any other sin, especially if we find it in our own lives. We need only the religion of Jesus at our mission stations. (We have no use for any other kind elsewhere. —Ed.)

I left New York on the 8th of August, and, having been with strangers for several weeks, I appreciated a few hours' visit at the Philadelphia Home Mission with those of like faith, and engaged in the same work as we were engaged in here. In the evening, accompanied by Bro. Neff, we visited Bro. Shelly, both of whom we learned to know on their trip through the West last fall and winter. The evening of the 9th found me safe back at the Canton Mission, glad to be once more at home. I at once found myself responsible for my part of the work here. Some were having heavy trials at the time, and I with the rest of us were wondering how we could help them. It takes prayer and planning. I feel to thank God for watching over me on my journey. Remember us in your prayers.

Canton, Ohio.

For the Herald of Truth.

OUR LIBRARY.

By J. D. Charles.

Some time ago, through the columns of our church papers, we made known our desire to establish a library for the benefit of the people with whom we come in contact in our mission work. We believed then that such a move would be beneficial to all concerned. Since we have opened

a library of 130 volumes made up of books sent us by the brotherhood, we are more than ever convinced of the practical worth of the project. It is indeed gratifying to have the children come to our books. We come into closer touch with their everyday life—homes, companions, reading habits—and are thus better able to direct their spiritual possibilities as we meet with them in the Sunday school, sewing school, home and street.

This work is now nicely started. Shall we keep it going? We do, for we need more books. Especially do we need books suitable for children from six to sixteen. All our young people read in addition to their school books. The child who does not read at all is dull, and needs to be aroused to a desire for good reading. We want our boys and girls to read good books to counteract the evil influences of the street, which is a school in which all city boys and girls are pupils. Even those who are well trained are compelled to walk the streets at times. They see the gliding signs of the saloon, the illuminated advertisements of the theater, the gaudy pictures of the newsstand. They hear the oaths and witness the crimes of the streets. To every growing youth the street must be reckoned with as one of the deteriorating forces of character. We need more books of such a character that will counteract these pernicious influences.

Then, again, we need books for adults—books for fathers and mothers—books that will educate them along the line of housekeeping, home management and the training of children.

We are grateful to those who have so kindly supplied our needs in sending us helpful books. In some instances very careful selections were made, while in others some books had to be discarded. If any of our readers have any suitable books on hand and feel like helping the work of the Lord along in this way, we would be glad to have them place them in our library by sending them for the cause of Christ. If you do not feel moved to part with your books, or need them for the benefit of your own children, and yet feel that you should help in this noble work, we will gladly accept donations for this purpose. We shall use our best judgment in buying the proper books. In sending such money, please mention that it is to be used for the library.

Kansas City Mission, Kan.

For the Herald of Truth.

AN IDEA ABOUT WORDS.

By Frank Monroe Beverly.

Some words, and in fact a large percentage of them, like men, have their days and usefulness limited. Words which are today in common use may become obsolete in a decade or two, through being supplanted by other words, having general sanction. Then again, the occasions for which words are coined will pass, and the words pass with them. These words are seldom revived. It has been said that the tide that bears a word toward oblivion seldom has an ebb.

"Mountaineers" is a word that is fast losing its implied significance of a few years ago. Time was when this term was a synonym of illiteracy, and also suggested the idea of the lack of culture in those to whom it was applied—in fact, it was a term with a strong savor of reproach in its use. Now it seems that its office is to designate locally, more than it was formerly; since the mountainous sections are beginning to be recognized as seats of learning and culture, as well as those sections more favored by natural advantages, from a topographic point of view, and which were long recognized as holding a monopoly of culture and its kindred accomplishments.

Osbourn's Gap, Va.

The first glass is the most dangerous glass, for it opens the door for all the others.

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Thursday, September 6, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

CORRESPONDENCES.

Silverdale, Pa., Aug. 25, 1906.—Dear Brother:—Greeting in Jesus' name. There are at present fifteen converts at Blooming Glen. We expect, the Lord willing, to have baptismal services on the 16th of September. To-day we had our harvest meeting. Bro. Jacob Mensch of Skipkapp, Montgomery Co., Pa., and Bro. Abram G. Clemmer of Franconia conducted the meeting. A large congregation that filled the house listened to the discourses. May God bless the brethren for their visit. Come again. H. G. ANGLEMOYER.

Concord, Tenn., Aug. 27, 1906.—Dear Brother:—I took the train for home at Norfolk, Va., at the Southern depot Monday evening, the 13th, about eight o'clock. Our train was wrecked about one a. m., Aug. 14, at Union Level. The accident was caused by a washout and the road making a bend at that place. The train was going at full speed when suddenly the track gave way and the whole train excepting the engine was derailed. We were on a high bank and the baggage and smoking cars were thrown to the right and the sleeper to the left while our coach was left standing zig-zag across the track. Our seats were considerably torn up, six persons were injured, but I was very graciously kept, not being hurt in the least, although my seat was broken. It was quite an experience for me, the night being so dark and the lamps being broken and jarred out. I was made to believe that it was alone through the gracious providence of God that we were spared. I reached home Wednesday, the 15th, having been delayed thirty-six hours. LYDIA POWELL.

Elizabethtown, Pa., Aug. 29, 1906.—Saturday afternoon, Aug. 25, harvest services were held here. Bro. Samuel Hess of Cumberland county preached the sermon. The following day was our regular appointment for services and Bro. Hess remained and preached to us on Sunday morning also. In the evening he filled an appointment at "Bosler's." We had visits from quite a number of ministering brethren during the summer, for which we feel very thankful. The interest in our Sunday school is good, although the attendance might be much better. We hope, however, to have a larger school during the winter months. M. S.

Strasbourg, Ont., Aug. 27, 1906.—At the semi-annual conference at Berlin, Ont., on the 12th of April, 1906, a resolution was adopted that in

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any congregation the members agree to have the minister and a few of the members openly nominate a candidate for the ministry, giving the other members the opportunity to nominate other candidates, such congregations shall have the liberty to do so.

Sunday, Aug. 26, 1906, at the Weber M. H. Strasburg, Ont., the minister and several members openly nominated Bro. Isaiah Wismer as candidate for the ministry, after which the bishops, Amos Crossman and Jonas B. Snider, entered into the counsel room, to give the other members an opportunity to nominate others, but all the members remained quiet, thereby showing they were all satisfied with the candidate. In the afternoon of the same day the ordination took place in the presence of a large congregation. May God give our brother sufficient grace to be a faithful laborer in his vineyard, and let us as God's children ever remember him before a throne of grace, that he may prove to be a true watchman on the walls of Zion, that through his instrumentality the church may prosper and many sinners be brought to repentance. COR.

Farmersville, Pa., Aug. 26, 1906.—Beloved in the Lord:—Greeting. First I wish you all God's grace and blessings. The ministers who preached for us are Bro. D. N. Lehman, Millersville, Blad. Benj. Weaver and Noah H. Mack. Deacon Albus Brackbill of Lancaster was also with us and addressed the Sunday school.

We have everything beautiful both spiritual and natural. How circumspciously we should live, so that nothing be lost, and ever walk in the presence of God with gratitude and praise. "Wherefore are all they happy that deal very treacherously?" "Examine me, O Lord, and prove me; try my reins and heart" (Psa. 26:2). LIZZIE M. WENGER.

Palmira, Mo., Aug. 23, 1906.—Dear Herald Readers:—Greeting in Jesus' name. I will try and answer through our church papers the many inquiries regarding my trip east in the interest of the sanitarium at La Junta, Colorado. The brethren and sisters in the East did very well for the sanitarium, and I have not words to express my feelings toward the brotherhood for the love shown me; even the few who did not feel called of the Lord to help the sanitarium had nothing but kind words and good feeling for me.

I also feel to thank the many dear brethren of Iowa and Nebraska for the kindness and hospitality shown me while with them in April, also for the help given to the sanitarium.

I feel the project is a noble one, and I met many who would be greatly benefited by being at such a place, and my prayer is that God may speed the day when it will be ready for the use of those who are afflicted with that dread disease, lung trouble. Your unworthy brother,

J. M. HERSHEY.

For the Herald of Truth.

NOTES BY THE WAY.

When we first commenced to publish the Herald of Truth forty-three years ago, visiting trips and telling one's adventures and experiences in detail, went to the simple facts of telling where we lodged and where we took our meals and who brought us from town, and what kind of a conveyance they used, were faithfully recorded, and many other things that sometimes made the story tiresome and monotonous, and many of our readers began to feel that they wanted something more substantial and as they thought more interesting than these simple skeletons, and we began gradually to drop out such parts to which our readers objected, and the pendulum swung clear to the other side and too much dry solid fact was not altogether palatable either, and with other developments in the church, affording new subjects of discussion and interest the matter was to some extent forgotten; yet the elimination of articles describing experiences of this kind eliminated

from the Herald a feature of much interest to a great many of our readers, and with our more than forty years' experience in editorial life we believe if our correspondents could spice up their writings a little in this way without getting away from the religious side, ever remembering to do all things to the glory of God and the edification of the people, it might interest many of the readers more and give them a better interest in the cause of Christ and the church, without detracting from the general interest of the paper and without the least injury to the most conscientiously pious reader.

The apostle says, "Let your moderation be known unto all men," and this should not be forgotten by newspaper contributors any more than by any one else. Bro. Geo. H. Rupp, who had been at Elkhart two months ago and spent the intervening time in Nebraska and other localities, returned to Elkhart on the 20th of August.

On the morning of the 22d we, in company with Bro. Rupp, left Elkhart and at daylight found ourselves in the city of Toledo, where we spent some five hours waiting for the train that was to bear us on to eastern Ohio, where we expected to attend the Sunday school conference.

While sitting in the depot waiting-room a stranger whom we had noticed before came to us and began a conversation. We soon learned that he was a preacher of the Free Methodist denomination on his way to a gathering of his people in central Ohio, and our conversation drifted on the subject of self-denial and a consecrated Christian life, and he gave us numerous excellent practical illustrations of the evidence of true Christian life and how hard it was to hold his people within the Scriptural lines of Christian piety and purity. He pointed out to us very clearly how impure thoughts and impure ways are suggested by the style of woman's dress in which so many of the sisters are led to indulge in these days of folly and fashion.

Every pure-minded woman should seek to teach and promote purity of thought and purity of life both by example and precept.

In the depot at Toledo we also met a Sister Stutzman of Logan Co., Ohio, who, with her husband, was on a visit to this part of the State. We enjoyed a short but pleasant conversation with reference to our labors in the church in that part of the State some years ago, which led to the formation of a Mennonite congregation at West Liberty, where we now have a good-sized congregation and where nearly there is our "Orphans' Home, in charge of Bro. A. Metzler, which has proved a great blessing to many a bereaved orphan from whom God has taken father or mother, or perhaps both.

At Orrville between trains we visited our aged brother, Blah, Michael Horst and wife, with whom we had a very pleasant interview. Bro. and Sister May have in reasonably good health, and the aged brother, though not able to do much active labor for the Master, is still deeply interested in the work of the church and in the preservation of the doctrines and practices of the gospel as taught and maintained by the fathers.

On the way from Orrville to Alliance we found ourselves in company with a large number of Friends (Quakers) of the more liberal or progressive sort, on their way to a conference to be held at Damascus, not very far from the place where our Sunday school conference was to be held.

In conversation with the leader of the party we learned that the company represented the "Progressive Friends," from Champaign county, if memory serves me right. The one with whom we conversed remarked that Friends had become more liberal than formerly, and did not at this time believe that it was necessary to show their peculiarities in their speech or in their dress or on their garments, but more especially in the inner or spiritual part of the heart. He also remarked that he supposed they had drifted some. We replied that we thought they had.

At the depot at Alliance we met Bro. J. A. Lechly and family, formerly of the Canton Mission at Canton, O., but now residing at Louisville. We had a pleasant conversation with him while waiting for the train and also on the way.

At Columbiana we were met by Bro. I. B. Wither, who is engaged in the mercantile business at that place. After a brief stay at his store, Bro. Wither soon had Bro. Lechly and family located for the night, while Bro. Rupp and the writer were well taken care of with Bro. and Sister Martin near town, where we met also other visitors for two conference.

The following morning (Thursday, Aug. 23), Bro. Martin conveyed us to the conference near the Midway meeting-house, where we soon found ourselves under the shelter of the same large tent that two weeks before had succumbed to the storm at Emma, Ind., while doing service for the Sunday school conference at that place.

Of the proceedings of conference it will not be necessary to speak in this article, as that will be given in due time in the conference report. (The report came too late for this issue. It will appear next week.—Ed.)

A number of talks and essays were given and read concerning which we may have more to say later.

JOHN F. FUNK.

For the Herald of Truth.

THE YOUTH AND THE SUNDAY SCHOOL—THE GIRL.

Essay by Bertha Z. Detweiler.

In the bad lies the unfolded rose; so, also, in the child lies unfolded manhood and womanhood. We cannot change the rosebud, for the shape, color and other characteristics are already formed; neither can we change the nature of a child, but we can lead it into right ways and protect it from evil ones.

Having too many teachers or trainers for one child is quite sure not to bring best results; but from the viewpoint of the Sunday school, the parents, the superintendent and the teacher are directly responsible. All of us seem to realize that we owe something to little children, and it is true; but when they reach the adolescent period, or the period of change from childhood to adult life, for some reason they are somewhat neglected.

The girl of this age has new feelings growing in her. She is learning to know herself, and is attaining to that selfhood which will make her of real value to the world. She is beginning to realize that she is responsible for her own life, and must now take charge of it. Because of her struggle with these new feelings, she is harder to hold in the Sunday school, harder to reach. Shall we, then, let her go, to give our time and attention to those younger or older? By all means, NO; for this is the turning point in her life, and now, as never before, does she need help and sympathy. Sisters, do we not remember how we sometimes craved the sympathy of friends?

Parents sometimes fall to realize the greatness of their duty toward these tender plants of the home, which are entrusted to us both for our good and theirs. When we remember that less than one out of twenty American Christians ever have family prayers, it is appalling. Is this Christ-like? Can it be that during the period in which young lives are being molded, this important ingredient should be omitted? Too much restraint is as harmful as too much liberty, but family prayers do not indicate restraint. The much-repeated "don't" of the parent may produce harm, while if children feel that their parents retain perfect confidence in them, even when they are doing things they should not, that confidence, that expectation will make them long to be better.

Some have the mistaken idea that children are for the home and the farm; instead, the home and farm should be for the children. It may be perfectly right to have poultry hooks and farm papers

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or to pay \$5.00 for a washer or \$25.00 for a sewing machine, for the physical welfare of the family; but if such articles are bought simply to help enlarge the bank account, while not so much as each child, need we be surprised if they lose each child's interest in home and home things? If a girl sees that she is appreciated in the home, she is more apt to believe that she is appreciated in the Sunday school. There, too, she can be made to feel that responsibility is about to come to her, and that she needs to prepare for it.

It is not enough that we bring them up to be as good as our neighbors' children, but we should give them a chance to be the best possible, and to live their convictions toward God and man. If they do not each inherit a farm, it may be all the better. Should we not put their spiritual welfare first?

One way of having them see this as most important is to change our way of speaking about others. When some one inquires about some friend, would we not give more real information in regard to his worth if we told of his character and his usefulness to the world, than of farms bought or failure in business?

Fathers and mothers, have you always told your children the truth? Some parents are so desirous of keeping their children pure, that they will not answer their questions in regard to things really helpful. Is your own heart pure? "To the pure all things are pure." If you do not tell them in a pure way, some one else will tell them in an impure way. How much greater their confidence whose parents always told them the truth so far as they were able to understand. Instead of teasing and speaking lightly to girls, we should speak seriously of the future homes for which they are already becoming responsible. It is the subject in which they are becoming more interested, and yet the one they will avoid if the proper impulse to them is not existing. I do not mean that we should teach them to fall in love, but rather show them the stiffness of it.

"Now there are diversities of gifts, but the same Spirit" (1 Cor. 12:4), and surely there are those especially fitted and called to superintend Sunday schools. We all feel at home where the superintendent does his work cheerfully, and we desire to do what we can in the Sunday school. To say that the superintendent should be a Christian, is hardly necessary. No one can recognize the duties of life until he learns of God what a life is. Few there are who seem to be perfect in the sight of men, but it is no disgrace for them to own any mistake made. The superintendent, as leader of the school, has great need of a consistent daily life.

In some Sunday schools so much attention is given to those inclined to do right that others are neglected. Youth is the period of greatest inclination to evil, and sometimes it is a temptation to let them drift away from the Sunday school and from right ways, hoping to reclaim them some time. But it is also the period of greatest inclination to good. There are more Christians than criminals. Let us take courage and go on. The great majority of Christians made their decisions at the beginning of the adolescent period. Wise and patient training brought them naturally to this place. But when they have come into the fold, they need food, "the sincere milk of the Word, that ye (they) may grow thereby" (1 Pet. 2:2). Such will never think they are "graduated" from Sunday school. Even though they have passed all examinations on the lessons of each quarter, they will be ready to study those same lessons over and over, each time finding something new.

The superintendent has a very responsible position. A certain young sister told me that her mother's prayers and the personal interest of their Sunday school superintendent were the two strongest factors leading her to Christ. Children have higher conceptions of truth than we sometimes think. This sister was under conviction

before ten years of age and would have taken a stand for the Master, but was told by a minister that she was too young. From that time until the age of fifteen years, although she went with her parents to Sunday school, she was determined never to be a Christian, because Christian people did not want her. The teacher at one time made a heartless remark about the girls of her class, and thus lost her influence. Had it not been for the superintendent's personal interest and his pleadings to God for her full surrender, this life might have been hunched up in classes, with no regard for individual likeness and no attention to age, it shows that we are not much concerned for them, except to dispose of them for the hour, and we lose one of the strongest holds on their hearts. A true superintendent is interested in each class and feels the responsibility of selecting teachers, also of noticing whether these teachers are suited to their particular classes. It is a help to class and teacher if he occasionally joins them in reciting the lesson or asks what progress they are making. A word of commendation adds confidence in both superintendent and teacher. Those who encourage children and young people to learn the golden texts for each quarter never will know how great the results may be. To give a report of the attendance for each quarter also has a good effect.

Attendance and interest go together. "The superintendent and minister can work together to good advantage, in providing an occasional song service or sermon especially adapted to youthful minds. It will help pave the way for their interest in and regular attendance at any service following the Sunday school. If parents and superintendent are not interested, the responsibility of the teacher is more than doubled. Some teachers become faint hearted because of such conditions, thinking one hour out of seven days too short a time to bring results. But if that one hour is given to whole-hearted service it will be the means of gaining the confidence and respect of children and parents. But that hour cannot be one of whole-hearted service unless a part of each weekday also is spent in prayer and that.

A teacher must have heart-power—love—if she would win her girls. She needs to know something of the daily life, as well as the spiritual condition, of each member of her class. A verse like 1 Tim. 4:12 can be used as an encouragement to them: "Let no man despise thy youth; but be thou an example (or pattern) of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Oh, the possibilities wrapped up in our dear young girls, and the responsibility of leading them to enjoy true Christian lives!

[Read at Indiana-Michigan Sunday School Conference at Emma, Ind.]

For the Herald of Truth.

LIGHT.

By Alice Hummel.

"God is light, and in him is no darkness at all" (1 John 1:5). Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "And let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven" (Matt. 5:16). As the beams from a lighthouse throw out light and save many precious lives, so the Christian's life throws out a light on the sea of life, and by directing saves many a soul from destruction. Let your light so shine. The light is not to be put under a bushel, or anything else. Its mission is to shine. Christ said, "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14). The question often arises, when I hear that heathen are coming, "Ye are the light of the world." Are we showing the right kind of light? Are the rest safe in following?

John the Baptist was called a bright and shining

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light. So should we be a bright light that men may see our good works, and glorify our Father, which is in heaven. The sun gives light and heat to the earth, otherwise it would be a cold, desolate waste. So does the Sun of Righteousness, with healing in his wings, bring the light of life to all who open their hearts to receive it. It is our duty to shine, to reflect the greater light, Christ, and we shall not go home empty-handed. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:106).

Life is a journey, and the road dangerous. Light is needed to avoid precipices. The lighthouse is an object lesson. It arouses our interest. Often far out at sea, or on a lonely coast, it has a message. It is this: "Beware of danger!" On the sides of the Eddystone lighthouse is cut this motto: "To give light and save life; for it gives warning to men in danger and guides them from harm. Verily, every one of us is called to give light and save life. We should all be a lighthouse. How? Build on a good foundation—rock—and show a light. If the lamp be neglected, or not fed with oil, darkness will ensue. Let your light shine for your companions. The light must be steady, and we must set and live up to our profession, for we are watched and imitated. Above us, we want to do God's will in all things. We must, therefore, be patient in trouble, trials, and temptation. Although the sea roars and waves run high, yet the light still shines. "Let your light so shine before men." Now, as the moon and stars fulfil the purpose for which they were created, so should we, as the children of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

As the lighthouse shows the danger where the waterway is full of dangers, so should we let our light shine, and warn others from bad habits, evil ways, and the downward road; and give cheer to the lonely, downcast and broken hearted. Some day, sooner or later, we shall all wish for that true light, which is Christ Jesus, whose light must all pass through the valley of the shadow of death.

[Essay read at Bible reading, Rockton, Pa. Feb. 25, 1906.]

For the Herald of Truth.

THE TEACHERS' MEETING.

By S. S. Yoder.

In discussing this subject, we are aware that to some of us the teachers' meeting is new and has never been tried. By others it has been tried and again abandoned for various reasons; at other places it is yet in its infancy, and by still others it has been tried and has proven itself of so much value that it has become a part of the regular weekly religious services. The teachers' meeting, in our estimation, should be of a two-fold nature: (1) That of preparing the lesson for the succeeding Sunday, and (2) Of discussing methods of teaching and, in fact, anything that will help to improve the work of the school. From Shelter we copy the following eleven purposes of the teachers' meeting: 1. More religious meetings. 2. Each teacher can express his views on the lesson. 3. To unify thoughts (Acts 11:1-8). 4. Give credit in teaching. 5. Train new teachers. 6. To give each teacher a chance to lead a public meeting. 7. Teachers receive help from each other. 8. To engage in special prayer. 9. Gain a general knowledge of the Bible. 10. Teachers and officers have an opportunity for consultation. 11. Give instruction in the work. To this we might add: To deepen the spirituality and to cause a more intelligent presentation of the truth.

Where there is no teachers' meeting it is almost necessary for the superintendent to go over the entire lesson at the close of the class work, as the teachers, in preparing their lessons, drift

* Thoughts presented in an address at the Indiana-Michigan Sunday School Conference.

HERALD OF TRUTH.

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out in different channels of thought and do not cover the same ground. Though both may teach grand truths, they may overlook others just as good. By coming together in the teachers' meeting, these different points are presented and discussed, each one's vision being broadened thereby, and consequently he is better prepared to teach. Where we have large Sunday schools the training of new teachers might be left to a normal class, but in some of our smaller schools this would not be advisable. So the teachers' meeting stops in and takes up that work.

The question sometimes arises, Who shall attend the meeting? I would say, the officers, regular teachers and substitute teachers. The substitute teachers should form the material from which the future teachers are selected. Thus it affords them some of the privileges of a training school.

In discussing needs of the Sunday school we think foremost come properly trained teachers. To those who would disagree, I will say: If you have not superintended a school with from twelve to twenty-five teachers you are not qualified to talk upon this subject. But you who have, know what it means to supply teachers from the school. We wish to discourage none, but when we ask you to take a class and you, Sunday after Sunday, say, "I am not prepared," we know that you are not the object of our search. If what you say is true, then we take you at your word. If it is not true, be at once decide that we cannot use you. Truthfulness is one of the essential qualifications of the teacher. Therefore we say we need teachers who understand their business and prepare themselves for the work.

There are three parts to the problem of teacher training: 1. There is a young and growing soul to be instructed and trained. 2. There is a world of religious truth to be known and intelligently presented to this young and growing soul. 3. There is an intermediate agency (a living, disciplined and equipped teacher) whose function it is to interpret this world of religious truth to the young and growing soul, and in such a way that it may indeed be food unto him and a means of growth. How can the teacher teach that which he does not know? How can he give that which he does not possess? We say, he must know. But we do not say that he must take a course in some institution of higher learning. There are different sources from which to gain information. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

But there is a part for each of us to do in this preparation. If we idly sit down and fold our arms thinking that the Holy Spirit will prepare us for the work, we are going to sadly miss the mark. Such bring to remembrance the story of two men, each planting a field of corn. After the corn was planted the one left the field and daily prayed to God for a crop. The other cultivated and hoed along through the summer and with his work prayed to God for the increase. It is not necessary to tell which received the bountiful harvest. Paul admonished Timothy to "give attendance to reading." Again, "Meditate the ability of things." We find that to gain a knowledge of Scripture we must search, and that diligently. We cannot get too much of knowledge. But his knowledge of the subject matter makes him only a scholar. To understand how to transmit this scholarship into terms of nutrition for another, that is to add to his scholarly ability a one to teach. There are people well versed in Scripture and who can fathom some of the deep things in God's reservoir, who make a miserable failure when it goes to teaching it to others. God recognizes this when he says, "Are all apostles? Are all prophets? Are all teachers?"

We say a teacher is born, and not made. But no teacher was ever born with his teaching organ so developed that there was no room for im-

provement. Then, if we possess that natural gift, let us cultivate and develop it, as much as is in our power, trusting God for the results. If we do not possess the gift of teaching, let us study God's word anyway. It will help us to live, if not to teach. This is said not to discourage any one, but to encourage to greater efforts, with a fuller realization of the importance of the work.

Going back to our subject, why cannot the teachers' meeting be made a means of developing and improving the teachers' gift? We believe it can, and are trying to carry a little of this work along with the discussion of the lesson. As a result of the meeting we become better acquainted with each other. We learn to understand each other better, and can then have more confidence in each other, and consequently do better work. As the family altar helps to throw a feeling of devotion over the home, so the teachers' meeting, where the few teachers kneel together as one family, helps to inspire the teachers with a new zeal and greater efforts in the work of the Sunday school.

Middlebury, Ind.

For the Herald of Truth.

JESUS ONLY.

The greatest comfort the world ever had was Jesus. And when he went away he said, "I will not leave you comfortless." He provided for our salvation and for our spiritual comfort.

When other helpers fail, and comforts flee, Help of the helpless, Oh, abide with me.

A Christian Hindu was dying, and his heathen comrades came around him and tried to comfort him by reading some pages of their theology; but he waved his hand, as much as to say, "I don't want to hear it." Then they called in a heathen priest, and he said, "If you will only recite the Numtra I will deliver you from hell." He waved his hand, as much as to say, "I don't want to hear that." Then they said, "Call on Juggernaut." He shook his head as much as to say, "I can't do that." Then they thought perhaps he was too weary to speak, and they said, "Now, if you can't say 'Juggernaut,' think of that god." He shook his head again as much as to say, "No, no." Then they bent down to his pillow, and they said, "In what will you trust?" His face lighted up with the very glories of the celestial sphere, as he cried out, rallying all his dying energies, "Jesus!"

How many Christians have passed beyond the veil with that precious name on their lips and that precious life in their hearts!

THE AGED—THEIR VALUE.

As far as we know we have always endeavored to honor and respect age. In many ways it has afforded us much pleasure to be in the company of aged people, to listen to their conversation. But it is only of late years, as one after another of them has passed away, that we have been made to feel the value of their society, and how much we lost by not appreciating our opportunities as fully as we now would, if we had them as near to us as we once had. Questions come up bearing upon the history of the church or the state, of things in former times, that father such a one could answer or explain better than any one else; but that father is no longer here; both he and his generation for the most part have left us. With such authorities much valuable information and knowledge have passed away and been lost. The moral of all this is that we should appreciate the value of our grandfathers, our grandmothers, and our great-grandparents, if they are still alive, and honor them also more than we perhaps now do, and get all the treasures from them that we can, while they are still with us.—(Reformed Church Messenger.)

God looks behind the sum given to see the heart of the giver.

ITEMS.

Later advices state that the Tabasco Chaipaa Co. of Chicago, which we reported last week as having gone into a receivership, is solvent and will continue to do business. I. B. Miller, formerly of Lancaster, Pa., is secretary and treasurer of the company.

Twenty-one persons, including the captain's wife and two little children, were rescued recently from the burning steamer Charles A. Eddy by the Detroit and Cleveland line steamer City of Mackinac, off Port Sanilac, in Lake Huron. All of them escaped uninjured and were brought to Detroit on the City of Mackinac. The Eddy was destroyed.

Walter Wellman, who has been preparing to make an attempt to reach the North Pole in a balloon, has completed the preliminary arrangements and has everything in readiness to "sail" from Spitzbergen island in the Arctic Ocean, north of Russia, on, owing to the lateness of the season, he has decided to postpone the trip and make the daring attempt next spring or summer.

The Real Estate Trust Co. of Philadelphia, one of the big banking institutions of that city, closed its doors on the 25th of August. The sudden death of its president, Frank K. Hippie, revealed a condition of affairs that brought about the appointment of a receiver. The bank was usually solvent and one of the strongest in the city. The shortage is about \$7,000,000. It is said that the bank will be able to resume business in the near future, there being enough assets available to cover the deficit.

Russia continues in a state of turmoil. The disturbances are however chiefly in the larger cities. General Xlin has been shot dead by a girl. Premier Stolypin was picked out as a victim and a bomb buried at him in his residence during a social gathering missed its mark, but in bursting killed twenty-six people instantly and wounded many more, at least six of whom have since died. A large number of the prominent men belonging to the "reactionists" have been selected by the terrorists for assassination.

A woman in Elkhart Co., Ind., seeks a divorce because her husband of four months will not let her go to church. This is something new and the attitude taken by the woman in the case is decidedly peculiar. But without commenting on the right or wrong of the step she takes to rid herself of a bond that strikes at the roots of her religious life, the Nappanee News makes the following timely comment: "Herein ought to be a lesson of warning for young women and young men. If there is any man that a young Christian woman ought never to tie up to for life, it is the young man who has not confessed Christ before his fellowmen or is not in the habit of associating with church people. The reason is that it is a very difficult matter to re-mold character after the marriageable age, either of a man or a woman. One character must be strong enough to re-mold the other or there will be a time of discord and unhappiness over a matter which should have been thought of before. This same rule will apply as forcibly to a young man. There are exceptions to all rules, and of course there is to this. But it is safe to keep this in mind as being one thing of most importance, as overcoming many other difficulties."

Thirty-five insurance companies out of the 120 involved in the San Francisco disaster have paid, in the aggregate, \$55,103,863.22, according to their office records up to Aug. 28. Some of the larger concerns have made heavy payments. The Royal of Liverpool is credited with \$3,804,000.41, the Hartford with \$3,013,705, the New York Underwriters with \$3,496,787, the Aetna of Hartford is down for \$3,126,002, and the Liverpool and London and Globe for \$3,721,258. Six companies have paid upwards of two millions apiece, while an equal number have exceeded one million. Several of the foreign companies have refused to pay, because their charters do not provide for losses caused by earthquakes.

CONFERENCE NOTICES.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 30 and 31 and Nov. 1 and 2, the Lord willing. Brethren and sisters from the Eastern conferences are heartily invited to come and help in the work of the Lord. Those coming from the East will please announce their coming to D. Hilly, E. Stahly or A. M. Shenk, who will meet them at Nampa, Idaho. Come, help and receive help.

J. P. DONTAGHER, Sec'y,
R. F. D. No. 4, Albany, Oregon.

The Mennonite Conference of Indiana and Michigan will be held—if the Lord will—at the Clinton Brick M. H., eight miles east of Goshen, on Thursday and Friday, Oct. 11 and 12. Bishops are to meet at 9 a. m. Thursday, and conference to commence at 10. A cordial invitation is extended to all who have a mind to work with us to the glory of God and the welfare of the church. Ministers and deacons are especially invited. Goshen is the nearest railroad station. Those who expect to come to the conference will please write to Bish. John Garber or Pre. Samuel Henderich and they will see that some one will meet them at the depot. Those who have questions that they wish to have discussed will please send them to J. S. Hartzler, Sec'y, Goshen, Ind., or the writer.

DAVID BURKHOLDER,
Nappanee, Ind.

MARRIAGES.

Sauder—Stauffer.—On the 23d of August, 1906, at the Welsh Mountain Mission, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Levi Sauder to Sister Lydia Stauffer. Bro. Levi and Sister Lydia have been at work for some time at the mission. God bless them in their united efforts for the good of mankind.

Hoover—Hallman.—On the 29th of August, 1906, on Krug St., Berlin, Ont., by Pre. J. B. Snyder of Waterloo, O. Irvin Hoover of Selkirk, Ont., to Phoebe Hallman.

DEATHS.

Metzler.—Sadie Alice Metzler was born in Mahoning Co., Ohio, April 21, 1879; died at Bro. Samuel Hunchberger's home near Dalton, Wayne Co., Ohio, Aug. 23, 1906; aged 27 Y., 4 M., 2 D. In early years she was admitted into the home of Bro. Adam Martin and remained there until she was of age. When but fourteen years old she gave her heart to Jesus and united with the Mennonite church and was faithful until the end. As a sister she gave bright evidence of Christian fortitude and we believe that she is being richly rewarded for her labors. Her father, mother, one sister, aged grandmother and many other relatives and friends survive her. Funeral services were conducted on the 26th at the Martin M. H., in the presence of an overflowing assembly, by L. J. Buchwalter, Aaron Eberly and D. Hostetler.

Amstutz.—Celia Blanche Amstutz, daughter of Bro. and Sister Peter Amstutz near Dalton, Wayne Co., Ohio, was born April 8, 1900; died Aug. 25, 1906; aged 6 Y., 4 M., 17 D. Funeral services were held in the Sonnenberg M. H. by C. Amstutz and J. Moser in German and I. J. Buchwalter in English.

Anglemeyer.—Susannah Gertrude, daughter of Bro. and Sister O. S. Anglemeyer, was born Sept. 9, 1901, and died Aug. 25, 1906; aged 1 Y., 10 M., 16 D. Little Susannah, with her parents, lived her home in Elkhart Co., Ind., for a visit to friends in the West. She soon took sick with tubercular meningitis and after only four days of illness death relieved her of her suffering. The parents have had four children, all of whom died in infancy. They feel very sorely their loss, but seek to be resigned to the Master's will. May God give them the needed grace for their trial. Funeral services on the 29th at the Brick M. H., seven miles southwest of New Paris, Ind., by Noah Metzler and J. S. Hartzler, from Matt. 18:3 and 19:14.

Palm.—On the 26th of August, 1906, at the home of his mother in Bowmanville, Pa., of a complication of diseases, Isaac Palm, aged 83 years. He was never married. He was a member of the Mennonite church. His father, Daniel Palm, died about a year ago. He leaves his aged mother and two brothers to mourn their loss.

Weaver.—On the 27th of August, 1906, in Lancaster, Pa., of a complication of diseases, Bro. John B. Weaver, aged 31 years. He is survived by his wife and one son, also his parents and three sisters. He was a member of the Mennonite church, and his early death is deplored by a large circle of friends. May God comfort the bereaved young widow, the parents in the loss of their only son. Funeral and interment at Millersville on the 29th.

Stoltzfus.—On the 26th of August, 1906, at his home in Weaverstown, Leacock Twp., Lancaster Co., Pa., suddenly of neuralgia of the heart, Jacob Stoltzfus, aged 70 years. Deceased, who was twice married, is survived by his second wife, and two sons and a daughter by the first wife, who was killed at Smokers' Crossing near Ronks twelve years ago. Funeral and interment at Ronks on the 29th. Peace to his ashes.

Lapp.—On the 26th of August, 1906, in Leacock Twp., Lancaster Co., Pa., of typhoid fever, of which she suffered about four weeks, Rebecca, wife of C. B. Lapp; aged 47 years. She is survived by her husband, two sons and three daughters, also her aged mother, one brother and two sisters, who mourn, but not as those who have no hope, for she was a devoted Christian and a faithful member of the Amish Mennonite church.

Tressler.—On the 10th of August, in Somerset Co., Pa., of a tropical affection of the heart, Lizzie Tressler (nee Bender), wife of Urias Tressler; aged 50 Y., 4 M., 21 D. Buried on the 12th. Funeral services by Noah Yoder, Bish. Jacob Schwartzendruber of Iowa and Jacob S. Miller. Peace to her ashes.

MENNONITE ORPHANS' HOME.

Report for August, 1906.

John A. Heater, W. Liberty, O., \$8; B. F. Plank, Bellefontaine, O., \$12; E. Miranda, Appleton, O., \$2; John Clark, Springfield, O., \$2; Noah Metzler, Nappanee, Ind., \$5; Brother, Emma, Ind., \$1; Isaac Mast, Topeka, Ind., \$1; G. L. Miesher, La-grange, Ind., \$1; Mrs. Elmer Yoder, Goshen, Ind., \$5; Lizzie Myers, Bennetts, Ind., \$5; Friend, \$5; Wm. Kemp, Springfield, O., \$5; A. P. Shenk, Denbigh, Va., \$1; Anna M. Graybill, Wrightsville, Pa., \$1; Annie Hughes, Rittman, O., \$1; Auditor Putnam Co., O., \$26.10; Mrs. Chas. Hartzler, Topeka, Ind., \$2; J. and Nancy Schrock, Orrville, O., \$2.25. Total, \$483.10.

Clothing, provisions, etc., contributed by P. D. Killmer, Wakarusa, Ind.; G. Williams, Bellefontaine; Ad. Shumaker, C. Bontrager, O. Yoder, Alfred Yoder, Urbana; Anna Miller, Denbigh, Va. (fifteen months' work); Marie Smucker, Friend, J. B. Hartzler, C. Graybill, John Yoder, Jac. Plank, D. M. King, Friends, J. H. Kauffman, Barbara Augsberger, Mamie Swartz, J. King, B. Stoltzfus, A. H. Henkle, West Liberty, O.; Dora Ream, Rawson, O.; Harvey Metzler, Columbiana, Ohio.

Number of children in the Home, 49.
Gratefully acknowledged.
West Liberty, O. A. METZLER, Supt.

SUFFERING PEOPLE GET RESULTS.

I had suffered for about one year with trouble in my arm and shoulder. I could not work without pain. I was almost miserable. Could not sleep well. After trying many other remedies, I was cured in a short time by Dr. John D. Burkholder, Woolworth Bldg., Lancaster, Pa., and advise any one that is suffering to see him. I would not take many times the cost and be where I am.

My wife had tried fifteen doctors without benefit. Had been ailing for five years. Dr. Burkholder has made her feel like a different person. She has received more benefit by him in a few months than by all other remedies put together.
A. B. LEFEVER,
Intercourse, Pa.

GOSHEN COLLEGE.

Fall term at Goshen College opens Sept. 26. If you wish free eighty-page catalogue for yourself or your friends send names and addresses to:
Goshen College, Goshen, Ind.

HOME SEEKERS
ATTENTION!

The BOYNE CITY, GAYLORD and ALPENA RAILROAD COMPANY has thousands of acres of the best farming land in Michigan which they are offering, NOW, at exceptionally low prices, and on easy terms.
\$5.00 to \$10.00 per acre.

These are not pine stump lands nor plains lands.

Hardwood cut-overs.
Your last chance, at these prices. Jan'y 1st these lands go up in price.

Now, is the time, to secure a home cheap.
Write to
E. C. RUST,
Land Commissioner,
Boyne City, Mich.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 13, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

Restitution and repentance go hand in hand.

The report of the S. W. Pa. Dist. S. S. Conference will appear in next week's issue.

Make your wrongs right. We cannot expect God's favor unless we do, even as we cannot obtain forgiveness unless we also forgive.

More Mennonite publishing houses! The Missionary Church Association at their annual convention at Berne, Aug. 25 to Sept. 3, decided to establish a publishing house at Fort Wayne, Ind. There are now seven in the peace-professing Mennonite family.

Ninety per cent. of apparent good mixed with ten per cent. of evil is still Satan's favorite recipe for putting Christians to sleep, or putting them into a condition of mind where they will choose the wrong. God's word and the discerning power of the Holy Spirit alone are proof against his efforts.

God is too kind and good to be cruel. He makes the way of life just as easy as possible to make it safe, and when he says through his Son: "Deny thyself and take up thy cross, and follow me," we may be sure that nothing less than a full renunciation of "the world, the flesh and the devil" will do.

There are probably more lies in actions than there are in words, and actions often speak louder than words. Our love toward our fellowman is shown more by our actions than our words. But what if our actions are unkind and we ignore, belittle, slight, take advantage of, or injure him in any way, how dwelleth the love of God in us?

One of the strong points made at the recent Southwestern Pennsylvania Church Conference was the decided protest of the members of the conference against the wearing of gold, vain display in apparel and worldly conformity in general. We trust many who are inclined in this way may take heed and put away the things that are neither expedient nor convenient.

In the item referring to Bro. E. J. Berkey's tract on baptism the price was given as four cents for one tract. It should have read, "four tracts for one cent." Of course, a cent or two of postage should accompany all orders. If any person or congregation will send Bro. Berkey \$6.50 to pay balance of cost of printing the tracts he will send out the remainder of the edition—several thousand copies—free.

Several of our friends, who felt pressed in their hearts to do something for the mission cause, have sent us what the Lord prompted them to give and we have the amount now on the way to India, where we are sure it will be welcomed by Bro. Reesler and his large family to aid him in

carrying forward the great work which the Lord has given into his hands and into the hands of his co-workers. The Lord bless the work both there and elsewhere.

We would draw special attention to what Bro. Brunk of the Kansas City Mission has to say in this issue regarding a Bible Normal that is to be held at the Mission. The announcement was received just as our forms were closing or we would have more to say on this important work. The brethren at the Mission have certainly done their part in the matter of preparation. Let those to whom Bro. Brunk appeals do their part as well, and God will do a great work in Kansas City.

God has a daily supply of grace for all his children, and he wants us to call for it early every morning. To begin the day with God is to begin the day in love toward all and with strength for the duties, patience for the tribulations, meekness for the trials, humility for the flatteries, horror for the sins that confront us. We need God just as much when flatteries beguile as when temptations of all other kinds come, and God helps in one case just as readily as he does in another.

The Words of Cheer, our weekly Sunday school paper, is being appreciated by our people. It is now found in nearly all our Sunday schools and is read with pleasure and profit by many of our old people, as well as the younger. Its circulation is larger now than ever before. It is a pleasure to work for the promotion of the cause of Christ and the upbuilding of the church when we see that we can do good; and though we do not see appreciation and growth in our efforts, we still have the divine injunction, "Let us not be weary in well doing, for in due season we shall reap if we wait not" (Gal. 6:9). "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good" (Eccl. 11:6).

He who associates himself with evil in the hope of being an influence to prevent it from becoming worse; or possibly that his influence will make the evil good is preparing a dish that he would not eat himself. A few good eggs beaten up with a number of bad ones do not make the bad eggs good. We are to be in the world, but not of the world, and our influence upon the world cannot be good by our becoming part and parcel of that which is worldly, and taking part in their evil ways. When we do so we are on Satan's ground and not out of the range of his lions on the one hand or of his angel-of-light flatteries on the other. We leave Jesus outside the door on such occasions and try to mix good eggs with bad eggs. Jesus can and does make no compromise with Satan, and if he cannot and does not, neither can his children. Our works and our words, our lips and our lives must reprove all works of darkness in whatever form they may appear.

When two men get into a fight over a matter in dispute they are considered violators of civil law and they are liable to arrest and punishment. One or the other may be right, and he is arrested, not for claiming that he is right, but for using violent means to defend the claim, when the civil law provides another way. When two civil or

political or religious (?) factions use the same means they are dealt with in the same way, because a higher law and authority provides another way. But when nations rise against each other and fight out their differences or their hatred to the limit of their resources or their strength, a lot of sentimental clap about "national honor" and the like is indulged in by the masses, including many professing Christians, just as if in this case there were no higher law that holds nations and individuals alike accountable for the same offenses. The world needs a better type of Christianity than that which upholds warfare or violence of any kind or under any condition, before it will understand the true nature of Christ's kingdom.

PERSONAL MENTION.

Sister Anna Miller, one of the helpers at the Orphans' Home at West Liberty, Ohio, has returned to her home in Norfolk Co., Va.

Bro. Jost Yoder of Nappanee, Ind., was in Elkhart and made a short call with the editors on the 7th inst. We are always glad to have our friends and patrons call.

Bro. L. J. Lehman and Bro. Claude Leininger of Elkhart, Ind., spent Sunday, Sept. 9, at Fort Wayne, attending the opening services of the mission building at that place.

From one of our exchangers we notice that Bro. J. D. Wert of Norfolk Co., Va., has made arrangements to purchase a farm, of which he expects to take possession in the near future.

Bro. John Nolt and wife, Bro. Aaron Weaver and wife and Bro. John Burkhar and wife of Lancaster Co., Pa., are visiting with relatives and friends at Newton, Kan., for several weeks.

Bro. Joseph Zook and wife of Oyster Point, Va., spent Sunday, Aug. 26, with the brotherhood in the vicinity of Hearing and conducted several meetings there which were much appreciated.

Bro. Levi Yoder of Nappanee, Ind., who has been spending some time at Radon, N. Dakota, has recently bought a chain and will probably make his future home there. May the Lord bless and prosper him.

Bro. J. F. Brunk and wife of Kansas City, Kan., who have made quite an extended trip through the Eastern Mennonite settlements, spent some time recently in Virginia and the congregations in Warwick and Norfolk counties.

Pre. William W. Graybill of Richfield, Juniata Co., Pa., attended the Sunday school and church conferences of the Southwestern Pennsylvania District at Springs, Somerset county, on the 25th, 29th, 30th and 31st of August.

Bro. Charles Shantz and wife of Elkhart, Ind., left home last week for an extended trip to the West. They expect to take in Illinois, Missouri, Kansas and Oklahoma, etc. We wish them a pleasant and prosperous trip.

Pre. John L. Zook and S. S. King of Allensville, Mifflin Co., Pa., attended the Sunday school conference at Springs, Somerset Co., Pa., on Aug. 28 and 29. The conference was well attended by people from different localities.

Bros. D. H. Bender and S. G. Sheler are conducting a Bible conference at the Warwick River M. H. in Warwick Co., Va., at the present writing. The conference commenced on Sept. 5 and will close on the 10th or 11th of the month.

A letter of the 21st ult. from Sister Ella Coffman states that her husband, Hish, S. F. Coffman, their little daughter Leta and her brother Levi were down with typhoid fever. We are glad to learn, however, that all of the patients are improving, and we hope to hear of a speedy recovery.

Bro. I. R. Detweiler, field secretary of the Mission Board, is at present in the East in the interest of the mission work. He expected to be at Shilohmanstown, Sept. 12. He was at Holsoppe, Somerset Co., Pa., on the 7th and expected to stop at Martinsburg and Belleville before reaching Shilohmanstown. He writes encouragingly of the interest among the people for missions. God bless our brother's efforts to stir up the minds and hearts on this important subject.

For the Herald of Truth.

NOTES BY THE WAY.

II.

The people of today are in many ways much like the people in the olden time. They would, like the Athenians in the days of Paul, enjoy themselves greatly if they could spend their time either in telling or hearing some new thing. But this cannot always be done in these days of books, papers and other periodicals, in which it may be said that about every subject under the sun is being discussed to such an extent that it is a very difficult task to bring up a new thing that has not been referred to or talked over or written about or thought of by somebody at some previous time.

Our Sunday school conferences have for a number of years been pretty much alike. We would suggest that an effort be made to change the subject matter in some way so as to give the speakers some new lines of thought.

With no desire to criticize or to cast reflections on any one for what has been done, we simply make a suggestion that may lead to the consideration of themes and subjects by which our Sunday school conference work may be made more beneficial and that thereby also a more beneficial effect may be exerted upon the Sunday school cause in general and especially upon the children and young people growing up in the schools, who are more directly affected by the work in the schools. There is always room for improvement. It is now pretty generally admitted that our schools are not to the church what they might be made to be. The glory of God and the salvation of souls are the aims and purposes that should ever be held prominently in view in all work of this kind. Any other purpose or object would be unworthy and injurious to the cause and an unpleasant reflection upon those who harbor it.

But we wish to hold to our text and not say much about the conference itself, from the fact that we never attended many Sunday school conferences and may therefore not be sufficiently well posted to discuss them as they should be discussed, though we have many things on our mind which we might and should like to say. We have been connected with Sunday school work now for more than sixty years and have been in the progressive current of Sunday school work in the Mennonite church from its earliest beginning among our people as a church work. For this reason and also from the fact that we had our full share of criticism and opposition on this line of work and had many times to take a back seat because we were a "Sunday school man"—for these reasons and for many others which space and prudence forbid to mention, we are still interested, and rejoice to see how the little cloud like a man's hand spread until it has become a mighty power that covers the entire church horizon and has been the means of bringing many souls to Christ and so strengthening the bulwarks of the church and the walls of Zion throughout all the land.

We remember the very modest articles and appeals with which we used to venture out in the columns of the Herald of Truth, and how we were sometimes met with expressions so unkind and

arguments so untenable by those who should have helped us, that we almost despaired of ever seeing Sunday school work a success. We think we still have in our private files a long, coarsely written document, giving thirty-four reasons—and some of them pretty weighty reasons, too, for a novice in the work—why Sunday schools should not be maintained in the Mennonite church. By keeping humble and using the kindest means, by the grace of God, the clouds have passed, opposition has ceased, and thousands upon thousands today rejoice that the Mennonite church sanctions, promotes and encourages Sunday schools.

But let us not boast. Our Sunday schools ought to be better. They ought to do better work; and our Sunday school conferences, in our judgment, as well as the Sunday schools, have room—great room—for improvement, and that is why we take the liberty to refer to these things at this time. This is why we wish to caution our active workers to think deeply and carefully—to think prayerfully—as to what we can do to make our schools better and more efficient.

We will venture just one thought: There is too much light-minded, superficial work in both the schools and the conferences. Until our people get more serious and more self-sacrificing in their work and in their thinking, improvement will be retarded. We were very glad that this point was, directly and indirectly, so frequently referred to at the three conferences we attended this fall. God bless our workers in their efforts to impress the fact that there is need of more seriousness in their work and more efficiency in the Master's cause.

On Thursday afternoon we had several heavy showers of rain, which much disturbed the work of the conference. We accompanied our aged brother, Hish, John Burkholder, who resides in this vicinity, and spent the night with him in his home. On account of the threatening weather we did not return for the evening session. We enjoyed our visit with Bro. Burkholder and talked over with him many questions, we believe, to our mutual benefit.

On Friday morning we were again at conference in due time and the program was carried out in the edification of all present, and we listened to many excellent talks and essays. But we found too that the apostle's admonition to "prove all things and hold fast that which is good," was necessary here as well as in other places, and under other circumstances. Well-tempered, intelligent zeal and enthusiasm are good; while blindness or perversion in these qualifications often lead to very incongruous expressions. "Wisdom is justified of her children," and vice versa.

In company with Bro. G. H. Rupp we spent the night at the home of Bro. and Sister R. Metzler and daughter Marietta. We greatly enjoyed this visit, and having decided to spend Sunday in this vicinity, we devoted Saturday to visiting old acquaintances and friends residing in the neighborhood. Bro. Hahn and wife having volunteered to take us with them on a visit to some of their friends, we gladly accompanied them. Our first stop was with our aged Sister Barbara Metzler, who seemed very glad for the visit. We spent a little time in talking and in devotional exercises, which seemed to be a great encouragement to her in her loneliness. She sometimes feels, as old people often do, as though no one cared enough about her to come and visit her. We should all be more concerned in taking care of, visiting and encouraging in the closing years of life any and all old people who reside in our vicinity. It was one of the provisions or requirements of Jesus in his portrayal of the great judgment day of the world, when he said, "I was sick, and ye visited me" (Matt. 25:36).

We spent the middle of the day with Bro. David Witmer and wife. The latter is suffering from paralysis and can seldom attend public services. We enjoyed the visit much, and it seemed like meeting old friends. We also spent some time in devotional exercises, seeking to bring ourselves in closer communion and fellowship with our

heavenly Father and to bring him acceptable praise for all the good things he continually permits us to enjoy; we commended ourselves and all in the house to God and his fatherly care. Bro. Hahn took us to the home of Sister Eymann (widow of the late Bro. Jacob Eymann) and her daughter, from whence Bro. and Sister Hahn returned to their home and we visited with the Eymann family. Sister Eymann has, for some time, been afflicted with cancer and is not able to attend church services. With her, also, it was our privilege to spend some time in reading from God's word and to worship. We thought of how many sorrows, trials, troubles and afflictions we meet as we pass on our journey to the great beyond, where all our sufferings will forever cease and we shall be forever with the Lord in everlasting joy, and sorrow and sighing shall flee away.

The brethren I. R. Detweiler and A. J. Steiner conducted services at the Midway meeting-house Saturday evening, and Sister Marietta M. Lehman conveyed us (Bro. Rupp and myself) to the meeting. There was a good attendance and an edifying and inspiring meeting throughout.

We spent the night at Bro. M. M. Mellinger's home and the next morning attended church services at the Metzler meeting-house, now more commonly known as the North Lima M. H.

As we came up to the graveyard our eye fell on a plain, old-fashioned tombstone at the head of a grave and we read the familiar name, "Christopher Metzler, aged 97 years, 10 months and 3 days." It brought to our mind a recollection of many years ago when we wrote up his obituary for the Herald. His home was over half a mile from the meeting-house, but at the age of ninety-seven years and just shortly before he died he still walked to the meeting.

Others whose names were familiar were seen on other stones and vividly reminded us of the divine declaration, "It is appointed unto man once to die"; but this is an ordeal we need not fear if in the blood of Jesus our names are written in the Lamb's book of life.

The Sunday school was interesting and the church services were well attended. The afternoon we spent with Sister Mary Reed (widow) and family, where also a number of other friends had met, and we enjoyed a pleasant visit together. We also had a desire to see once more our old friend and brother Lewis Troyer. We found him confined to his bed and no longer able to go out. He is ninety-two years of age, and in the hope of a better home beyond is looking forward to the time of his redemption, which draweth nigh. The word of God, with all its promises and assurances of God's love and mercy was also here our source of comfort and encouragement, and we read and prayed together, rejoicing in the words of Jesus when he said to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go I prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also" (John 14:2, 3).

We took leave of our aged brother with the feeling that this was probably our last meeting on earth. But if we are faithful we shall meet again where there will be no more parting forever.

In the evening an attentive audience gathered in the East Lewistown meeting-house, and we sought to tell the people of Jesus and his love to men, and the great salvation he wrought by giving his life a ransom for our sins.

Speaking in South Africa, an Englishman said: "I am very glad of this opportunity of expressing my profound conviction that all the wealth of this country—the land, the flocks, the herds, the diamonds and the gold—are talents for the use of which we shall have to account; that the direction to spread the gospel is a direct order which the Christian can not evade, and that unless we in this country take the Bible as our guide, all wisdom will be turned to foolishness."

For the Herald of Truth.

CHIO MENNONITE SUNDAY SCHOOL CONFERENCE.

Held in the Tent near the Midway M. H., Mahoning Co., Ohio, Aug. 22-24, 1906.

Meeting was called to order at 7:30 Wednesday evening and opened by singing and reading of Phil. 2 by D. Hostetler. Prayer by A. W. Herberger.

Organization.—Moderator, A. H. Leaman, Chicago; assistant, S. H. Miller, Walnut Creek, Ohio; treasurer, John L. Yoder, Columbiana, Ohio; secretary, C. Z. Yoder, Smithville, Ohio; assistant, J. M. Kurtz; choristers, George Mumaw and Noah Troyer.

In his address of welcome E. M. Detweiler of Calla, Ohio, assured us an open door for our comfort, reminding us of our responsibility to God upon this occasion.

Response by Rudy Senger of Goshen, Ind. Our motto should be: More and better work for Jesus.

1. Personal Responsibility.

1. Essay by Dora Winger, Orrville, Ohio.—May we all feel our responsibility, not only for our own benefit, but for the good of others. Let us not tarry when God calls.

2. Paul E. Witmer.—This subject appeals to each one present. There is nothing especially noble in one seeing his responsibility, but in acting it out in life.

This subject was ably treated, followed by remarks as to how this conference can be made a success, viz., by prayer, activity, good attention, by being true to our convictions, speaking distinctly, spiritual singing, etc. Prayer by I. R. Detweiler. Benediction by Elder John Burkholder.

THURSDAY, 9 A. M., AUG. 23.

II. Blessings of the Sunday School. (a) To the Home. By C. C. Culp, Columbiana.—It brings cheerfulness, sociability, Christian affection, kindness, and is an incentive to Bible study and family worship.

(b) To the Church. By Esther Lehman of Columbiana.—It is a great blessing to train our young people for religious work by imparting Bible knowledge and affording them opportunities to exercise their talents in Christian work. (c) To the Community. By D. M. Free, Wade, Ohio.—A Sunday school that teaches the children diligently to obey the commandments of God will prove to be a blessing to any community.

General Discussion.—Levi Blauch: Begin early in the week to study your lesson. David Plank: The Sunday school is a blessing to all who take part in it. N. Troyer: It gives us good thoughts. Eva Yoder: It promotes heart purity. Many good thoughts were presented by a number of Sunday school workers.

III. The Ministers' Part in the Sunday School. By S. D. Culp, Columbiana.—Their presence gives encouragement. Teachers and superintendents should co-operate with the ministers in Sunday school work. Should not be required to teach where there is sufficient material for teachers, but should take his place in a class.

General Discussion.—The minister should be present as a safeguard against any erroneous ideas or exercises that might find their way to the Sunday school.

Forenoon session closed with prayer by John F. Funk.

THURSDAY, 1 P. M.

Singing. Devotional exercises by Fred Mast. IV. "Feed my Lambs." Essay by Anna V. Yoder, Weilesville, Ohio. To be published later. Also treated by C. Z. Yoder, Weilesville, Ohio.

Four essentials: 1. Lambs; thank God, the field is full. 2. Food; the Master has plenty—the sheep milk of the Word. 3. The shepherd; Christ feeds the flock. 4. The Shepherd. Necessary qualifications: (a) A knowledge of the Master and his word. (b) Faith in the Master, to please God and to overcome evil. (c) Love. "He that loveth not, knoweth not God." (d) Humility. Be at a

level with the lambs. (e) Prayer. A shepherd must be in constant communion with his Master.

General Discussion.—The greatest power to bring the lambs into the fold of Christ is love. When lambs are being fed at a sacrifice it brings great results.

V. Elements of Success in a Sunday School Teacher.

(a) Tact. By Henry Musser, Rittman, Ohio.—Able treated under three heads: 1. What it is. The capability of making the best use of opportunities on the spur of the moment. 2. Its use. Is of great importance to success. See it in Paul's life. 3. Danger of missing it, when not to the glory of God.

(b) Sociability. By J. M. Hartzler, Surrey, North Dakota.—Teachers should recognize their pupils wherever they meet them, not only in the class. All social meetings should be uplifting; if not, stay away.

(c) Prayer. By Mary Hostetler, Baltic, Ohio.—A teacher will need to pray daily with a living faith in Christ, to whom we come with all our trials.

(d) Personal Work. By J. B. Kenney, Allensville, Pa.—To do efficient work we must be pure in heart, mean what we say, and thus, unspooned, our actions as well as our work will be the means to lead others to a higher and nobler life.

EVENING SESSION.

Song service and prayer.

VI. Christian Education.—Essay by Ruth Yoder, Bellefontaine, Ohio.—It is the development of a Christian character founded upon Christ and his word. We need it in the home, mission and evangelistic work; useful in every occupation. Discussed by J. M. Kurtz, Orrville, Ohio.—A development of our three-fold nature: Physical, intellectual and spiritual. It qualifies us for the work to which God has called us. It affords us much pleasure to study the laws of God in nature and revelation. It helps us to solve the many difficult problems in life, but with it come greater responsibilities.

VII. The Power of a Consistent Christian Life.—Essay by Emma Metzler, West Liberty, Ohio.—This means one whose life corresponds with his profession.

Discussed by Noah Troyer, West Liberty, Ohio.—Many nominal Christians, not being true to their calling, are powerless until they meet God's conditions to receive the Holy Spirit.

Many interesting, edifying and Spirit-filled talks given upon the subjects of the evening in a general discussion by A. D. Martin, Wilmer, Smith, Rickett, Hostetler, Senger and others. Closed by prayer and song.

FRIDAY MORNING.

Praise service, reading of Psa. 42 and prayer by John Burkholder.

VIII. Bible Study.—(a) Importance. By George Hostetler, West Liberty, Ohio.—It is important because it is God's word. It testifies of Christ, and God commands us to study it to be approved of him.

(b) Methods. By E. S. Hostetler, Wooster, Ohio.—1. Book Method. Study its author, the book in part and as a whole, making it practical. 2. Topic Method. Study by subjects, with all its references. A very good way when properly used, yet dangerous, too, when the motive is not pure. Religious impostors use this method to gain their point, to their own destruction. 3. Biographical Method. It is inspiring to study the lives of useful men and women. Remember, however, that the Bible records the evil as well as good deeds of men, while our modern biographies only record the best deeds of their subject.

(c) Results. Essay by Barbara Alliger, Urbana, Ohio.—By studying God's word we learn to know its author. As precious treasures are found by digging deep, so we find them by diligent search in the Bible. The soul is nourished and from its author we get eternal life.

IX. The Self Life vs. Spirit-filled Life.—By Laura Miller, Dundee, Ohio.—Self life is our en-

emy, though many desire it in the face of eternal destruction. The Spirit-filled life may appear difficult to some, but it is the only life which gives real joy and happiness.

A. D. Martin, Scottsdale, Pa.—The self life is preferred by many because it appeals to their present pleasure, though they forfeit eternal bliss and happiness. The Spirit-filled life is the life of Christ, of freedom, of power, of usefulness, to be rewarded in heaven.

General Discussion.—P. E. Witmer: The self life is in reality a hard life; while the best and most ennobling life is to attach one's self to the noblest personality, Jesus Christ.

Prayer by N. E. Byers. Noon intermission.

FRIDAY AFTERNOON.

1 P. M.—Song. Prayer by D. Plank. Children's meeting conducted by Lydia B. Stutzman, assisted by Anna V. Yoder and C. Z. Yoder.

X. Missions.—(a) The Field. Essay by Sarah Kurtz, Shanesville, Ohio.—In viewing the field we should be awakened so as to become willing to spend our lives and be spent for the Master's cause.

Discussed by S. H. Miller, Shanesville, Ohio.—Preparation directed by Christ is necessary to do good work in the mission field.

(b) The Commission. Essay by Anna Yoder, West Liberty, Ohio.—An average of sixty-six souls go down to Christless graves every minute, while the money that is spent for luxuries and wars would support many thousands of missionaries. We individually and collectively as a church are held responsible for the evangelization of the world. If we are sure that we do not have the call to go we can support others by our means and prayers.

A. H. Leaman, Moderator.—We must be willing to follow the call at any cost and go in the strength of a surrendered life, appreciate God's gifts and use them in his service. The reward will be equally great whether we go or give in a surrendered life.

N. E. Byers, Goshen, Ind.—The Christians are to bring the world to Christ by telling the story of the gospel to those who do not know it. When once we have nothing to do we should not stay here to devour the means of those who will work. Mothers in the home, farmers, teachers, business men and all should help to bring souls to Christ. Every hundred Christians should support one foreign and one home missionary.

Others followed with love and zeal for God and the lost ones, showing the need of more means and workers. Intermission.

FRIDAY EVENING SESSION.

Song service and short talks. Prayer by Levi Blauch.

XI. Who is my Neighbor?—C. H. Smith, Metamora, Ill.—The great problem of humanity is: What is our relation to our God and to our fellow-man? Christ's solution is given in the parable of the good Samaritan.

A. J. Steiner, Ottawa, Ohio.—Many think much of themselves; we are to love our neighbor as ourselves. He who can lovingly minister to his enemy is doing the noblest kind of service. We can find our neighbor in the sick-room, in the slums and wherever we go.

XII. Who is on the Lord's Side?—By Irvin R. Detweiler, Topeka, Ind.—A very earnest and affectionate appeal was made to the unconverted. Thus ended another very interesting and edifying conference of Sunday school workers.

A vote of thanks was tendered to the several parties who furnished chairs, benches, lumber and lamps for the benefit and comfort of this conference. The visitors also expressed their gratitude to this community for their kindness and hospitality.

Amount of collection, \$110.20.

Executive and program committee for the ensuing year: John L. Yoder, Columbiana, Ohio; S. H. Miller, Shanesville, Ohio; J. S. Geric, Smithville, Ohio; A. J. Steiner, Ottawa, Ohio; D. S. Yoder, Bellefontaine, Ohio.

C. Z. YODER, Secretary.

HERALD OF TRUTH.

Thursday, September 13, 1906.

John F. Funk and Abram B. Kolb, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Terre Hill, Pa., Sept. 3, 1906.—Dear Bro. Kolb:—Nine persons have confessed Christ in the Bowmanville Cong. Praise God for his convicting Spirit. J. M. WEBER.

Newton, Kansas, Sept. 7, 1906.—Dear Readers of the Herald:—In looking about the country and seeing so much prosperity on every hand—fields producing such abundant crops and trees laden with their various fruits—it makes us wonder why all this abundance? Surely the Lord wants it for something. May none of us cease to seek his will and do with these blessings what he wants done with them and glorify his blessed name there-with. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). Bro. N. A. Lind of Seville, Ohio, dropped in on us and remained over Sunday. He was on his way to Texas. He preached for us Sunday morning from Acts 11:23, "Who, when he came and had seen the grace of God, was glad and exhorted them all that with purpose of heart they would cleave unto the Lord." COR.

The Mennonite congregations in Central Illinois will hold a conference at Carlock on Sept. 12 and 13. These form an independent conference district. Bro. J. S. Hartzler of Goshen College is to speak on the subject: "The doctrine of our church—when, where, and how to teach it," and Bro. A. H. Leaman of the Chicago Mission, on: "The attitude of the church toward temperance." The program contains a list of interesting subjects for discussion. The brethren Hartzler and Leaman are to conduct an evangelistic service at the close.

From the Salem Cong., New Paris, Ind.—A few words from here may be of interest to some one. In the afternoon of Aug. 18 we enjoyed a harvest meeting at this place. Although the attendance was not so large, all those present seemed thankful for the bountiful harvest wherewith the Lord has blessed them. Sept. 2 was appointed for the ordination of a deacon, as we were without one for some time, our former deacon having been ordained to the ministry. There were four brethren named and the lot fell on Bro. Isaiah Christophel. May the Lord bless the brother that he may accomplish much good. Blah. David Burkholder officiated at both services. COR.

HERALD OF TRUTH.

Freeport, Ill., Sept. 3, 1906.—Dear Bro. Kolb:—Greeting. Bro. Alpha Buzzard, son-in-law of Blah. J. S. Shoemaker, was ordained to the ministry yesterday, Sept. 2. He will take charge of the congregation near Washington, this State. The congregation at that place gave him a unanimous call to take charge of the same as his pastor or minister. He will not be in a position to take charge of the work there before some time in November on account of gathering in his crops here. May the Lord bless him in his calling. COR.

Gaylord, Mich., Aug. 21, 1906.—Dear Editor and Readers:—While waiting for my train at this place I will pen a few thoughts. I left home on the 17th for Bratus, Emmett Co., Mich., and held communion on the 19th. By previous arrangement I met Mr. E. C. Rust of Boyne City at Boyne Falls, Mich., and a party of land seekers from Wisconsin. On the 20th we went to Otsego county, where I was surprised to find the largest tract of good hard-wood land that I have seen north of Grand Rapids. I found a much better country than I had looked for. Our first stop was at Hallowell. From here we went with two conveyances to look at the farm land Mr. Rust has for sale, spending two days investigating these lands. We found a very good farming country with but very little waste land. I never saw better clover than in this immediate section. The public roads are also good and need no gravel. Considering the quality, land is very cheap, as it can be bought from \$5.00 to \$10.00 per acre. I would advise our Mennonite people to come and see this land before locating elsewhere, as the land will soon rise in price. Water is the very best and the climate also is very healthful. The markets are good and there is plenty of work for laborers in the timber. Mr. Rust also has the sale of a few improved farms at reasonable prices. The timber on these lands consist of maple, beech, elm and basswood. They are close to the railway and are sold on easy payments. I found in Mr. Rust a gentleman who stands for a square deal. The people in this section seem very sociable and consider conditions favorable for a settlement. Should any one want more information write to Mr. Rust. I expect to leave for home this evening. Kind greetings to all. JACOB P. MILLER.

Johnstown, Pa., Aug. 27, 1906.—Dear Herald Readers:—I greet you once again in the blessed name of Jesus, our Savior. We came to Columbus, Ohio, Aug. 22, where we attended an interesting Sunday school conference at the Midway M. H., from Wednesday evening to Friday evening. Saturday morning, Aug. 25, we left Columbus for home, arriving at Johnstown about 2 p. m. Here we heard the sad news that my wife's son-in-law, Wm. Stangy, 45 years old, was killed while working in a planing mill on the 15th of August. This was indeed a shock to us. They tried to reach us with a telegram, but failed. Thus, instead of meeting our children with joy, we met with tears and heavy hearts. The deceased leaves three little children. We found all the rest of our friends enjoying good health, except my aged mother who is very feeble and suffers greatly at times. Our visit of fifteen weeks' duration was indeed a pleasant one. We enjoyed good health and received many spiritual encouragements. We visited the Canton, Fort Wayne and Chicago Home Missions, the Old People's Home at Rittman, Ohio, the Orphans' Home at West Liberty, Ohio, and the Dunkard Mission at Pittsburgh, Pa. attended two church conferences, two Sunday school conferences and one mission conference. We had the privilege of listening to thirty-eight sermons in eighteen different meetings—also delivered by twenty different ministers, also attended two funerals and partook of communion on three occasions. We visited brethren and sisters and relatives in twenty different towns scattered through five States and made about three hundred calls all told. We formed acquaint-

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ance with many dear brethren and sisters whom we had never seen before and whom we will probably never see again on earth, but may we meet yonder in that world where good-bys will not be heard and where partings are unknown. The Pennsylvania hills, the bubbling springs and the flowing streams are as beautiful as ever, but when we look around over the neighborhood we find quite a number missing, who fifteen weeks ago greeted us with smiling faces—seventeen from our neighborhood have gone to the great beyond during this interval. We feel thankful to the dear brethren and sisters for their hospitality and their many deeds of kindness toward us on our visit, and above all we feel watched over by heavenly Father who so kindly watched over us and protected us. Glory to his name. Amen.

LEVI BLAUCH AND WIFE AND CATHARINE YODER.

Cando, N. Dakota, Aug. 21, 1906.—Dear Brother in the Faith:—Greeting in Jesus' name. We are well and are getting along nicely in our Western home, but we would enjoy it more if we were located so that we could attend Mennonite Sunday school and church. We expect, however, to stand by our faith until there will be a way opened when we can again enjoy these blessings. It is indeed a sacrifice to be deprived of one's church privileges, but we can read God's word and sing and pray and do what we can to help along others as we have opportunity. We hope the time will soon come when there may be a Mennonite congregation established here and we can enjoy our full church privileges. We enjoy the reading of the Herald of Truth and always did. Our joy and best wishes to all. Remember us to the brethren and sisters at Elkhart. Also remember us in your prayers, that we may hold out faithful to the end. We would be pleased to have any of the brethren or sisters stop and visit us. Your friend, etc. COR.

Mayton, Alta., Can., Sept. 3, 1906.—Dear Brethren:—Greeting in Jesus' name. This beautiful Monday morning Bro. Israel Shantz and wife, together with several more brethren and sisters from Carstairs, Alta., and a number from both Ontario and Indiana, started on their homeward trip. Our meetings yesterday were of special interest, both in attendance and attention. The afternoon was devoted to instructions, which we must say were good, not only for the converts, but edifying to us all. In the evening baptism was administered to three applicants, two of whom came out to accept the Lord during Bro. A. D. Wenger's short stay with us recently. Brethren, pray for the work at this place, and especially for the babes in Christ. It means something to stand for gospel principles in these new countries where Satan is trying to keep an upper hand.

Last week Bro. D. J. Raber of Holden, Mo., was here to visit and see the country. We are always pleased to have the brethren take enough interest in us and the country to come and see for themselves, and thus the welcome is always extended to all. Who of the brethren will be next to plan a summer trip or a winter trip, having us on the route? Crops are very fine again this year. There will be a great yield. Thanks to God, for his kindness and mercy endureth forever. Christian regards to you all. NOAH GERBER.

Johnstown, Pa., Sept. 5, 1906.—Dear Readers of the Herald of Truth:—Greeting in Jesus' name. I left home on Aug. 28, 1906, accompanied by a number of brethren and sisters to attend the Sunday school and church conferences at Springs, Pa. We arrived in time to hear the singing of the first hymn. Bro. Abram Metzler was chosen moderator, and the evening of the 28th, the next day and the next evening were spent pleasantly in discussing important questions relating to Sunday school work and Sunday school interests in accordance with the program.

On Thursday morning the church conference work was taken up. In the evening we had a

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sermon by J. M. Hartzler of North Dakota. On Friday morning conference work was resumed. The above conferences were both interesting and inspiring to those who came from pure motives to hear the truth. Conferences are necessary and edifying to all who go with pure motives, and these are the only ones who are really benefited by the discussions and teachings given. There are brethren and sisters, however, sad to say, who do not go from pure motives, but simply to have a good time, not with Christ, but with the world. These go home grumbling at the things said concerning their lives, wishing they had not been there. They look at their shining cuff buttons, their finger rings, their chains, their stylish dresses, the stylish, unbecoming way of putting up their hair, and say, "I wonder if they meant me?" Yes, dear brother and sister, they did. Will you accept the teachings of God's word and the ruling of conference, change your appearance and become a happy, contented follower of Jesus? There is nothing that will bring more joy to the soul than a strict obedience to God's word. There is nothing that will bring more sorrow than to be disobedient. Which will you have—Christ, or the world? Our membership in the church will never save us, but Christ will if we allow him.

LEVI BLAUCH.

Normanna, Texas, Sept. 4, 1906.—Dear Readers of the Herald and Co-workers with Christ:—I have been thinking of late how convenient and profitable it would be for our people who are contemplating going to South America or Mexico to come to this place for a while first and help here in establishing churches and missions. They have here a good opportunity to learn the Spanish language, at least to such a degree as to enable them to take up the work in earnest in countries where the Spanish language is spoken, after having done one year's mission work here. There are many Mexicans here. They are a very amiable people. I am satisfied that much good could be accomplished among them. Workers are needed in and around Houston and San Antonio as well as here. We hope that different ones will respond. I cannot fill all the calls in our immediate community as yet. The calls come from ten to twenty miles from here. Oh, for more workers!

We were favored Sept. 1, with a visit from Pre. J. M. R. Weaver of Kansas, who preached for us a very interesting and impressive sermon, for which we were very thankful, and are glad to know he was favorably impressed with our country. One week previous Pre. D. H. King of Larned, Kan., preached for us. We still hold our services in the Baptist church. We hope by New Years to have finished our new schoolhouse at Tuleita Switch; also to organize the church and a new Sunday school.

A number of brethren have visited us of late, most of them have purchased land and expect to locate with us, for which we are very thankful. It is indeed encouraging. The colony is prospering nicely, and we expect, judging from appearances, that a large colony will be formed here in the near future. We are depending on fourteen new families moving in here before New Years, all people of our faith.

We have a fine country. Those desiring a mild and healthful climate with fertile soil will do well to see this place before locating elsewhere. We still have the first one to see who, after investigation, did not like it here. With best wishes. PETER UNZICKER.

Seville, Ohio, Sept. 7, 1906.—Bro. Editor:—Greeting. A few days in the Panhandle country of Texas has opened to our view some of its wonderful possibilities. First of all, the plains are most beautiful. The altitude being about 2,500 to 3,000 feet above sea level assures us that the air is pure and delightful. One of the rare yet most valuable features is the shallow yet inexhaustible supply of water found, only from twenty-eight to seventy feet below the surface. The soil has been analyzed again and again, each time

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pronounced among the richest ever found. But laying aside analysis, the common man looks for the fruits for his profit as to fertility of soil. The growth of orchards has rarely been equaled anywhere to that of the Panhandle country. Alfalfa, Indian corn, kafir corn, milo maize and various grain crops promise great yields. Wheat has yielded from thirty to forty bushels per acre. Fruits and vegetables of every description are found.

Aside from these advantages the social and moral cleanliness of the people in the Panhandle country is rarely found anywhere. And as colonists we cannot be too careful to see that our environments are good.

Bro. Snyder, with the committee, has given some time to thorough investigation, and now a proposition lies open to us. An option is open on a certain tract of land within easy reach of railroads and other facilities. Men to deal with who because of their honest principles in business are sought as advisers in many other interests. Bro. Snyder has given the terms and conditions. Now it should not be alone a desire for gain or speculation that prompts you to act, but if you need to change climates for any reason whatever, act at once. You will not be cast out upon the plains alone, but a colony will go. That all may be to the glory of God, is the desire of your brother in Christ, N. A. LIND.

For the Herald of Truth.

SOUTHWESTERN PENNSYLVANIA CONFERENCE REPORT.

The Annual Mennonite Conference of the Southwestern Pennsylvania District met at the Folk M. H., Somerset Co., Pa., at 9 a. m., Aug. 30, 1906. The devotional exercises were conducted by Bro. J. F. Funk.

Bro. Daniel Kauffman preached the conference sermon, based on Acts 15:6. Plain, practical truths were presented to which all members of conference bore testimony.

After the reading of the Discipline, there was a unanimous voice to live and uphold the same. Upon roll call, three bishops, ten ministers and two deacons answered. One bishop, Jonas Blauch, and two deacons, Tobias Lehman and Samuel J. Gelmetz, having been called to their reward during the conference year, there was a solemn silence when their names were called.

Church reports were all sent in and summarized as follows: Fourteen congregations, six mission stations, twenty-two ministers, thirteen deacons. Received by baptism, seventy; from other congregations, ten; from other denominations, six; by reclaiming, three. Lost by death, twenty-one; by letter, twelve; by withdrawal, four. Increase of membership, fifty-two. Total membership, 1,174. For the various religious purposes the congregations contributed \$2,173.01.

At the mission stations there was reported a total membership of fifty-eight. Ninety sermons were preached, and two members were added to the church.

The district evangelist reported special meetings held at twelve different churches by ministers both within and without the district, during which time seventy-nine persons confessed Christ, of whom sixty-nine have become members of like faith.

The treasurer reported receipts of \$137.62 for conference and general conference expenses, of which \$111.78 was paid out.

The following questions were considered and answered:

1. What are some of the present needs of the conference district and how may they be met?

Answer.—A better attendance of conference by members. May be met by more personal work. More active work, especially at mission stations.

On motion, Gortner and Gregg were continued as mission stations under the care of Ed Miller, and a committee was appointed to locate a minister at Gortner.

On motion, Forks and Ash were continued as mission stations under the care of Ed Miller, and a committee was appointed to investigate the advisability of building a church for these stations.

Deeper study of the Word, a fuller consecration, more systematic giving and other needs were practically discussed.

2. What should be the condition of the church to ordain a minister?

Resolved, That a church is in condition to ordain a minister when the need of the field is seen, when a spirit of love and unity prevails, when a willingness to aid is manifested, when time has been spent in prayer and fasting, so that the Holy Ghost may direct (Acts 13:2, 3).

3. What qualifications should be considered in casting a vote for a brother to be ordained to the ministry?

Resolved, That we emphasize the urgent need of instructing the congregations on the qualifications as found in 2 Tim. 2:1, 2; 1 Tim. 3:2, 4; Tit. 1:7, 9; Acts 6:3.

4. What should be the attitude of the church toward members who insist in wearing gold rings and other unnecessary ornaments?

Resolved, That we recognize this as a strict violation of God's word (1 Tim. 2:9, 10; 1 Pet. 3:3, 4), and that we deal with all such as transgressors, but that we exercise much kindness and longsuffering (2 Tim. 4:2).

5. Should a member, changing location within the conference district, be required to present a letter?

Resolved, That conference recommend the granting of letters.

6. Can members who have willfully absented themselves from communion be classed and carried along as members?

Resolved, That such members be visited a number of times with the definite purpose of winning them, and should they persist in absenting themselves for three successive years, they shall not be considered members.

7. How shall the conference proceedings be brought before the brotherhood?

Resolved, That there be a special meeting in the respective congregations to present and discuss conference proceedings (Acts 15:30-32; Acts 16:4, 5).

The bishop oversight of the Rockton congregation was given to J. N. Durr and of the Mason-town congregation to Aaron Locks for the next conference year.

The requests to ordain a minister in the Johnstown district and a bishop in the Morrison's Cove district were both granted.

The secretary was instructed to have the conference proceedings printed for distribution among the brotherhood.

A number of committees were appointed and ratified by conference.

The election of officers resulted as follows: Moderator, D. H. Bender; assistant moderator, Aaron Locks; secretary, A. D. Martin; treasurer, A. Metzler.

The conference had the pleasure and profit of the visiting ministers Daniel Kauffman, J. F. Funk, J. M. Metzler, Wm. Graybill and I. R. Detweiler. The conference was well attended by the brotherhood and the general public. Much interest, love and unity prevailed, which shall be to the honor and glory of God.

Conference adjourned to meet in the Johnstown district the last Thursday and Friday of August, 1907. S. G. SHETLER, Secretary.

Among the pitfalls in our way

The best of us walk blindly;

O man, to waver! watch and pray,

And judge your brother kindly.

Help back his feet, if they have slid,

Nor count him still your debtor;

Perhaps the very wrong he did

Has made yourself the better.

—[Alice Cary.]

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 28th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa. R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission House, 216 S. Beiden Ave., Canton, Ohio. P. K. Leuz, Supt.
 Kansas City.—101 Pacific St., Kansas City, Kan.

For the Herald of Truth.

MISSIONARY GLEANINGS.

By I. R. Detweiler.

More than four hundred Mohammedan missionaries have been sent out from northern Africa during the past year. One hundred of these were sent to eastern Africa. These missionaries are to occupy all territory where Christian missionaries are not yet at work. One negro in Africa wants many wives, and Mohammedanism favoring polygamy, makes this religion spread more rapidly than it otherwise would.

The "Indian Witness" some time ago, in quoting the words of some one who said the bitterest enemies of Christianity in India are university graduates, says: "That may be true of an individual here and there, but it is not true of graduates in general. Go into a village or town where the people generally are poorly educated, but where there happens to reside a young man who has been trained in either a mission or government college, and he is almost certain to come forward as the friend of the missionary and he generally proves useful in opening a way for the delivery of the 'patrie's' message. Many converts from the better classes are graduates from the government schools or colleges. They did not receive much spiritual help or guidance in these institutions, but error was dislodged from their minds, a thirst for satisfying knowledge and a desire for truth were awakened, and the ground was in a good measure prepared for the good seed which eventually brought forth good fruit."

Up to July, 1904, there was only one solitary Christian missionary among 10,000,000 people in the northern Nigeria of Africa. The pagan tribes ask for teachers. But since half of these people are already Mohammedan their traders and missionaries are flooding the country with Mohammedan influence. There are about ten Christian missionaries at present. The climate is comparatively healthful.

The "Missionary Magazine" quotes the words of an earnest missionary whose zeal did not permit him to make any preparation for the foreign field to which he believed God called him. He says: "Tell them all that the shortest-cut man advocates the highest possible education for any foreign mission field in the world. I did not have any idea how many things I ought to know till I wanted to use them."

There are signs of more effective Christian work in western New Guinea. An official report says that much of the spirit of unfriendliness that was manifested toward the mission during the past five years has passed away and if the effort is not relaxed much good may result. "Many of the villages where a short time ago the missionary was scorned are now anxious to obtain the services of a teacher." "Two of the western villages have during the year subscribed the sum of 405 pounds sterling for the purpose of erecting buildings for holding religious services and for school work. Four other villages have subscribed a total of 114 pounds, 13 shillings, 6 pence."

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For the Herald of Truth.
 WORK FOR WOMEN IN NEW YORK.

Bro. H. Smith gave a very interesting account of his recent visit to several of the missions of New York. As his observations were mostly of the work done there for the saving of men, it may be of interest to know that there is also in use same city a noble, self-sacrificing work going on for the saving of the poor, deluded, lost and ruined young women of that great American metropolis. As one mission mentioned by Bro. Smith is conducted largely by men who were once deep in sin and acquainted with prison life, so some of the most earnest and successful workers for women are women who by the wonderful grace of God have been saved from a life of shame and from the depths of degradation and despair and have been made new creatures in Christ Jesus and are now putting to shame the half-hearted, gingerly efforts of others of their sex who pretend to be engaged in the same line of work.

Coincident with the reading of Bro. Smith's article, an inspiration to write a few thoughts on the other side of the medal came in the reading of the story of the life of "Della, the Bluebird of Mulberry Bend," as the police of New York called her, and of the work of Mrs. E. M. Whittemore, the founder of the Mother Home known as the "Door of Hope." Poor Della, although only twenty-three years of age, was found one night by an agent of a rescue mission in a sub-cellar with ugly cuts upon her face, a picture of deep degradation and despair. A few kind, motherly words and the gift of a lovely, pure rose so deeply touched her that it was easy to win her confidence and with sobs and tears she told the old story over again of drink, dishonor and despair. As soon as she was sure that there was one in the world that really cared for and pitied her and desired to help her, she was ready to listen to the words of love and salvation. The following day she was happily saved. In her new-found joy, and as soon as her system had sufficiently recovered from the debilitating effects of her life, she at once engaged eagerly in the work of rescuing others, and humbly, lovingly, earnestly and successfully she has labored for her Lord. No sacrifice is too great, no duty too arduous, and in less than eleven months she has been the means of bringing over one hundred lost women of her sex to a saving knowledge of the truth, many of whom likewise are now earnestly laboring to rescue their fallen sisters. God be praised for his wondrous salvation!

Chief perhaps among the organized efforts in New York for the rescue of this class is the "Door of Hope" Mission, founded by Mrs. Whittemore, a granddaughter of the famous New York physician, Dr. Valentine Mott. When a young lady she was as worldly and gay as any of her "set" in the gay circle of New York's rich society. A serious accident which for a long time prevented her from the gratification of her worldly, frivolous longings brought her to serious thinking on the selfishness and emptiness and sinfulness of such a life. After years of intense suffering she was miraculously healed, as she believes, and in gratitude for this great blessing and love for suffering, misguided humanity, she undertook the work of saving the lost of her sex.

Of her work she says: "At first, everything within me shrank from personally associating with such a class." But, feeling that God called and would give her the needed help, she says: "In the beginning, upon entering some dives known as the 'slip trap' I was greeted with a volley of oaths, and the fearful sights that presented themselves had the tendency to influence my withdrawing without attempting the rescue of the wretched inmates. But by the help of God and his sustaining grace the work not only became possible, but it became a constant delight to bring comfort and solace and hope into the lives of these poor unfortunates. The sacrifice was all the more repaid in witnessing the beams of hope creep over some despairing face at the

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mere proposition of a way of escape. Too often, alas! are these poor souls more grossly misunderstood and cruelly criticised than helped and encouraged."

She found it possible to enter many of these places only in disguise, such as an old calico wrapper, glasses upon, or faded shoes. Disguised in this manner she was able to reach those whom she sought and to be guarded against various impositions and dangers. But the glided dance halls—those white-washed traps of Satan—of course, required different costumes, but wherever she went, she soon learned that the only way of doing permanent, practical work was to provide a place of shelter for those who were anxious to leave their evil lives. Men can easily provide for themselves in the city when they determine to live better lives. Not so with women in large cities. They are helpless, and the hopelessness of the situation is one reason why so few ever leave their ways of their own accord. Trusting the matter into God's hands, Mrs. Whittemore on the 25th of October, 1890, opened a home at 102 East 51st Street, where her charges could be instructed, shielded and cared for while they were endeavoring to regain their womanhood. God provided for every need and in the fifteen years of its existence over \$90,000 has been contributed and over 4,000 women have been saved from lives of sin.

Branch homes have been opened, and at the present day seventeen homes in different parts of the world are maintained by this method and are doing their work of mercy. Later the "mother home" was moved out of the city to Tappan, N. Y., where a lovely place containing forty-three acres of land was purchased, where the girls have the advantage of pure country air, and, far removed from their former haunts and the disturbances of the noisy city, they have a better opportunity to regain their health and vigor.

Sad are the stories of many of these poor unfortunates. Every position and condition of life contributes to the number. Some came from the quiet country, from Christian homes. They were lured to the city with the prospect of good wages, and easier work; some came from the homes of luxury, others from poverty-stricken homes. They are lost to society, to their former acquaintances and relatives and lost to God. But as there was hope and salvation for a woman of Samaria and of a Mary and of others in the time of our Savior on earth, so there is hope and salvation for the thousands to-day who have sought the roses and found the thorns, who were attracted by the glitter and have found the gutter, but it takes the consecrated lives of godly men and women who are willing, with their Savior, to be despised and rejected of men for the sake of winning from the depths of sin some of the brightest and best jewels that will shine in the kingdom of God. May God raise up many who will devote their lives to such noble work.

For the Herald of Truth.

KANSAS CITY MISSION.

The work at the Mission is prospering nicely. The Lord is blessing the work and workers in many ways. We thank him for the tests and trials that he sends upon us. We either come out better or worse and we believe that all the workers know the value and purpose of severe testings and trials as a refiner's fire. Our Sunday schools and sewing classes are again growing larger.

From the very beginning of this mission one of the greatest difficulties has been to get a hold on the young people and parents. Along this line we have not yet gained much ground. It appears that the devil has rocked the great majority of this vast throng of humanity into a state of lethargy so deep as not to be easily aroused.

We as mission workers, realizing very keenly our inability, our need of more knowledge, wisdom and Holy Spirit power with which to join in part to overcome the powers of darkness, were

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led to ask the brethren for a Bible Normal at Kansas City, which we have been granted with promises from the brethren J. S. Shoemaker, Daniel Kauffman and I. R. Detweiler to be our instructors. Bible Normal is to be held Nov. 6-16, 1906. We kindly ask and emphasize that our ministers, Sunday school workers and both present and prospective mission workers of the three conference districts represented by our board of trustees be with us at that time and thus come in contact with the work and field of Kansas City as well as to get much needed Bible information. Would it not be well for our ministerial, Sunday school and mission forces to come together more frequently in Christian fellowship, Bible study and prayer in order to become more united in Christian love, methods of church work, teaching doctrine and practical Christian life?

The Brethren Shoemaker and Kauffman are to give us teaching on doctrine, restrictions, ordinances and church history. Our people need to be better indoctrinated in the faith. Bro. Detweiler will give us teaching on Normal work and missions, both home and foreign. We also need much more knowledge on this great subject of missions which propaganda we have only begun to promote.

Our present formulated plans will mean very little expense. A house belonging to the mission property is to be vacated for the use of those who wish to attend. This house will be furnished with rented mattresses and cook stove at a very small cost. We can accommodate about twenty-five in this way and if necessary we can easily rent another house and furnish in the same way.

Therefore all those who wish to attend these meetings will please let us know several weeks before, so we may know what arrangements to make.

We who are here are living on less than five cents per meal. In this land of plenty all those who come can get through cheaper providing each brings a basket of victuals from home. We are not begging for something to eat, but are aiming to offer inducements for us to attend this Bible Normal. It might be well for those who come to bring with them some bed clothing, such as pillows and sheets. We will have plenty of other kinds of bed clothing.

We are safe to say that your expense outside of railway fare will not exceed three or four dollars. We mean to have plenty of room in the mission building for the instructors and older brethren and sisters who wish to come.

The above plan will allow as many as twenty-five to be together, providing the sisters who come will be willing to prepare the meals and the brethren to run on errands, etc. Following this plan the temporal necessities of life can be provided and most of the time be given to meditation and prayer. We hope and pray for a good attendance and for a Bible Normal that will promote God's kingdom and extend the borders of the church to the uttermost parts of the earth. Come! Come! Programs will be sent to all congregations. Yours for the lost, J. B. BRUNK.

For the Herald of Truth.

THE COLONIZATION PROPOSITION IN NORTHWESTERN TEXAS.

To the Readers of the Herald:—Greeting. As it is now pretty generally known that a colony is forming in northwestern Texas and as a good many in several States have become interested, I wish to write of a few things that are of considerable importance, especially to those expecting to see this place with the intention of locating if everything is favorable. I had with me on the second excursion (Aug. 21) five brethren from Missouri and Kansas. They were all very much pleased with the country, and while I do not wish to write all the expressions of surprise and satisfaction of those who were along, pardon me for giving a few. Bro. C. Hortzler of Houston, Kan., said, "I have seen a good deal of Kansas, Colorado, Dakota, and Assiniboia, Western Canada,

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but never anything like this." Daniel Buege of Jasper Co., Mo., said of northwestern Texas, "You ought to stir up the people until they get wild," so they would come to see it. He is now seventy-one years old, but said that if his folks were willing he would go there to live, as his cough, caused by bronchitis, was not near so bad while there.

It is of importance to our people who wish to avail themselves of the opportunity to secure a good home cheap in a land of comparatively mild winters, healthful climate and unequalled opportunity, to go as soon as possible, as land is advancing very fast, indeed it is said to have advanced 100 per cent. in the past six months, and it is predicted it will advance as much more in the next six months. All who see it, think it a very unusual opportunity. Now I have succeeded in bunching up a tract of land containing something like twelve to fifteen sections, in a desirable locality near Plainview, Texas. This land is held at from \$11 to \$16 per acre, is owned by different men and varies in price on account of location. Terms usually are one-half cash; balance one, two and three years, at seven or eight per cent. interest.

I have secured an option on this tract for thirty days, so as to give me a chance to get our people posted and ready to go down on Sept. 15, which will be on the third Tuesday in September, when homeseekers' tickets will be sold to the Southwest for one fare plus two dollars. Let all who intend joining the colony make extra efforts to go prepared on the 15th inst. to secure this tract of land, as afterward it is sure to be higher, and we cannot hold it more than thirty days. One tract of over 17,000 acres, which could have been had one month ago for \$15 per acre, is now held at \$20.

For the benefit and satisfaction of those who wish to go on Sept. 15, I will say that I will go again at that time and also that the Santa Fe Railroad Company is much pleased with the prospect of a colony being built up there and has very kindly offered if as many as fifty of our people are going they would furnish a car especially for their use, and for \$8.50 per day they will furnish a tourist sleeping car. Either of the cars will be available to us at Kansas City or at Dearborn St. Station, Chicago, should it be necessary. If as many as fifty should go, the beds would cost less than 50 cents each for the two days from Kansas City to Canyon City, Texas. Buy a homeseekers' ticket to Canyon City, Tex., over the Santa Fe Railroad, and take receipt. Buy ticket on excursion day, Sept. 18, for they are not on sale later. Those starting at Chicago or east of there, must be at Dearborn St. Station, Chicago, in time for train No. 5, leaving for Kansas City at 6 p. m., Sept. 18, arriving at Kansas City on the 19th at 8:30 a. m. Inquire for Room No. 7, Union Depot, which is Santa Fe department, where I will meet you. We leave Kansas City, Wednesday, Sept. 19, at 9:50 a. m., passing through Topeka, Emporia, Strong City, Florence, Pabst, Newton, Wichita and Wellington. Those living west of Kansas City and buying their tickets on the 18th will proceed to Canyon City one day ahead of those living farther east, or use their stopover privileges and meet us at some of the above mentioned cities through which we pass. In case those living west of Kansas City proceed at once to Canyon City, Tex., they will arrive there on Wednesday afternoon, where they will wait at the hotel until the rest arrive. The next day, from there, conveyance will be engaged to Plainview. This will be a fine chance for a fall outing and enable you to see the finest of the plains country in the West.

Write me at once, as it will be necessary for me to know how many are going, so I can arrange with the railroad company. If we wish a car for the use of our people, they must know not later than Sept. 19 or 12, so as to secure it. Write me at once at Jackson, Minn., so I can arrange in ample time for the 18th. P. B. SNYDER.

Aug. 29, 1906.

YOUNG PEOPLE'S PAGE.

"Happoos Opportunities" reports that a minister resigned his pastorate in a New York State town to become traveling salesman for a paper bag manufacturing company, because he believes he can earn more money on the road than he can in the pulpit. Such a man undoubtedly is better "on the road" than in the pulpit.

An advertising manager of one of the greatest advertising agencies in the world says, "If you cannot go to an employer without the fumes of tobacco or liquor on your breath, you had better not go at all, for ninety-nine times out of a hundred they will prove fatal to your chances." Of course he does not mention these as the only important things necessary to obtain or hold a position, but he does give a pretty broad hint as to what kind of a young man is wanted to-day in about ninety-nine per cent. of desirable positions. This is a day when the out and out clean young man has an immense advantage even in the business world, over the young man of free and easy habits and a questionable life, even though mental qualifications may be the same. The young men who are wanted to-day in responsible positions are men who are not for sale; men who are honest and sound from center to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as others; men whose consciences are as steady in their habits and their purposes as the needle to the pole; men who will stand for right if everything visible and temporal around them totters and reels; men who can tell the truth and look the world, the flesh, and the devil in the eye; men who neither brag nor run, who neither fling nor flinch; men who have courage without whistling for it, and joy without shouting for it; men in whom there is no pretense of everlasting life through Jesus Christ runs deep and still and strong; men who know their place and fill it; men who mind their own business; men who will not lie; men who are willing to earn what they eat and wear and spend, and who will perform what they are paid for doing.

For the Herald of Truth.

LEST GOD FORGET US.

By Charles Doran.

Can we expect our heavenly Father to think of us if we do not think of him? Can we feel that his divine guidance is directing us if we do not think of him and his benevolence? God is a kind, loving, patient father, ever ready to help his children, yet if his children do not go to him, ask his blessings, thank him for what he has done for them, have they the right to feel that he is ever mindful of them?

Prayer is the uplifting of our thoughts to God. It is our supplication, our invocation, our entreaty. We ask first for God's love, for love is the tree from which the fruits of all good come; then for his blessings, for blessings are the gifts of the fruits of all good. We feel our weakness, we see our frailties, we need God's help to strengthen and support us. We must therefore ask him for them and do still more, ask him for him for our fellowman.

If we go not into God how can we expect God to come into us? God knows of all our pains, our sorrows, our tribulations, yet if we fail to ask him to succor us, give us courage, patience, resignation, can we feel we have a right to expect them, and if we do not that which is pleasing in his sight, can we feel we have a right to ask him to guide and bless us?

God is an indulgent Father. He loves his children and blesses them in a thousand times a thousand different ways that they know not of—yet if we forget him will he remember us always?

And drive this monster from the land
Smithville, Ohio.

ITEMS.

What is to be the loftiest masonry structure in the world is an office building now being under construction in New York. It is to be 612 feet high. The total floor space will be nine and one-half acres and it is estimated that it will accommodate a total of about 6,000 people for business. Considering the business activity and diversity of such a number it will seem almost like another tower of Babel.

The Canadian Pacific Railway Company has recently put into service a subsidized line of transatlantic steamers, that are to carry the mails from Europe for China and Japan. The "Empress of Ireland" recently sailed from Irishland, Dublin, Ireland, to Rimouski, Quebec, in five days, ten hours, thirty minutes, four hours faster than any previous trip made by this or any other line.

Paul O. Stensland, president and alleged wrecker of the defunct Milwaukee Ave. National Bank of Chicago, was captured at Tangier, Morocco, Africa. He is said to have been enroute to the headquarters of a rebellious chief, where he would have been comparatively safe from capture. He will be brought back to Chicago and tried.

CONFERENCE NOTICES.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 30 and 31 and Nov. 1 and 2. The Lord willing, brethren and sisters from the Eastern conference are heartily invited to come and help in the work of the Lord. Those coming from the East will please announce their coming to D. Hartzler, R. Stahly or A. M. Schenk, who will meet them at Nampa, Idaho. Come, help and receive help.

J. P. BONTRAGER, Sec'y,
R. F. No. 4, Athay, Oregon.

The Mennonite Conference of Indiana and Michigan will be held—if the Lord will—at the Clifton M. H., eight miles east of Goshen, on Thursday and Friday, Oct. 11 and 12. Bishops are to meet at 9 a. m. Thursday, and conference to commence at 10. A cordial invitation is extended to all who have a mind to work with us to the glory of God and the welfare of the church. Ministers and deacons are especially invited. Goshen is the nearest railroad station. Those who expect to come to the conference will please write to Bish. John Garber or Fr. Samuel Honderich and they will see that some one will meet them at the depot. Those who have questions that they wish to have discussed will please send them to J. S. Hartzler, Sec'y, Goshen, Ind. or the writer.

DAVID BURKHOLDER,
Nappanee, Ind.

A Sunday School Conference will be held, the Lord willing, at the Moyer M. H., Lincoln Co., Ont., Sept. 19 and 20. The semi-annual Church Conference for the Niagara District will be held at the same place, Sept. 21. All are cordially invited.

The Annual Church and Sunday School Conferences for Kansas, Nebraska and the Western States will be held at Pleasant Valley meeting-house, near Harper, Kansas, Oct. 16-19. Announce your coming to J. P. Hershey, Harper, Kan. Newton and Wellington, are due at Harper at 12:30 p. m. and 8:35 p. m.; via Hutchinson at 11:45 a. m. The Kansas City, Mexico & Orient Railroad connects with Chicago & Rock Island & P. and with Northern Pacific Railroad and others at Wichita, Kan. Leave there at 3:45 a. m. due at Harper at 11:08 a. m. All heartily invited.

J. G. WENGER.

Church and Sunday School Conference.—The Fall Conference of the Western District (A. M.) will be held in the Roanoke A. M. meeting-house in Woodford Co., Ill., on the 26th and 27th of September, 1906, and the Sunday School Conference will be held in the same place on the day following. Church and Sunday School. Persons following Church Conference, Sept. 28. Persons coming over the C. & A. Railroad will write to J. A. Bachman, Cazanovia, Ill., R. F. No. 1, and stop at Metamora. Those coming over the T. & W. will write to C. H. Smith, Eureka, R. F. No. 1, and stop at Eureka. Those coming over the Santa Fe Road, will please write to Christ Wagner, Eureka, Ill., R. F. No. 2, and stop at Roanoke. Brethren and sisters are heartily in-

ited to come and help us in the work of the Lord. Bishops and ministers will meet at the meeting-house on the evening before conference (Sept. 25), to arrange questions for the conference. Bishops and ministers are all heartily invited to come and help us in the Lord.

J. A. BACHMAN,
CHRIST WAGNER,
C. H. SMITH, Committee.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, eastern Kansas and Louisiana, will meet, the Lord willing, Thursday and Friday, Sept. 27 and 28, near Birch Tree, Pa., by Bish. Isaac East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

MARRIAGES.

Good—Groff.—On the 4th of Sept., 1906, at the home of the bride's parents, David Groff near Bird-in-Hand, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. William H. Good, from near Spring City, Chester county, to Emma K. Groff. May God's richest blessing go with them. The young couple richly blessed with their home near Spring City, Chester Co., Pa.

DEATHS.

Yoder.—On Aug. 17, 1906, in Nard Co. N. D., Mattie S. Yoder, aged 52 y., 8 m., 3 d. She was born in Milford Co., Pa., Dec. 14, 1853, and was the oldest of the five children of David and Salome Yoder. One sister preceded her to the spirit world in infancy. She was never married and always lived with her parents. Her parents, in a large family, needed in old age, and this makes it so much harder to give her up. She had not enjoyed good health for many years, and her affliction finally turned into lung trouble. She went to Dakota with her parents two years ago. She was a faithful member of the A. M. church since her early years. Funeral services were conducted by Rev. S. Mast and Thomas Johnson, from Rev. 14:13.

Gerig.—Sept. 2, 1906, near Pettitville, Fulton Co., Ohio, Bertha, little daughter of Christian and Eliza Gerig, aged 13 m., 7 d. She was born Sept. 22, 1905, and leaves a deeply bereaved father, mother and two little sisters to mourn the loss of a dear one. May the Lord bless the dear parents that they may prepare themselves to meet their loved one in heaven. Our sweet darling is gone, but not forgotten.

Seigel.—Sept. 3, 1906, Susan J. Seigel (nee Yoder) died at her home near Elmira, Fulton Co., Ohio; aged 35 y., 3 m., 6 d. She was born May 28, 1871, and was married to John Seigel, Dec. 24, 1905, lived in matrimony 2 y., 8 m., 9 d. She leaves to mourn, a husband, one son and an infant daughter four weeks old, two brothers, six sisters and a host of friends to mourn her sad and early departure. Funeral services were held in the Amish Mennonite M. H., conducted by Rev. Daniel Rupp in German, assisted by Fr. Hartman in English. Text, Luke 28:1. The remains were buried in the Eckley cemetery.

Douglas.—Caroline Douglas was born in Summit Co., N. J., April 14, 1827; died near White Cloud, Mich., Aug. 31, 1906; aged 79 y., 4 m., 17 d. She, with her parents, went to Michigan when it was yet a territory. She married Everett Douglass, May 5, 1847, in Livingston, Mich. She was the mother of five children, only two of whom survive. She had a stroke of paralysis five years ago and has been in bed ever since. She with her husband resided in Muskegon Valley over fifty years and were highly respected. She leaves a sorrowing husband and two sons to mourn her death. Funeral from Union church, conducted by Jacob P. Miller, from 1 John 3:2. The funeral was largely attended from far and near.

MENNONITE OLD PEOPLE'S HOME.

Report for August, 1906.

Receipts, Cash—Anna Graybill, Wrightsville, Pa., \$5; Souderton, Penna. Men. Cong., \$20; relatives of David Steiner, per C. D. Steiner, Orrville, O., \$50; Men. Board of C. H. & Missions, \$207; Henry Hershey, Intercourse, Pa., \$1; farm produce, \$243; J. S. Lantz, Bremen, Ind., \$41; Daniel Lantz, Wellsville, O., \$50; Total, \$220.45. Pensions, etc., contributed—Orrville, O.—Pansle Tachant, John S. Yoder, Daniel Steiner.

Rittman, O.—D. C. Amstutz, Philip Hilty, D. M. Yoder, H. W. Kauffman, David Brubaker, Leah and Fannie Zimmerly.
Miscellaneous.—J. M. Kreider, L. K. Stover, Seville, O., Mabel Newcomer, Mrs. H. P. Newcomer, Sterling, O., John D. Musser, Abram Burkholder, Marshallville, O., J. D. Bechtel, Philadelphia, Pa. Gratefully acknowledged.
J. D. MININGER, Supt.

KANSAS CITY MENNONITE MISSION.

Financial Report for August, 1906.

Receipts.—Fietta Groesser, \$1.50; Sarah Hartzler, \$1.50; J. T. Zook, \$1; David Hostetler, 50c; Mt. Zion S. S., Morgan Co., Mo., \$9.27; Mabel Harnish, \$1; washing by workers, \$3.25; painting by workers, \$1.35; Joe Miller, \$4; a Brother, \$1; a Brother, \$1; house rent, \$2.50; Daniel Good, \$5; a Brother, \$1; Bowmanville, Cong. Pa., \$32; J. E. Hostetler, \$1; S. P. Swartzendruber, \$4; a Sister, \$3; Katie Littviller, \$5; a Brother, \$10.40; J. R. Miller, 50c; a Brother, \$1; Mrs. Swamley, \$2.50; a Brother, 10c; Notes and Outlines, \$2.35; a Sister, \$1.80; William Oesch, 50c; S. S. Conference, Surrey, N. D., \$8; Metamora S. S., Ill., \$10; Bethel Cong., Cass Co., Mo., \$17.40; Sister Boyer, 40c; loaned money, \$1.50; collection, \$1.06; Associated Charities, 50c; Alice Allison, \$1; Mary G. Ernst, 50c. Total, \$100.60.
Expenditures.—Dry goods and clothing, \$21.18; ice, \$3.90; postage, \$3.87; charity, \$14.57; freight and drayage, \$3.61; light and fuel, \$3.20; telephone rent, \$4.05; books, \$2.90; library supplies, \$1.55; Sewing Class treat, 50c; medicine, \$5.75; wall paper, 75c; S. S. supplies, 54c; barber bill, \$1.15; incidentals, \$2; groceries, \$34.05; car fare, \$12.50; railroad fare, 70c. Total, \$123.65.

Amount on hand Aug. 1, \$11.42. Total receipts for August, \$100.50. Total, \$171.92. Total expenditures for August, \$123.65. Balance on hand, \$48.87.
C. A. HARTZLER, Asst. Treas.

HOME SEEKERS
ATTENTION!

THE BOYNE CITY, GAYLORD AND ALPENA RAILROAD COMPANY has thousands of acres of the best farming land in Michigan which they are offering, NOW, at exceptionally low prices, and on easy terms. \$5.00 to \$10.00 per acre.

These are not pine stump lands nor plains lands.

Hardwood cut-overs. Your last chance, at these prices. Jan'y! Ist these lands go up in price.

Now, is the time to secure a home cheap. Write to E. C. RUST,

Land Commissioner,
Boyne City, Mich.

BRETHREN'S
Plain Clothing

If you want RELIABLE GOODS, made up in a first-class manner and at low prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your neighbor, you get a rule close TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Same rule cloth from which we make our clothing, meaning blank, tape line and Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
390 State St. Chicago, Ill.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 20, 1906.

Vol. XLIII. No. 38.

NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

It is every Christian's duty, according to the admonition of the Apostle Paul, to "condemn earnestly for the faith once delivered to the saints."

General Conference.—The General Conference committee is already beginning with the arrangements for the next meeting some time in 1907. See notice in another column.

The program of the Mennonite Sunday School Conference for Missouri was sent us by one of our correspondents, who will kindly accept our best thanks for the favor. The conference will be held at the Berea meeting-house near Birch Tree, Shannon Co., Mo., on the 25th and 26th of the present month (September). A number of prominent Sunday school and church workers are on the program.

The Apostle Paul, in his instructions to Timothy and Titus, frequently refers to "sound doctrine." The same advice is of vital importance today. Every minister, every Sunday school superintendent and every Sunday school teacher, as well as every parent and member of the church, should know the Scriptures and give heed to the doctrine, so that we may all live and teach the same thing. In unity there is strength.

Bro. D. H. Bender reports a very interesting Bible conference at Denbigh, Va., and that the brotherhood manifested a warm interest in the work. We are glad to learn that the conference was both interesting and edifying. When the apostle's teaching in 1 Tim. 4:16 is observed, conferences of this kind are immensely beneficial in establishing the churches in the faith once delivered to the saints, which is a matter much needed among our people at the present time.

A brother who recently passed through the Mennonite settlement near Crossman, Sask., Canada, writes that the brethren and their families seem to be well pleased with their new home. Their crops have been very good. One brother has harvested about 3,500 bushels of wheat and about the same amount of oats, another has about 4,000 bushels of wheat. Nor are they losing sight of the spiritual harvest, which likewise is great. Their meetings are well attended and the interest is good.

The extreme selfishness and low level of spirituality of professing Christians disgraces the man of the world and keeps thousands from seeking Christ. They see no distinct benefit or uplifting influence in the Christianity displayed by the majority and think the social advantages gained not worth while. They find through the lodge all the society they want, and more benefit, in many cases, than the church holds out to them, and they prefer the lodge to the church. What will God require at the hands of those who by their lives lead men to such decisions?

In reading the reports of legal decisions regarding the values placed upon men's lives, one is forced to the conclusion that in one sense, civil and divine law agree in the matter. In both cases a man's life is not valued at what he is worth to himself, but what he is worth to others, only that the civil law makes the valuation a commercial one, while the divine law makes it a moral one. "A man's life consisteth not in the abundance of things he possesseth," but in the abundance of good he can do to his fellowman. That brings happiness, and he is rich who is happy.

"I don't care?" Preacher.—A little boy five years old, when he sometimes does something he ought not to do and his mother says, "John, you should not have done that," promptly replies, "I don't care." The mother says again, "You should not say that, John. It is not nice to speak in that way to your mother." "Yes," says John; "but when I was in church last Sunday I heard the preacher say over and over, 'I don't care, I don't care.'" The little boy had learned his bad manners from the preacher. Brethren, he on your guard and use dignified language as you preach.

All interested in the Plainview (Texas) colony will kindly read the correspondence of Bro. Peter Snyder, in the correspondence column, and note the time of another excursion to that place. The correspondence of last week should have appeared a week earlier, but came just a day too late. We much regreted it, but it could not be helped after the paper was closed. We hope the next excursion will be well patronized and that a strong colony will be established. The place seems to be a desirable one, and a colony there may be the means of spreading Mennonite teachings (gospel doctrines) over a wide field where the true gospel of salvation as yet is little known.

The Mormons figure that it costs them approximately \$15,000 cash for every convert. They probably spend more money to gain a single convert than any other sect in this country, yet they are increasing the number of their proselytes at home and abroad continually. The volunteers of America, a branch of the Salvation Army, find that a convert to their ranks is valued for about every five dollars spent. A rough estimate for our own church leads us to believe that between twenty and twenty-five dollars is spent in evangelizing and mission work for every person converted through these means. That is infinitesimally small when we consider what it cost God to provide the means whereby we may be saved. "Freely ye have received, freely give."

The Hershey family reunion held at Rocky Springs, Lancaster Co., Pa., Saturday, Sept. 1, was a time for interesting reminiscences. The first settler of that name to come to Lancaster county was Christian, who came from Appenzel, Switzerland, about 1710, and with three others of the thirty-seven that formed the party of settlers who came over at that time took up a tract of 1,000 acres in Gasper Township, west of Conestoga Creek. The deed or patent was signed by the Penna. Hans Brubaker and Michael Kreider being the other two joint owners. The land taken up by Christian Hershey east of Manheim is still in the family, being owned by Levi Hershey. On this tract of land are the graves of several Indians who were buried there in the

early period of the settlement when the Indians passed through there, leaving several of their number behind to die. The land that once was peopled by savages is now occupied by the peaceful dwellers and tillers of the soil, and where the Great Spirit was once worshipped, the true God is now revered and worshipped.

It is a great pleasure to take a survey of the entire Mennonite field in this country as well as in Europe and Asia and see the various lines of activity in which our much-scattered and more or less divided brotherhood are engaged for the benefit of their fellowmen. We have for some time kept our readers in touch with conditions in Russia where there are still about 60,000 Mennonites, and, least recent references to their condition might lead the reader to suppose that their chief concern just now is caring for the destitute ones in the settlements where the drought caused a failure of crops, we will mention that their philanthropic work reaches out into other avenues. One of the most telling arguments or "talking points" made by supporters of secret societies is, that they are doing for their members in the line of charity what the churches are not doing. If this is not investigated too closely the argument seems a splendid tribute to the work of fraternal associations. But the Mennonite denomination has been characterized as a church that has very few poor people among its membership, not because it is exclusive, but because the people consider it a cardinal virtue, and secondly because they are so ready to help one another and to provide for those who are actually in need, so that they will not become public charges or be obliged to go to almshouses, etc. Evidence of these characteristics are the Old People's Homes, Orphans' Homes, Homes for the Friendless, etc. This latter method of purely philanthropic work is one that is, so far as I know, entirely foreign to fraternal associations, inasmuch as they as an association help only their members or their members' children or wives. Our Russian brotherhood has united in the establishment of a school at Neu Halbstadt, Gov. Taurien, Russia, for deaf and dumb children. This institution has been conducted for some years. Such work is a greater necessity in Russia than here because in that country the government has never made the same liberal provision for unfortunate of all classes as has this country. From the annual report, which the superintendent and treasurer, Bro. Jacob Schroeder, has sent us, we learn that the number of pupils for the current year is forty-five, and that the contributions in the year, consisting entirely of free-will offerings, amounted to 20,335 roubles, about \$10,000. The Jacob Schroeder here mentioned is the man on whose large estate the Russian peasantry last year committed such great depredation, carrying away over \$75,000 worth of grain and cattle, as mentioned in these columns about a year ago. Bro. Schroeder and family having fled to a place of safety while the misguided country folk were appropriating what fraternal leaders told them was their own by divine right. Another communication informs us that an immense building formerly serving as a supply depot or store for a number of "dors" or villages, was bought by a wealthy brother, Abram Harder, upon the death of the former owner, Bro. Henry Ediger, and that this building is now to be fitted up for an "Orphans' Home." May God richly bless all these efforts of our brethren across the ocean.

PERSONAL MENTION.

Bro. A. B. Kolb made a short business trip to Archbold, Fulton Co., Ohio, on the 11th of Sept.

Bish. David Plank of Logan Co., Ohio, attended with a number of others from that vicinity the recent Sunday school conference near Columbus.

Bro. J. S. Shoemaker of Freeport, Ill., was in attendance on Sunday, Sept. 9, at the opening for service of the Fort Wayne Mission building at Fort Wayne, Ind.

Bro. Nathaniel Martin and wife of the Martin congregation, Woolwich, Waterloo Co., Ont., are visiting friends and relatives in Elkhart Co., Ind. While in Elkhart they were the guests of Bro. John Detweiler.

Pre. Abraham Wismer, of the Skippack congregation, Montgomery Co., Pa., we regret to learn, suffered from the rupture of a blood vessel in his head. We hope he may speedily be returned to his wonted health.

Bro. I. R. Detweiler preached on the evening of Sept. 11 at the A. M. meeting-house near Allensville, Mifflin Co., Pa., and was listened to with the best attention. The people seem to be anxious to hear from the mission fields.

Sister Allie Stengel, who has had her home with A. B. Kolb's family for several years, resigned her position, and left Elkhart for Des Moines, Iowa, where she expects to make a stay for some time. Our best wishes for her future success in life.

Bish. David J. Plank, accompanied by Levi M. Yoder and others, left home on the 11th of Sept., 1906, on a land inspection tour to Texas. They expect also before they return to stop over with some of the Mennonite and Amish settlements in Oklahoma.

Bro. M. S. Steiner of Pandora, Ohio, president of the Mennonite Board of Missions and Charities, was at the mission in Fort Wayne last Saturday evening, Sept. 8, and took part in the services, but left on the midnight train to be in time for an appointment in Ohio on Sunday.

Bish. David Burkholder of Nappanee, Ind., we regret to hear, has recently been afflicted with erysipelas which affected the right eye to such an extent that, for the time being, he could not use it. We hope he may speedily recover and be able to perform the duties of his office.

Bro. J. K. Zook of Gunn City has recently published a 77-page booklet entitled, "Non-conformity to the World." He treats the subject in a characteristic way and without compromise. The subject is one on which the Scripture is plain, and which needs to be kept before the Christian world.

Bro. Noah Mack, of the Welsh Mennonite Mission, Lancaster Co., Pa., is at present visiting with the churches in Montgomery Co., Pa. He preached at the Salford Mennonite meeting-house on Saturday afternoon, Sept. 15, and on Sunday, the 16th, at the Upper Salford meeting-house, and on Sunday evening at the Providence A. H.

Bro. A. B. Kolb (editor of the Herald of Truth) and family, accompanied by Bro. and Sister N. S. Gingrich of Mishawaka, took in an excursion to Berlin, Ont., the early home of both the Kolbs and Gingrichs, for a visit with parents and relatives. Bro. Gingrich is on his way to the Northwest. We expect the four little Kolbs will have a happy time in traversing and investigating the "big yards" and gardens of their paternal grandfather's farm.

Sisters Rose Lambert and Adeline V. Brunk, as per previous arrangements, sailed from New York for Hadjin, Turkey, on the steamer Moltke of the Hamburg-American Line, on the 11th of September. Sister Lambert had returned after seven years of work in the mission field for a vacation at home and now returns to her former field, accompanied by Sister Brunk as a helper. We wish them a safe and prosperous journey and may God bless them in the work to which they have consecrated themselves.

HERALD OF TRUTH.

Ero. Geo. H. Rupp, who, as noticed in former numbers of the Herald, spent several months visiting friends in the west and who accompanied the senior editor of the Herald from Elkhart to the Sunday school conference in Columbus, Ohio, and also to Springs, Pa., where he attended both the Sunday school and church conferences, finally reached home on Monday, Sept. 3, a little the worse for wear, but in good health and with the kindest conviction that he had enjoyed a real happy time during his absence from home. He was especially pleased with Elkhart, and not at all sorry for any part of his trip. We shall be glad at any time to see him in Elkhart again.

Bro. Norman S. Gingrich of Mishawaka, Ind., bookkeeper for an extensive manufacturing house of that city, left on the 14th of September for an extended trip to the Mennonite settlements in Northwestern Canada. Bro. Gingrich is a close observer and an interesting writer. He has kindly consented to furnish articles for publication in the Herald, describing country, conditions, progress of churches and improvements of the places he visits and other matters of interest to the general reader. We feel sure that descriptive accounts of the country that has excited so much attention among our Mennonite people in different parts of the land, will be read with much interest. He went by way of Toronto and Ottawa. Sister Gingrich accompanied him to Berlin, Ontario.

For the Herald of Truth.

NOTES BY THE WAY.

III.

After spending a pleasant night with Bro. John Burkholder in North Lima, Bro. Rupp and myself prepared to take our leave of the kind brethren and friends in this vicinity and make our way to Somerset Co., Pa., where during the week both the Sunday school and church conferences for the Southwestern Pennsylvania District were to be held. Bro. Burkholder kindly conveyed us to Columbus, at which place, when we arrived, a heavy shower was in progress, which, however, was soon over. Bro. Burkholder, taking his leave, we patiently waited for the train from the west which should carry us to Pittsburg.

We were joined here by Bro. D. S. Weidy, also of the Mennonite Publishing Co. at Elkhart, who had accompanied us in the interest of the book business. Several others who had attended the conference went our way. We reached Pittsburg in the time, and after some hours' waiting we boarded the B. & O. train for Myersdale, the nearest railroad station to the conference. From there a hack conveyed us to Salisbury, to which place the brethren from Springs sent a conveyance to bring us to our destination.

There we met the beloved brother, Bish. David Keim, residing in the town of Springs and just in the rear of the meeting-house where the conference was to be held. We accompanied him to his home and found with him and his family a pleasant and entertaining home during a part of our stay with the brotherhood there.

Springs is the same place that for some years figured conspicuously on the United States list of postoffices under the somewhat homely and unassuming name of "Tub," which afterwards, in commemoration of a beautiful spring of excellent water, bubbling out from under the rocks in the very heart of the town and forming a supply of water sufficient for man and beast, was changed to the more comely name of "Springs."

Part of the time on Tuesday (Aug. 28) was spent in visiting, forming new acquaintances or renewing old ones. We met Bro. Bish. John N. Durr and spent some time with him at the home of his daughter Anna, wife of Pre. Ed Miller, where Bro. and Sister Durr were visiting. In the afternoon we attended in company with Pre. Eldon Miller the bishops' counsel or executive committee in the preparatory work for the church conference. In the evening the first session of

the Sunday school conference was held and was a meeting both interesting and profitable.

On Wednesday morning conference again convened and continued throughout the day. The only fault we found was that in the program they had put on too much work for the time. The work crowded the time so that there was little opportunity for discussion.

One thing was commendable. The conference was held in the meeting-house and not in a tent, and we would here make the suggestion for our Western people that if they would divide their districts and make them smaller and limit the time to two evenings and one day for a Sunday school conference there would be several advantages attained. The people could be kept comfortable and dry during storms. The crowd of people would not be so large, and the good people of the congregation where the conference is held would be saved much work and expense and would realize greater benefit from the meetings. These large Sunday school conferences, we learn, are getting to be an undesirable burden to many of our congregations. We may be telling on the housetop that which was intended to be spoken only in the ear; but we believe for the good of the cause it will not be wrong to tell it.

One other thing we noticed that in this Sunday school conference there were few essays. What was said was given in talks and not in written essays, which we think was an improvement on the usual methods.

The church conference lasted two days and was a crowded meeting, both as to the numbers present and the amount of subjects and work taken up, discussed and passed upon.

Our Southwestern Pennsylvania brethren seem to be wide awake and when they meet in conference they meet for work. We were glad to notice this characteristic throughout all their meetings. The conference closed on Friday afternoon. At two o'clock, while some routine work was still in progress, a number of visitors and some of the conference members had to take leave in order to make the evening train for Myersdale, among which we also found ourselves.

At Cleveland we had several hours of time and we visited Bro. John Horsch, a co-worker with us on the German Herald and still known to our readers as one of our correspondents and an able historical student, especially in Mennonite history. He is the author of a very excellent little work known as the "History, Faith and Practice of the Mennonites." This booklet is published by the Mennonite Publishing Co. and is for sale by their hand. The world needs our help and we need the help that we get by helping them. The needy are down; if we would help them we must come down. There are many things that the helping hand may do, but it fails in its mission unless it reaches the soul. Every needy one is our brother, and like a true brother we should be sympathetic, earnest and prompt, and practice as well as talk. He who puts the temporal interest of any one ahead of the salvation of their souls, cannot most effectually lend the "helping hand."

Bro. Horsch has been engaged for years in preparing the material for another historical work which will be interesting and of great value to our people. We spent several hours with Bro. Horsch and family. We also met there Bro. Lambert of Elkhart and Bro. John A. Sprunger. Bro. Horsch resided in one of the buildings which Bro. Lambert recently purchased with the Hospital and Deaconess' Home, and on this day Bro. Lambert took possession of his purchase.

We arrived at our home in Elkhart at five o'clock in the evening and found all well. The Lord be praised for his kind care and protection over us.

JOHN F. FUNK.

September 20,

1906.

For the Herald of Truth.

THE BONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olsen.

PSALM LVIII.

God will arise and scatter every foe,
So let the righteous gladden and rejoice.
In exultation to Jehovah go
And sing his praises with triumphant voice.
His goodness for the poor he did prepare,
His power the rebellious will subdue,
His strength is as the mountains high in air,
His gifts are grace and love and mercy true.
Deliverance he will secure for us,
Escape from death within his sway doth stand;
Forever will his truth endure for us—
Sing unto God, ye earthly kingdoms grand!
His excellency reaches to the skies,
To us divine endurance he supplies.

For the Herald of Truth.

SOUTHWESTERN PENNSYLVANIA SUNDAY SCHOOL CONFERENCE.

Twelfth Annual Session held at Springs, Pa.,
Aug. 28, 29, 1906.

TUESDAY EVENING.

After devotional exercises conducted by David Keim, the organization, and a few remarks by the moderator, Abram Metzler, the following subjects were discussed:

"Our Sunday School Conferences." 1. Their Uses and Objects, by H. G. Snyder. They bring workers together from far and near to devise means and plans to teach the word of God more effectually, and afford an opportunity to reach the lost. Discouraged teachers are encouraged; workers are drawn closer to God and made more conscious of their responsibility. 2. What objectionable features have come in? by J. N. Durr. In almost every work there are some features that tend to evil. There is a possibility of the Sunday school conference getting undue attention—more than the church conference. Popularity, in the sense that it wins favor of the world for other reasons than humility and the saving of souls. Some of our members seem to seek a "good time" in social enjoyments rather than spiritual good. The disposition of some to seek display in attire should not be overlooked. In these ways it is possible to bring a reflection on our characters and hinder the conference in its work.

"The Helping Hand," by A. D. Martin. If the people in India are to be converted, the boys and girls in our land saved, we must lend the "helping hand." The world needs our help and we need the help that we get by helping them. The needy are down; if we would help them we must come down. There are many things that the helping hand may do, but it fails in its mission unless it reaches the soul. Every needy one is our brother, and like a true brother we should be sympathetic, earnest and prompt, and practice as well as talk. He who puts the temporal interest of any one ahead of the salvation of their souls, cannot most effectually lend the "helping hand."

WEDNESDAY FORENOON.

Devotional exercises by D. H. Bender. "Consecration." 1. Defined, by Lloyd E. Blough. It is applying to sacred use that which is common. 2. How made practical? by W. C. Herschberger. Consecration should be entire, embracing doing, being and suffering all that God requires. To be most practical it must be early in life. Sin stains have a life-long effect. 3. Reward, by M. K. Smoker. If I come before you to get honor and praise from you, then I have my reward; if to help you and glorify God, then I shall be rewarded in heaven. To receive a full reward we must do all with a cheerful spirit, not complainingly. Real consecration is joyous, and speaks well of every sacrifice.

"How to keep the Teacher from Preaching in the Sunday School," by D. H. Bender. Study the lesson to see how much you can get the class to

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do. Bind yourself down to the question and answer method. Have certain individuals of the class teach certain portions of the lesson.

J. F. Funk: In some cases it is almost necessary for the teacher to do a great deal of talking. When nothing else can be done, this method may be very effective. As a rule, a gentle suggestion by the superintendent to the teacher who has fallen into the habit of preaching to his class, will be heeded.

Reports.—Summary: Number of schools, 16; total number of teachers, 107; total enrollment of pupils, 1,434; pupils received into the church, 75; total contributions, \$389.89; total expenses, \$271.08.

"The Sunday School as a Factor in Mission Work," by Levi Sauder. That there were seventy-five Sunday school pupils received into the church during the past year is an evidence that the Sunday school is doing a great mission work. The Sunday school should stir up an interest in mission work.

I. R. Detweiler.—The Sunday school should be an agent for the church in saving souls. The test of our lives is what we are doing for the people. We want to live in the spirit we teach. Go where the grain is ripe. Some of us, if we want to work for God, must put off some of the things we are wearing.

"Implanted Principles," by H. B. Ramer. God has commanded us to sow good seed into the young lives. With right principles in the heart, we will not look to the fashions to find out how to dress, but to the word of God.

James Sayler.—We need the principle of truth implanted in our hearts. It is the people who are true in profession who are in demand. Truth wants more than mines of gold and silver. Children should be taught this principle early in life.

WEDNESDAY AFTERNOON.

Remarks and prayer by Daniel Kaufman. Children's hour, by J. M. Hartizer.

"How does early training help our conversion?" by John L. Zook (German). The Scripture should be taught and carefully lived. There is too much of testing the children. It is a mistake to bring up a child according to the world and then expect it to come into the church easily. Teach the children to pray when they are quite young.

E. S. Miller.—Early training will remain when later teachings are forgotten. Mother's words are not soon forgotten. If a person is not converted when the proper time comes, there is something wrong with the training. If parents would train their children right they must live right. "Train up a child in the way he should go, and when he is old he will not depart from it."

"Helpful Influences for the Young Convert," by J. M. Eby. It is one thing to get our children into the church and another thing to train them up in the right way. We need to guard our lives in the hope that our influence may be good. Unfavorable remarks about our minister may greatly hinder young converts. We should see that they have good books to read; encourage them much—lend the "helping hand."

Jacob Snyder.—Be careful of the home influence. Keep up an interest in Sunday school work. Activity in Christian work is one of the most helpful things for the young Christian.

"The Teacher's Work." 1. In the Sunday School, by W. W. Gray. Preach with your class. Teach the Word in a plain, simple way, just as it is. Love the work. 2. Outside of the Sunday School, by Rudy Senger. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). This is a picture of the successful teacher. Consider what God thinks of you and your work. Study the lesson and the class. Look after the absent ones. Do definite work—house-to-house work is important. Be careful about your life.

WEDNESDAY EVENING.

Devotional exercises by Ed Miller. Queries. "Five Minute Talks on Danger Signals." 1. In Business Relations, by James Miller. Business

is that which occupies man for profit or improvement. Do not allow your business to rob you of time to do God's whole will.

2. Marriage, by L. A. Blough. Treat it seriously. It is a solemn thing. "Be not unequally yoked together with unbelievers," or one who does not agree with you in church relations. Consider purity of heart rather than beauty of face. If you trust in the hope of reform after marriage, do not forget that every cause has its effect—we reap what we sow.

3. In Attire, by Daniel Kaufman. Signals are to be heeded. All authority is from God or from Satan. There are two great bodies, the church and the world. God is the authority of the church, the devil of the world. Whose authority will you recognize? You say, the church has no right to say how you shall dress, and yet you dress as the world dictates. Whose authority do you recognize? God says, Do not wear gold. The world says, Wear it. What will you do? God says, Dress modestly. The world says, Dress in the immoral fashions of the day. Which will you do? Broiling what is it that determines the shape of your hat, your coat, your collar, etc.? Whose authority are you acknowledging? If you are trying to acknowledge the dominion of God, will you not heed his word?

4. Non-resistance, by John Kanagy. We often fail to practice this principle in treating our animals. We must consider the matter if we do not want to fail. Jesus is our great example.

5. Spurious Liberalism, by E. J. Blough. It grows out of a false construction put upon God's word. We need to stand firm on the doctrines of our Lord Jesus Christ. It is what God says, and not what other men think, or our limited judgment may teach, that we should consider.

6. Sunday Desecration, by C. R. Wolford. Desire for pleasure, Sunday excursions, Sunday newspapers, etc., are causes of Sunday desecration. Man forgets that God has a claim on him. Beware of the end of a life that is not subject to God.

"Temptations of the Young People and How to Overcome Them." Essay by Pearl Herschberger, followed by Abram Metzler. We love our young people, therefore we speak on this subject. It is a false idea that young people have, that because they are young they have certain liberties. This is a trick of the enemy. Think of what the harvest will be. Desire to serve God. He will help you. Take to yourself the "sword of the Spirit." Give your heart to God, the Father, your helping hand to a struggling world, and your life to both.

"Popular Literature and its Effects," by J. M. Hartizer. Any book that does not lift you to God, teach the Word, and lead you to holiness, is not fit for our homes. The fashionable magazine often draws us away from God. Examine the books and papers that go into the children's hands. May God give us judgment to decide what we should read.

Closing remarks by the moderator. This is an important moment. Satan will try to snatch away every good thought. Let us see that we go out and practice what we have heard, that the influence may go on and on that our sons and daughters may be blessed.

Amount of collection, \$53.89.
Program committee: L. A. Blough, J. N. Durr and W. C. Herschberger.

May C. C. BLOUGH,
A. D. MARTIN, Secretaries.

The first necessity in life is to get an object outside of one's self. If this is not done, happiness is impossible, and worry is certain. The higher, the truer, the greater the object, the more sure and lasting the joy of living becomes. When a man can say, like Paul, "to me to live is Christ, to die is gain," trouble and misery may surround him, but cannot touch the high happiness that dwells in his soul.

Subscribe for the Herald of Truth. From now until Jan. 1, 1908, for \$1.

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dhamtari, C. P. India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 28th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.
 MOVING.

Things are continually changing at the Mission at Dhamtari. This year especially a good many changes have and are still taking place. At the beginning of the year Bro. Kaufman, Bro. George Lapps and we lived at Sundarganj with the orphan boys. Sisters Stalter and Scheritz with Bro. Mahlon Lapps lived at Rudri. When Bro. Lehmanns arrived they went to Rudri. The first week in April we went to Champa, where we stayed until July 7. May 2 the boys and girls changed stations, making it necessary for every one to move, except Bro. Resalers, who were at Igatpur, and Bro. Lehmanns. Bro. Kaufman and Bro. George Lapps went with the boys to Rudri. Bro. Mahlon Lapps and the sisters coming to Sundarganj with the girls. When we came home we moved into a house at Sundarganj where none of the missionaries had yet lived, but which was built suitable for the purpose if needed. It was first used for a dwelling for the head master of the English school; later the English school was held in it, and after that it was used as a boys' hospital.

Now this week the two Lapp families and Bro. Resalers are moving again. Bro. Lehmanns also have to move this time, making room for Bro. Resalers and moving into the room vacated by Bro. George Lapps. They will help Bro. Kaufman with the boys. Bro. Resalers, who up to this time lived at both stations, that is had a room, or sometimes rooms, at both stations, are taking their belongings to Rudri, where they expect to be a little more permanently located. Bro. George Lapps are moving the fourth time since they lived in the little room given them on their arrival. Bro. Mahlons are moving into the room Bro. Resalers are vacating at Sundarganj, to make room for Bro. Georges, who are to take charge of the girls' station. In October, when rice harvesting begins, Bro. Mahlons expect to go out to the village Balodgahann to live.

Our stay at Champa, which was not a visit, neither for work, was a pleasant and beneficial one to us. We had no responsibility in the work and did but little, as we went for a rest which we felt we could get there and at the same time be company to Bro. Penner, and there would be the presence of some one on the compound with the orphan girls who he went to Jangri to look after the work there.

The workers at Dhamtari feel that the time has come when another station should be opened more especially for village evangelistic work. The committee is looking for a place. A site in the village of Bargari, about fifteen miles south of Dhamtari and about ten or twelve miles southeast of Balodgahann, is in view, but not decided upon definitely. We are praying that God may lead in this matter. Here, too, a bungalow will need to be built and we ask an interest in your prayers that the means may be supplied and that as a mission we may be guided to the right place. We know that where God leads to go, there will be blessing in store. If the way opens we expect to go to this station after the rains. Pray for us that as we begin work among the village people we may be

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used of God, and pray for the people that the Holy Spirit may drive the truths of God's word home to them that they may see their sinful condition, their need of a Savior and may see that Jesus is the Savior of the world and wants to be theirs.
 MARY BURKHARD.
 Dhamtari, C. P. India, Aug. 16, 1906.

THE CHURCH OF OUR LORD JESUS.

By Catharine E. Miller.

The word of God speaks of the church in a very beautiful figure, yea, in a very lovely figure. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Cant. 6:10). "How fair art thou!" "Oh! love for delights!" So she stands fair to look upon.

The Lord Jesus loved her; for her sake the Lord God sent him that in the dispensation of the fullness of time he might gather together in one, all things in Christ, and has put all things under his feet; and gave him over all things to the head of the church. There is no doubtful or uncertain thing in connection with the real church of the Lord Jesus, and the figure intensifies it clearly as the sun, penetrating, searching, seeking out and making careful inquiries, so that she may remain standing organized for battle and ready for the contest, ready earnestly to contend for the faith once delivered to the saints; ready not only to endure, but to refuse; not only to endure, but to condemn as well; not only to uphold the right, but also to denounce sin, no matter from whatever source it may come. The church, in order to remain a true church, the bride of Christ, cannot harbor sin within her walls. Against all such she will stand terrible as an army with banners.

The Lord God himself will be a wall of fire round about her. So the church of our Lord Jesus will keep within her walls and battle with the sword of the Spirit against those opposing from the outside. But within there should be that childlike spirit of love and meekness which is ever ready to forgive and forget, and yet sometimes the sword of the Spirit must also be used against those within. Many hot trials and temptations are foretold for our Savior that the church will have to go through, and because iniquity shall abound, the love of many shall wax cold.

How do we see the church to-day? Is she still fair as a Bible picture to look upon? Many will say, "Yes; she is still fair." Her foundations are built upon that Rock, Christ Jesus, which will stand when heaven and earth shall be shaken, and the gates of hell shall not prevail against her.

But some of those who make up the body of the church are lukewarm. Some spots and some wrinkles exist. Her beauty is fading, her strength is diminishing, her power is decreasing. We see the church of to-day in many differently organized bodies. Some are self-willed; some given to pride; some make a great show and have no real substance, all of which mar her beauty. We see our young sisters in the church given in marriage to all whomsoever they choose, with non-professors or otherwise. The same is true of the brethren. What mean ye that ye make my people to err? Tell us where does the word of God give place for such intermarriages? It not only gives no room for this, but from beginning to end warns the church against it. The spiritual distinction between believers and unbelievers must be maintained. Samson paid dearly for his relations with Delilah. He lost his strength thereby. God left him, and he suffered and grieved in prison.

Oh, for the purity of the church! How we all long for it! None of us will have it otherwise. In purity and sincerity lie her strength, her vitality and her power. The church of our Lord Jesus is to elevate, to bring out, to build up, to store. If the way opens we expect to go to this station after the rains. Pray for us that as we begin work among the village people we may be

a witness-bearer of the Lord of hosts and to testify of his grace.

We see the church in the past few years has accomplished much. She has nursed her sick and sheltered her orphans. We see her occupying new fields and gaining new battles. God has blessed every effort and given us the spirit of his grace that we may also strive for the purity of the church, to present her a chaste virgin to Christ. Springs, Pa.

PENTECOSTAL MONDAY.

IV.

[From a manuscript entitled, "Glimpses of Amish Mennonite Homes, and Some Plain Talks to the Innates," by a Friend of Humanity.]

June 12, 1905.—This was what we call Pentecostal Monday, and some of our people do not work on this day, because of its sacred nearness to Pentecost proper. The idea of making it a holiday is a good one, but it very much depends upon the way we spend it, and this gives rise to the question: How do we spend it? One thing is pretty certain—the women folks, especially of class 1 (the Amish), prepare for this day by doing extra baking of pies, cakes, etc. This means that they are likely to have visitors, and the chances are that this will prove true. Now, the next question is: How is the time spent after the visitors arrive? Judging from past observations there will likely be the usual program of "standing" about this, that, and the other, almost any and every thing they happen to think of, except the "one thing needful," i. e., the "Friend that sticketh closer than a brother."

Ah! how does that Friend feel when he hears you talk about the good and bad deeds of about everybody you know, and yet not have a single solitary word to say about himself? How would I or I feel if we had saved the lives of a number of people and those same people would sit and talk for a whole day about other things, but would not once mention what we had done for them, and that, too, if they were dependent upon us for other favors?

I repeat, the idea of this day as a holiday is good, but it would be very much better if it were spent nearer in the spirit in which the original Pentecost was spent. If we would gather ourselves together on that day and worship God in spirit and in truth, instead of as above stated, the effect upon our lives would be vastly better. But instead of this, the class of people referred to above make of it not only a day for visiting, but also one for laseball games and other worldly amusements.

For the Herald of Truth.
 AUTUMN.

By Frank Monroe Bevery.

Now, autumn comes, full laden
 With gold of all the year;
 The vintage of the season
 In wondrous glory here.

In ways adown the woodland,
 Where leaves bright golden fall,
 We hear the flippant jay bird
 In saucy accents call.

We hear the children shouting,
 As in their joys they seek
 Sweet autumn's woodland treasures,
 The beech-pods by the creek.

Out in the orchard, yonder,
 The mellow apples fall,
 They're crashing through the branches
 Of giant gnarled trees tall.

Afield the waving tassels
 Show where the rippling corn—
 The pendant ears in yellow—
 The jointed stalks adorn.

Welcome the joys of autumn,
 Our labor's fruitage dear,
 The hands of autumn busy
 With gold of all the year.

Osborn's Gap, Va.

September 29,

1906.

HERALD OF TRUTH.

Thursday, September 20, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

From Towamencin, Pa.—In the Towamencin congregation in Montgomery Co., Pa., there are seven converts, who will be baptized and received into church membership on Sunday, Sept. 23.

In the Franconia congregation, in Montgomery Co., Pa., there are seven persons, who will be baptized and received into church membership on Sunday, Sept. 30. The Lord bless and direct these souls that they may be bright and shining lights in the Lord's vineyard.

Jackson, Minn., Sept. 10, 1906.—Editor Herald of Truth. Dear Brother:—Greeting in the name of the Master. Since my article was delayed and as the time is now likely to be too short to enable those interested in the colony now forming at Plainview, Tex., to get ready to go on the excursion of the 18th, I wish to urge all who are interested to earnestly endeavor to get ready for the excursion of Oct. 2, as the option we have on this tract expires before another excursion date after Oct. 2. I also wish to announce that there are now fifteen or twenty prospective families in sight and the prospects for a strong colony being established could not well be better. Trusting that all may result in bringing honor and glory to God and blessing to our fellowmen. I am fraternally yours,
 P. B. SNYDER.

Birch Tree, Mo., Sept. 10, 1906.—Dear Readers of the Herald:—Greeting in Jesus' name. A few notes from this part of the Lord's vineyard may be of interest to at least a few. Bro. J. P. Berkey closed last week's meeting at Okside, which resulted in eight confessions. Pray earnestly that a definite work of grace may be done in their hearts. The home brethren yesterday began meetings at Turkey Oak schoolhouse. They hope to have Bro. David Garber to help them ere the week is over. Sunday, if the Lord will, meetings will begin in the home congregation. Bro. Garber is expected to preach for us then. We are looking forward to a spiritual feast during the conference. May God everywhere arouse his children to a greater earnestness, in our prayer.
 COR.

Johnstown, Pa., Sept. 11, 1906.—On the 16th of August, 1906, Bro. Elmer Blough, accompanied by his wife and little daughter, of Rockton, Pa., came to us and while here preached five times at five different meetings. He also preached at

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Shellsburg, and attended the Sunday school and church conferences at Springs, Pa. On the 1st of September they left for their home.

On the 25th of August, Bro. A. I. Leaman, of the Chicago Mission, came to us and in the evening preached in the Blough meeting-house. On Sunday at 10 a. m. he spoke in the Thomas meeting-house, and the same evening in the Stahl meeting-house. On Monday morning he left for Lancaster Co., Pa., for a visit with his parents. Bro. William Grabill of Juniata Co., Pa., accompanied by his family, was also with us, and after his return from conference at Springs preached several times at the Saylor and Weaver meetings.

On the first of September Bro. Irvin R. Detweiler of Topeka, Ind., who is on a trip to the East, stopped with us and while here gave us interesting talks on foreign missions, in the Saylor, Weaver, Stahl, Thomas, Blough and Kauffman meetings. May the sermons and talks given by the above-named brethren be long remembered by those present, and may the Holy Spirit always guide us wherever we go; this should be the prayer of every heart. Amen.
 LEVI BLAUCH.

Mt. Seneca, W. Va., Sept. 10, 1906.—Dear Readers of the Herald:—Greeting of love in the worthy name of Jesus. I will try to write a few lines. What a kind and loving Father we have! How and it is that there are so many who will not accept him as their own! There are so many who will not tell Jesus of their troubles, casting all their care upon him, knowing that he careth for them.

We have met many friends, brethren and sisters, and we thank them for their kindness to us while with them. May God reward them.

As we go from place to place we see the great need of more workers in the harvest field. The fields are indeed already "white for the harvest," and where are the reapers?

We are now on our way from Harrisonburg, Va., to Job, W. Va., where our ministers have been laboring. Bro. A. Burkholder and Sister Nannie Shank are with us.

We are taking over the horse the brethren so kindly bought for the brother who had to walk so far to the place where they hold their services. May he be an instrument in God's hands to the saving of souls.

We have had quite a rough trip over the mountains, although a pleasant one. We enjoyed it, and have seen many of the beauties of nature and think of the song, "They'll cry for rocks and mountains," etc.

What an awful day the judgment day will be! We stopped on the way and held services at different places. One sister was received into fellowship on Saturday afternoon. May she be faithful. We met Bro. Henry Blosser on the way. He is helping Bro. Burkholder in the work.

The brethren who have so faithfully taken charge of the West Virginia field surely have made great sacrifices and will receive a reward in the day of the Master's coming.

On Saturday afternoon we had services at the Miller M. H., and in the schoolhouse in the afternoon and evening. We met with those under conviction, but some were not yet willing to yield to the Spirit's guidance. How hard Satan tries to deceive! Oh, that many may turn from their evil ways and find how sweet it is to trust in Jesus!

We are all well and thank God for his protecting care over us. We expect to be home in Kansas City, Kan., in a short time. Pray for us.
 Yours in Christian love,
 SISTER JOS. F. BRUNCK.

Goshen, Ind., Sept. 9, 1906.—The Indiana-Michigan Conference will be held (D. V.) at the Clinton Brick M. H., seven miles east of Goshen, Ind., on Oct. 11 and 12. Bishops are to meet Thursday at 9 a. m. Conference begins at 10 a. m. All questions to be discussed should be sent to the secretaries.

tary, J. S. Hartzler, Goshen, Ind. All are invited to come and especially ministers and deacons. Those coming on the Lake Shore will stop off at Middlebury. Those coming over the Wabash stop at Millersburg; over the Big Four, at Goshen. Those coming to Goshen write to Noah Grabill, Goshen, Ind., Middlebury phone. Those coming to Middlebury write to J. C. Hersherberg, Middlebury, Ind., Middlebury phone. Those coming to Millersburg write to Henry Kauffman, Millersburg, Middlebury phone. COM.

Wolf Trap, Va., Sept. 6, 1906.—A. B. Kolb. Dear Brother:—Greeting in Jesus' name. On the 27th of August we left Texas for Concord, Tenn., where we spent one week very pleasantly with the brotherhood at that place, and then came to Wolf Trap, Va., to my parents, where we expect to make our home for the present. With kind regards to all, I remain yours truly. L. B. GOOD.

Dinuba, Cal., Sept. 4, 1906.—Dear Editors and Herald Readers:—Greeting in Jesus' name. God has still spared us and kept us so we can go and do the necessities of life, and we thank and praise him for all we have. Perhaps some of our dear friends would be glad to hear from us and in this way we can let many hear whom we could not reach any other way. Above all else we are anxious to live for Him who died for us, and what we pray for ourselves we do pray for all the brotherhood the world over. When we think of all the earthquakes and many other different things that are taking the people out of this world it makes us feel for their souls' salvation. Of course we might say as a rule our children and near relatives come first. Then we wonder whether all the dear brethren and sisters continually pray. Many say, "Oh, it is not needful to do so," but what are we told to do? Does not God know better than we do? He knows all about us poor ones. We are told that of ourselves we can do nothing. What, then, is prompting us? Is it the good Spirit, or is it the evil one? There are only two ways. I am glad we can turn everything over to God. Those things we can not do and do not understand he does know and knows what to do with them.

We like it here in California. If we only had a number of our brethren and sisters here and real spiritual preachers. We go to different churches and hear good sermons, praise God for that. But some say, "Yes, but they don't all live it." Well, we must wonder whether our own all live as they should. Oh, if all only would! God surely follows. Sometimes we think if we can sell out, we may go back; then some of the children say, if we do not go back too soon they will come to California. So we turn things over to God; he surely knows better than we do. He knows why we are here, better than we do ourselves.

Last fall there were quite a few of the brethren and sisters here and it did us good. We feel to thank them yet for what they did for us, and if we stay here we believe some will come again. If we could only be at the conferences, but at present our means would not allow us. If we were young yet, so we could stand to work like we did once, then we could expect to make something; but we thank God that we can do what we can. In him we live, move, and have our being. Praise his name. We were at Bro. Hess' Sunday. They are all well as usual, excepting David; he has a cough and is getting thin. May God help us all to be real true to him. He can help us in a wonderful way.
 E. C. AND S. A. WEAVER

Humboldt, Sask., Sept. 12, 1906.—Editor Herald of Truth:—Just returned from an extensive trip through the new Mennonite settlement south of here, and thinking it might interest your readers, I will give you a short account of it. It is simply wonderful what has been accomplished by the settlers in scarcely two years.

Three years ago this month myself and a party of five started from Koshorn to select a location for a colony and were gone nearly two weeks and, after leaving the Koshorn settlement, did not see a single white person. The railroad, the Canadian Northern, had just been surveyed.

Next spring a few settlers came in and during the summer our people made their selections, but most of them did not come in until the year after. Today all homesteads are taken up and land is selling at from \$8 to \$12 per acre. A new branch of the Canadian Pacific Railroad is now being built through the heart of the Manitowish settlement and next year they will all be within easy reach of town.

We drove from this place, Humboldt, south and first stopped in the Ontario colony. Bro. Aaron Bean, who comes from near Preston, Waterloo county, was just getting through threshing his wheat; he had 3,500 bushels, machine measure, from 100 acres, and it was a very fine sample. His oats were also excellent. Israel Crossman, from Berlin, also has a very fine crop and is doing well in his mercantile business.

We saw the Bowmans, Rosenberger, Snider, Mosiman and many others. Without exception they expressed themselves as perfectly satisfied and happy. They have a fine schoolhouse with stone basement almost completed, which they intend using on Sundays for religious meetings.

We next visited the brethren from Kansas and were sorry to find Bishop Gerhardt away from home. The settlers here were very busy stacking a splendid crop and building new houses. They are preparing to build a large meeting-house and have a good deal of the material on the ground. They have laid out a long street through the settlement with lanes to their houses; vegetable and flower gardens surround their places.

We then struck across the prairie toward Big Quill Lake, where my brother, John Jansen, is located. Here we found everything in ship-shape. His son had stacked all the wheat and we counted twenty-two big stacks; he now has nearly 500 acres broken and will put in a big crop next season. His family are well and like the climate much better than in their former home, Nebraska. They say the winter is much more pleasant, as it is steady and there are no blizzards.

So far as material interests are concerned I am fully convinced that our people will prosper and will soon have pleasant and valuable homes. There are still great opportunities for all who cannot procure homes in the United States. Any one who will write to my brother, John Jansen, at Humboldt, Saskatchewan, Canada, can get reliable information regarding this country.

I trust that the new settlers will not neglect their spiritual welfare, but will build schools and meeting-houses as soon as possible.

With best wishes to the editor and the readers of the Herald, I am your old friend,

PETER JANSEN,
of Jansen, Neb.

For the Herald of Truth.

RESULTS OF BIBLE STUDY.

By Barbara Alliger.

Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the word of God, and when we study it, may we study it as his word, his voice, speaking directly to us, for it is his pleasure and prerogative to command. Unless we do this, we can never be able to grasp the grand, precious truths contained therein, nor realize their full importance to us. The Bible, unlike other books, cannot be understood in one or two readings; but in order to understand it, we must study it and ask God to give us understanding, having our hearts and minds opened for conviction and allowing him through his Spirit to interpret to us.

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In studying any work of literature we become more or less acquainted with the author. So in the study of God's word, we learn to know the Author, who is God, the Creator of heaven and earth and of every living thing. He reveals himself in every page to the one who diligently searches and studies. O beloved, is it not worth our while to study the Bible, when as a result of this study, we learn to know the One who is all-wise, all-seeing, all-powerful, who rules the universe, and in whose hands our life and being lie. God has given commandments, which he desires us to obey, but how can we obey them unless we know them? God will not excuse us, but expects us to know his wishes, and his will by searching his word.

From Bible study we derive benefit in various ways. In the first place it develops the mind, so that the student with the aid of the Holy Spirit is enabled to fathom the deep and hidden things of God's word. It is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those who love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We are told that the most precious treasures of earth are only found by digging deep. So it is with God's eternal truths. Many are revealed and found only by diligent searching and studying. As a result of such study, we have many inspiring sermons, volumes of helpful books and commentaries that are in turn a help to us in the study of the Word. How many, however, are satisfied with skimming only the surface!

Again, we are benefited in the study of the Bible because it occupies the mind with noble thoughts, that which purifies the life, making it nobler and grander, much like the perfect pattern, God's own Son. Jesus himself has declared: "Ye are clean through the word which I have spoken unto you." More than this, it thrills the heart with hopes of heaven, it points out clearly our Christian duties, it strengthens the workers for Jesus, it elevates the character, it lifts the children of God above the enjoyments of sin, and arms them against the powers of temptation. Let arms them against the powers of temptation. Let the individual engage in Bible study and the character will assume Bible purity, the ideal that every one should seek after. Paul has declared it to be a book of instructions leading the soul to life and righteousness and the only means through which a soul can be perfected and prepared unto all good works.

God has intended that the message of salvation should be hereditary to a lost and ruined world through human instrumentality. But unless a thorough study of the Bible is made we are unable to intelligently teach or rightly divide the word of truth. Consequently many come short of their great purpose in life. Think of the awful responsibilities of having such a book in connection with the many advantages and privileges of the present time and neglecting to study its precepts, heed its warnings or comply with its requirements. Paul says (Heb. 4:1), "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Beloved, are we searching for the promises that will console us and inspire us to more systematic study and to greater Christian activity?

In the Bible God gives us the history of his people, their successes and failures, and by studying it we may learn how he dealt with them hundreds and thousands of years ago. God is an immutable, unchangeable God, the same yesterday, today and forever, and his decree, "The soul that sinneth, it shall die," is in force to-day as it was when the first man sinned. At one time the Lord commanded Moses to speak to the rock that it might bring forth water for the children of Israel. But instead of speaking to the rock, Moses smote it twice. God punished him by not permitting him to enter the promised land. When Ananias and

Sapphira kept back part of the price of their possessions, thus lying to the apostles and to God, they were struck down dead as a result of sin. God will punish now and through all time every wilful act of disobedience.

In the study of the scriptures our lives will be benefited by the experiences of those who trod the way before. We may either be profited by the lives of those who have failed or be inspired by the faithfulness of those who have been successful in life, and have gained the heavenly inheritance. The one great end of the Bible is to tell man of God's great plan of salvation. James says: "Therefore lay apart all fittleness and superfluity of naughtiness, and receive with meekness the engrained word, which is able to save your souls." Paul also says (Rom. 10:17), "So, then, faith cometh by hearing, and hearing by the word of God." And again, Paul hearing by the word of God: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life" (John 6:63).

Men are willing to make great sacrifices in order that they may enjoy long life. Beloved, if you desire long life, God offers you life which will last throughout the countless ages of eternity by studying and obeying his word. Can we afford to neglect this grand opportunity of receiving eternal life? A man and his wife decided to read the Bible an hour each evening. In a few evenings he stopped in the midst of his reading and said, "Wife, if this is true, we are wrong." He read on and before long stopped again and said, "Wife, if this book is true, we are lost." Riveted to the book, and deeply anxious, he still read on and soon exclaimed, "Wife, if this book is true, we may be saved." It was not many days before both were converted. How many souls who spend their time reading trashy literature or daily newspapers could be saved in a similar way if they but read God's word. Chas. G. Finney when a young man was a lawyer by profession. He read the Bible because his law books referred to it. While reading he observed the lives of those who professed belief in its teachings and noticed that their lives were not in accordance to God's word and consequently were not successful. On further examination, he learned the cause of their failure. After a great deal of debating in his mind and searching of the scriptures he was led to make an unconditional surrender of himself to God, and as a result of this Bible study he became a power for God and for the salvation of lost souls. We could relate many incidents of men who as a result of studying God's eternal truths found him as the author of eternal peace. The gospel of Christ is indeed "the power of God unto salvation to every one that believeth." Christ who has given us the new life is also able to keep us from falling. Every new convert who begins to study the Bible will have no trouble to stand. The world will lose its charm for him because in the Bible he will find the satisfying portion for the longing soul which the world cannot give.

In the study of God's word for the truth the soul is constantly nourished with the bread of heaven and kept in communion and fellowship with him. Jesus says that if we abide in him and his words abide in us, we shall ask what we will and it shall be done. Wonderful promise! But remember the condition is that his words abide in us, and this can be only as a result of diligent study. As we are not able to sustain natural life without natural food, even so we are unable to sustain our spiritual life without spiritual food, which is God's word, and is provided for us to feed upon. John says, "I have esteemed the words of his mouth more than any necessary food." I fear that this is true of very few of us. Matt. 4:4 we read: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." and as result of feasting upon the precious truths

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of the Bible there will be a continual growth, and continually increasing strength.

The Christian's life is a life of activity, a constant pressing forward. Peter exhorts us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We are not able to grow in our own strength, but as new-born babes we desire the sincere milk of the Word that we may grow thereby. Many Christian professors always remain babes, that is, spiritual dwarfs, from the fact that they are always dependent on others for their food. Let us arise and grow unto the perfect man, "unto the measure of the stature of the fullness of Christ that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine." If people knew their Bibles better they would not be carried away with false doctrine. Moody says: "Scotland has its people educated as it were with the word of God." Infidelity cannot come there. If a man comes among them with false doctrine they instantly draw their Bibles, the Christian's weapon, on him, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ" (2 Cor. 10:4, 5).

God pronounces a blessing on all who read and keep his word. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Why is it then that so many prefer to read questionable literature and literature which may be a curse instead of a blessing to their lives? May God help us to refrain from such and read the Bible, the best book of literature ever written, and which will be a blessing to us. The Psalmist says, "Great peace have they that love thy law, and nothing shall offend them." The study of God's word will secure that peace which passeth all understanding. Take those Christians who are rooted and grounded in the word of God, and you will find they have great peace; but those who do not study their Bible and do not know it, are easily offended. When some little trouble or persecution arises their peace is all disturbed.

In the study of the Bible the Christian has fullness of joy, the joy which is unspeakable and full of glory. It enables him to soar higher and higher in the attitude of God's love, and lifts him above the difficulties so prevalent in life. The Prophet Jeremiah says, "Thy words were found, and I did eat them; and thy words were unto me the joy and rejoicing of my heart." In the book of Joshua we read these words, "The book, the law, shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." There is nothing which man so much seeks after and desires as prosperity, and yet God tells us if we make his word our study and rule of life, he will make us prosperous and successful. When Hezekiah became king of Judah he determined to serve God and keep his commandments. As a reward the Lord was with him and prospered him wherever he went. On the other hand, Manasseh, king of Judah, did evil in the sight of the Lord and did not keep his commandments, and God forsook him and delivered him into the hands of his enemies.

There is no condition in the Christian life in which you cannot find some word of consolation in the Bible. If you are in affliction, if you are in adversity and in trial, there is a promise for you. Joy in sorrow, in health and in sickness, in poverty and in prosperity, in fact in every condition of life, God has a promise in his word for you. David says, "Thy word have I remembered of old time, and it comforted me." Let us study it, then, lest like Belshazzar we be weighed in the balance and found wanting.

At one time, when the Sadducees were questioning Jesus, he answered them saying, "Ye do err, not knowing the Scriptures, nor the power of

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God." Without Bible study it is impossible to live a holy life or a life that is pleasing to him. God cannot and will not excuse us on account of ignorance of his word in this land of Bibles. David says, "Thy word have I hid in my heart, that I might not sin against thee." Are you living free from sin? God's word demands it if you would enter heaven.

"Sin can never enter there.
It will stop you at the door,
Bar you out forever more."

Study and meditate upon God's word, and through the all-sufficiency of Christ you will be enabled to live a sinless life. In 2 Tim. 2:15 we find these words, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." As a result of Bible study we may become workmen, efficient unto every good work, because we know the use of our weapon, which is the word of God, and it is sharper than any two-edged sword. When Christ was tempted he was able to overcome Satan by the word of the living God. Let us study, then, so as to be able to withstand the fiery darts of the enemy and come out victorious in this great battle of life.

[Read at the Sunday School Conference near Columblana, Ohio, Aug. 24, 1906.]

For the Herald of Truth.
CHRISTIAN GROWTH.

By S. Amy Hackman.

When speaking of growing we at once grasp the thought that there is a constant changing, a becoming larger and stronger. There is no standing still. We may take a lesson from the plant. First we sow the seed. Then with the sunshine and showers sent by the Master Gardener that seed changes; it grows. It is no longer a little brown seed, but a new plant. We watch that plant with anxiety, and if it does not grow as rapidly as we think it should we try to find out the cause. If that plant does not increase in size and strength from one day to the next it will soon wither away.

Likewise with the Christian. We are each one placed in this world for a purpose, we may be Christians or not; there is some work for each individual to do that no one else can do; each one must work out his or her own soul's salvation. We are placed here as a seed. Dying the spiritual death frees us of carnal desires and we are a new plant in the kingdom of Christ.

Paul says, "And you hath he quickened who were dead in trespasses and sins; and hath raised us up together with Christ (by grace ye are saved)" (Eph. 2:1, 6). After we are once raised up to this new life, we are ready to grow. Some one might say, How can we grow in the Christian life? The Apostle Peter says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Should any one undertake the work alone, he will make an utter failure; just as the little seed cannot grow of itself, no more can we. But heling fed with "the sincere milk of the Word" and with drops of mercy falling upon us there is no reason why we should not grow, and we will, if when we put off the old man we put off everything that belongs to it. But if we take some of the carnal pleasures along, they will be sure to crop out and stunt our growth. When we are started to grow we should begin to bring forth fruit. Our Master expects us to be fruit-bearing branches. Let us take heed that our fruit-bearing be not like as of the unfruitful fig-tree, "Cut it down; why cumbereth it the ground?" (Luke 13:7).

May we each one ask God to help us bring forth the fruit of which the Apostle Paul speaks in Gal. 5:22, 23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law." Let each one of us ask God to help us to grow more and more like him from day to day.

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Grow in union each one in his or her place, though it be ever so humble. So that when the Master comes he may find us busy, and as a building fifty framed together growing unto an holy temple in the Lord. We want to grow more in the ways of Christ and not so much in the ways of the world.

"Little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John 2:28).
Burton City, Ohio.

For the Herald of Truth.

JOINING CHURCH.

By Anna Reber.

This is a subject of very great importance and consideration. But how very sad it is that so few realize its meaning. We all must repent, be baptized and taken into church, if we wish to become children of God. But, oh, so many think, I will join church and he saved and have the name "Christian." But remember, dear church member, that joining church will not benefit our souls if we do not possess what we confess. Do you not remember what you confessed before your heavenly Father and the church of God? Oh, what a beautiful promise! But are we living up to it daily? I am afraid some must say not in every respect. But what will the harvest be if we do not keep our promise which we made to God? Do we refuse to attend all worldly doings and affairs, or are we enjoying their pleasures? Think of it, church member, that you have something to do after you join church, but it will be very easy if you try it in the right way. If we commit ourselves into God's hands he will help us free from all ungodliness. But here comes the question, and every one can answer it for himself: Do you read God's word daily and try to live up to it in every way you know how? Do you have family worship daily, or do you not realize how it benefits you? How do you spend your spare time? Do you spend it in joking and jesting, or probably reading newspapers and trashy literature, etc.? How do you spend Sunday afternoon after you get home from church and Sunday school? Do you keep the Sabbath day holy and do everything to God's honor and glory? If so, peace be unto you. Or do you feel tired and sleepy and then go to sleep to pass time? Oh, how sad! Is that keeping the Sabbath day holy?

Oh, what a pity to hear of church members who do not open their Bibles for months, and who do not have family worship once a year! I have known this very thing to be true. O heavenly Father, thou hear their hearts that they may see and know how they stand, so they will walk in the light and be true to their Master.

Often such unwise church members keep many a soul from joining church, because they see that they do not worship God in any way at all. So then they think, Well, if that person belongs to church and can carry on the way he does, why cannot I stay as I am without joining church? He even does worse things than I. Think how we help to bring souls to ruin if we are not very, very careful. Therefore we should live soberly, righteously and godly in this present world (Tit. 2:12).

So, then, let us with all our heart, mind and soul try and convince others to come to him out of this dark world to a home of glory. We are not doing our duty by living for self only, but try in every way possible to help the lost. Worldly church members, are you not in this? I must say, "No." If you cannot even help yourself, how can you do any one else any good? I hope we each one and all know how necessary it is to join God's church and live in peace with God and our fellowmen. Therefore let us watch and be sober, for we know not at what hour the Son of man cometh. "Abstain from all appearance of evil" (1 Thess. 5:22). "Pray without ceasing" (1 Thess. 5:17). Study these passages. They have a deep meaning and they can easily be obeyed if we give ourselves into the hands of God and ask him to guide us. Weiman, Iowa.

For the Herald of Truth.

PERSONAL RESPONSIBILITY.

[An Essay read by Dora Wenger at the Sunday School Conference near Columbus, Ohio, Aug. 22, 1906.]

Life is not what it seems in our gayest moments, when we are lost in its pleasure and forget the future.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

In this life we are preparing for eternity. Every morning when we go forth, we lay the molding hand upon our destiny; and every evening when we have done we leave a deathless impression upon our character. We touch not a wire but vibrate in eternity; we breathe not a thought but that reports at the throne of God. Each day we are not only building our character, but we are helping to build the characters of our friends and neighbors for eternity.

When we picture before us the responsibility of life we may be made to exclaim as Cain, after he had murdered his brother, Am I my brother's keeper? Am I responsible for the sins of my associates? The Lord said, "The voice of thy brother's blood crieth unto me from the ground." As we then have power over the lives of our friends by our influence we are not responsible for our souls only, but we are in part responsible for the soul of our brother.

Personal responsibility is a very broad subject. I will try to speak first of the responsibility to this Sunday school conference; second, to the Sunday school, and third, in daily life.

We have met as a band of Sunday school workers and each one is in part responsible for the success of this meeting, that it may truly be a blessing. Some individuals feel their responsibility more keenly than others and it is only fair to assume that those who have gathered at this conference are among those who consider it a serious matter.

Most of us, perhaps, have come for the purpose of becoming more efficient in the discharge of our duties, which is a good motive; but we should consider it our duty also to give to others what we have found beneficial for ourselves. For the sake of those who have come to be helped we are responsible to contribute our share. There are Sunday school superintendents here who no doubt are laboring faithfully, but they feel the need of more inspiration and encouragement, and are looking for different methods to carry on their work. Some of you are able to help them if you will, and you owe it to them to give them the results of your experience.

There may be Sunday school teachers here who are looking for some practical suggestions in their line of work. They see their opportunities, but feel they are not able to meet the difficult problems that arise. A few words may mean much to them and the one who gives them is meeting his responsibilities in a practical way.

Perhaps the largest number present to-night are Sunday school pupils. Quite frequently there is little said about their position, except reminding them that they have great responsibilities. For them it is a question what their responsibilities are and what their work is in the great harvest field. They are not asked to do active work and still are kept under the impression that there is something for them to do. The one who can give light on such difficulties will help to solve one of the most difficult problems of the majority of those present to-night. There are those here who can. Who will do it?

May we not forget our responsibility for the untrained who assemble with us at this conference. May we earnestly seek to have them sheltered safely within the fold, where they may go in and out and find pasture and truly say, "The Lord is my shepherd, I shall not want."

Above all, we have come here to get in closer touch with our Master, to raise our standard of Christian living and become more efficient workers in God's service.

We are all responsible for something while we are here at this conference. If we can do no more, we can pray. Pray for the success of the meeting, for those who are taking an active part and also for ourselves, that we may be here in the right spirit to participate in this meeting. "The fervent, effectual prayer of the righteous availeth much."

These, kind friends, are some of our personal responsibilities while at this conference. But this conference will last only a short time, and therefore includes only a small part of our responsibilities. When we go out into active service again we will meet the same problems we met before. The world is the same, but we have changed. We have become a little better equipped and gotten a better view of life, a deeper insight into things. Our duties broadened, our personal responsibilities increased. Our higher ambitions, responsibilities increased. Our higher ambitions, responsibilities increased. Our higher ambitions, responsibilities increased.

In the Sunday school there are great responsibilities resting upon the superintendent. Upon him depends largely the success of the school. He should not aim to have it merely entertaining and interesting, but that each Sunday there may be a few hours spent in devotion and spiritual development.

It is his duty to become acquainted with his work so that he may be able to choose the best qualified teachers for the school he possibly can. Many other duties of the school depend on the superintendent, and to faithfully perform his duties and meet his responsibilities he must live in close touch with his Savior, that his daily life may prove that he is truly faithful to his calling.

The teacher has a responsible position in the Sunday school. His work is noble—an opportunity and responsibility unsurpassed. The class recitation affords an opportunity for the teacher to meet his pupils and interpret the Bible in a plain and simple way, and make lasting impressions upon their minds and prepare them for future work in the Sunday school and the church.

It is not the thirty minutes spent in the Sunday school class on the Lord's day that count the most. It is life that counts. They are watching our lives and if we practice what we teach it will be a power to draw our pupils nearer to Christ. If not, it will be a great influence to lead them away and learn even to despise the Christian religion. If we, then, cannot bring any one nearer to God than we ourselves are, it behooves us to "present our bodies a living sacrifice unto God" and live so near to the Savior that those souls who are entrusted to our care may not be led astray because of neglect, but may help them to strive for that which is noble and true.

In our daily life the opportunities for Christian service are ever opening up before us. Our responsibilities therefore are unlimited. In order that we may be able to meet them, our whole life must be in accordance with Christ. It is not what we profess to be, but what we are. It is life that counts.

And if we have the right relations with our God and have his Spirit in our hearts, it will be an easy matter to perform the duties that come to us day by day as personal responsibilities. God has called each one to a certain work and each one is personally responsible for that work. It may be that we are needed at home, where we may help to lighten the cares of one another and plan to make home the happiest and most sacred spot on earth.

We may have the opportunity of visiting the sick, cheer them with kind words and pleasant smiles, help the poor and needy, and cheer deeds of kindness for those who are oppressed.

There may be those of our friends who are struggling with the trials of life. They anxiously long to have some one speak to them and manifest an interest in them, so that they may confidently tell their troubles in the hope that they may receive some help. But so few are concerned about

them. They must struggle alone and as a result they become discouraged and sometimes their lives end in fatal disaster. Who, then, must be responsible for them? Only a few words at the proper time might have been the means of winning them to Christ whose cars are ever open to the cries of his people. But we have passed by the opportunity and it is gone forever.

There are souls in some distant land—it may be in Africa, China or India—who have never heard the sweet story of the cross. They need our help and sympathy, and some one to tell them of the love of Jesus and how he died for all. God may be calling some one to go and if we are sure he is calling us we should not tarry. For while we are tarrying, souls may be perishing.

If we are not called to go ourselves, we may help those who go with the means with which God has blessed us, and follow them with our prayers that they may be a blessing wherever they go, and thus we may share the rewards of the faithful, and perhaps in eternity there will be stars shining in our crown who were won in some foreign land, because we have been doing our duty regardless of place.

As we, then, consider our duties and responsibilities in life, we should strive to live very close to the Master that our actions as well as our words be in accordance with the teaching of Christ; that we may meet our responsibilities in the proper way. And at the close of life our Savior may truly say, "She hath done what she could."

Orville, Ohio.

BABYLON.

A writer paints the following picture of the desolation that surrounds and enshrouds the once mighty Babylonian empire: In the distance, high above the plain, loomed a great mound of earth.

On both sides of us lay what looked like long parallel ranges of hills. These lines are pronounced to be the remains of those canals that once conducted the waters of the Tigris over the length and breadth of ancient Babylonia.

What mighty canals must they have been that still showed under the roll of centuries such substantial traces! Now not so much as a drop of water; no, not even a drop of heaven's pearly dew, ever glistens, where once ships must have navigated. These mighty banks that carried fertility to every corner of the ancient kingdom are now mere useless, sightless mounds.

No morning mist, moistening the thirsty earth, ever hangs over them. No rain clouds ever shadow them, tempering the rays of a fierce daily returning sun. The end of her that "dwelt upon many waters" has been brought about only too surely. The awful prophecies had been fulfilled, and desolation, in all its nakedness, in all its dreariness, was around us. After riding some two hours we arrived at the foot of the great mound that we had seen in the distance in the morning. We dismounted and scrambled to the top, for we had even arrived at the ruins of Babylon; and this great mound of earth that we were on was the grave of the golden city.

From the summit, raised some hundred feet above the plain, the walls of the ancient city may be traced. But a hot wind driving burning sand and the impalpable dust of ages into the pores of our skin, made every effort to open an eye so terribly painful that we gave up the idea in despair of either tracing walls, or indeed of looking about us much anywhere.

One could see, away to the west, lines of willows, and a silver thread winding away into the distance; and nearer some unsightly bare mounds, looking as if volcanic fire had been at work underneath the smooth surface of the plain, and had thrown these mounds up in the spirit of pure mischief. That silver thread was our first glimpse of the waters of the Euphrates, and the mounds all that remained of the once beautiful hanging gardens of Babylon; at least so we conjectured for them. But so completely have the prophecies been fulfilled—so completely has the "name and

the remnant been cut off" of all pertaining to the once mighty city, that even the great hill on which we were standing is only by conjecture supposed to be the ruin of some great building or royal palace that stood within the walls—possibly the palace of Semiramis.

We descended from the great mound, and made for those lesser mounds which are supposed to be the site of the hanging gardens of Nitocris and Semiramis. In one spot—the only thing we saw in the shape of a building in a state of ruin—was a mass of vitrified brick-work, piercing the old soil and debris of centuries, angle upward.

The bricks were square, of large size, and beautiful make; the angles of some clear and sharp as if the brick had come from the kiln yesterday, instead of nearly twice two thousand years ago. Turning into a little hollow between the mounds, we came suddenly upon the colossal stone lion. Time with his hidden hand had knocked away all the sharp angles of the statue. The features of the lion are completely obliterated, as are also those of the prostrate form that lies so helpless, so utterly and wholly human, beneath the upraised paw of the king of beasts.

The group presents itself to the eye, owing to the wear of time, much in the appearance of those vast blocks of Carrar marble which the bold chisel of Michael Angelo struck into, and then at the point that the shapeless marble had begun to assume the merest "abozzo" of the great sculptor's idea, the block was suddenly abandoned and left as a wonder and a puzzle to future ages; so does this group of the lion and the man now bear an unfinished, unwrought appearance, but you cannot look at it a moment, and not instantly avow the majesty and grandeur of the idea that once lay there so mightily embodied. This dark-colored colossal statue, which may once have stood under the gorgeous roof of a temple, and before which the queen Semiramis, proud and supremely beautiful, may once have bowed, stands now canopied by the grandest of all canopies—certainly—high heaven—but never reached by the desert wind that sweeps moaning over it, and the jackals that yelp around, as they hold revel over the bones of some camel that has been good enough to die in the vicinity.

For the Herald of Truth.

LOST.

SCENE I.

The life of every sinner is spent on Broadway, somewhere between the narrow way and the gate of hell, where he may be seen pushing his way along amid the busy throng, heedless of where his journey will end. A gentle voice calls unto him, saying, "This is the way, walk ye in it." The man begins to be troubled in his soul. He feels something in that voice which is hard to resist; but hastening onward as before, looking after his worldly affairs, his mind is soon wholly involved in the cares of this life. He may be well dressed, highly respected and bear quite a good reputation with the people of the world; but the scene soon changes. He meets with misfortunes; sorrow and grief become his daily companions, his associates along Broadway are men and women possessed with spirits of demons. The troubles of life seem to be multiplied on every hand. He seeks to drown his cares in the wine cup, but lo, it only deepens to a crimson hue. Gay society has no charms; his riches and the wealth of the land, nay, even the "gold of Ophir" could not remove the burden, his being peace to his soul, and he is alone to exclaim, "O wretched man that I am!"

This is a description of one whose soul was enveloped in darkness and lost in the ways of sin.

FOUND!

SCENE II.

A ray of light from the Star of Bethlehem penetrates the darkness and gloom of the poor sinner's heart. And again that sweet voice is heard, saying, "I am the way, the truth, the life."

It was the voice of Jesus, who came to "seek and to save the lost." The dazzling rays of light begin to encircle the poor man, together with the rays of hope as the sweet voice says in gentle tones, "Draw nigh to God, and he will draw nigh to you."

"Seek ye the Lord while he may be found." "If you seek him, you will be found of you." "Cast all your cares upon him, for he careth for you" (1 Pet. 5:7). "Ye must be born again" (John 3:7). These words caused him to stop and cry out, "What shall I do to be saved?" Then comes the answer, "Repent of your sins" (Acts 17:30). "For-sake your sins" (Isa. 55:7). "Confess your sins" (Prov. 28:13). "If we confess our sins he is faithful and just to forgive us our sins" (1 John 1:9). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31; John 3:16-36).

His guilty conscience smites him heavily, inasmuch that he hastens to obey the voice, weeping bitterly; he falls prostrate before the throne of grace and asks the Lord to grant pardon and remove the guilt. Faith grasps the promise, and these words come from the Savior, "Thy sins which are many are all forgiven." The burden of sin and guilt is removed. A new song is in his mouth, even praises unto God. All is joy and peace now. Looking about he finds that he is now traveling along the narrow way, and Jesus is saying, "Follow thou me," and "I will guide thee."

"I will never leave thee, nor forsake thee."

Dear sinner, Jesus will save your soul and bless you with joys of salvation if you will obey his voice.

H. A. T.
Johnstown, Pa.

CONFERENCE NOTICES.

General Conference.

The next meeting of the Mennonite General Conference will be held at the time and place of the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the committee.

JOHN NICE, Morrison, Ill.
D. F. DEVER, Versailles, Mo.
D. H. HENDER, Scotland, Pa.

Semi-Annual Conference.—The fall term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12, 1906). A good attendance is desired, not only by the local members of conference, but others as well. The nearest railroad station is Harrisonburg, where parties will be met by writing either to Samuel or Elias Hunk, at that place.

C. H. HUNTER, Sec.

The Mennonite Conference of Indiana and Michigan will be held—Oct. 11 and 12. Bishops are to meet at 9 a. m. Thursday, and conference to commence at 10 a. m. Friday. A corporation of all who have a mind to work with us to the glory of God and the welfare of the church. Ministers and deacons are requested to bring with them the nearest railroad station. Those who expect to come to the conference will please write to Hish, John Garber or Pres. Samuel Honderich and they will see that some one will meet them at the depot. Those who have questions that they wish to have discussed will please send them to J. S. Hartler, Sec's, Goshen, Ind., or the writer.

DAVID BURKHOLDER,
Nappanee, Ind.

Church and Sunday School Conference.—The Fall Conference of the Western District (A. M.) will be held in the Rockwell A. M. meeting house at Woodford, Co., Ill., on the 25th of September, 1906, and the Sunday School Conference will be held in the same place on the day following Church Conference, Sept. 28. Persons coming over the C. & A. Railroad will write to J. A. Bachman, Cazanovia, Ill., R. F. D. No. 1, and stop at Metamora. Those coming over the T. P. & W. will write to C. H. Smith, Bureau, R. P. D. No. 1, and stop at Eureka. Those coming over the Santa Fe Road, will please write to Christ Wagner, Eureka, R. P. D. No. 2, and stop at Rockwell. Brethren and sisters are heartily invited to come and help us in the work of the Lord. Bishops and ministers will meet at the meeting house on the evening before conference (Sept. 25).

to arrange questions for the conference. Bishops and ministers are all heartily invited to come and help us in the Lord.

J. A. BACHMAN,
CHRIST. WAGNER,
C. H. SMITH, Committee.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 30 and 31 and Nov. 1 and 2, the Lord willing. Brethren and sisters from the Eastern conferences are heartily invited to come and help in the work of the Lord. Those coming from the East will find the coming of the Lord, the Lord willing, E. Nampa, Idaho. Come, help and receive help.

J. P. BONTRAGER, Sec'y.
Stahly or A. M. Shenk, to P. D. Hilly, E. Nampa, Idaho. Come, help and receive help.

R. F. D. No. 4, Albany, Oregon.

A Sunday School Conference will be held, the Lord willing, at the Moyer M. H., Lincoln Co., Ont., Sept. 19 and 20. The semi-annual Church Conference for the Niagara District will be held at the same place, Sept. 21. All are cordially invited.

The Annual Church and Sunday School Conference for Kansas, Nebraska and the Western States will be held at Pleasant Valley meeting-house, near Harper, Kansas, Oct. 16-19. Announce your coming to J. P. Hersberger, Harper, Kan., Box 202. Trains over the Santa Fe Railroad, via Newton and Wellington, are due at Harper at 12:30 p. m. and 8:35 p. m.; via Hutchinson at 11:45 a. m. The Kansas City, Mexico & Orient Railroad connects with Chicago & Rock Island & P. and with Northern Pacific Railroad and others at Wichita, Kan. Leave there at 8:45 a. m., and arrive at Harper at 11:06 a. m. All heartily invited.

J. G. WENGER.

The Annual Mennonite Conference for Missouri and Iowa, with scattered congregations in Minnesota, North Dakota, eastern Kansas and Louisiana, will meet, the Lord willing, Thursday and Friday, Sept. 27 and 28, near Birch Tree, Shannon Co., Mo. Sunday School Conference, Sept. 25 and 26, at the same place. A cordial invitation is extended to all the brethren and sisters, each and every one, to attend. Those coming from the East should try to get to Birch Tree by Monday at 3 p. m., as there is but one train each way. Further information may be obtained by writing to Bro. J. L. Brubaker, Birch Tree, Mo. We ask an interest in the prayers of the brotherhood.

MARRIAGES.

Eby-Thut.—On the 8th of September, 1906, at the residence of the officiating bishop, D. J. John, near Goshen, Ind., Bro. H. W. Eby, of D. of Goshen, Ind., to Sister Emma Charlotte Thut, daughter of Bro. Peter Thut of Middlebury, Ind. God bless the union.

Sell—Tyson.—On the 1st of Sept., 1906, in Bucks Co., Pa., by Pre. Aaron N. Freed, Bro. H. C. Sell and Sister Viola S. Tyson, both of Souderton, Pa. May the Lord bless this union.

DEATHS.

Kauffman.—In Johnson Co., Iowa, on Aug. 25, 1906, Elias Kauffman, aged 61 y., 10 m., 14 d. He was born in Holmes Co., Ohio, in 1844. He went to Iowa in 1854 and in 1868 was married to Magdalena Lehman. They were the parents of twelve children, of whom one son, a daughter and the wife and mother preceded him to the home beyond. He was a quiet and unassuming, yet devoted Christian, respected and beloved by all who knew him. Funeral was held on the 27th. Services were conducted by Jos. Guengerich at Goshen, Iowa. The remains were laid to rest at the Lower Deer Creek cemetery. Peace to his ashes.

Miller.—John L. Miller was born in Holmes Co., Ohio, Feb. 25, 1840. He united with the Amish Mennonite church in Johnson Co., Iowa, when a young man. About one year before his decease his membership was transferred to the Oak Grove church, Wayne Co., Ohio, where he remained a faithful member until death called him away. He died at the home of his sister, John Zooks, near Smithville, Ohio. Funeral services conducted by Ben. Gerig and C. Z. Yoder. Texts, Eccl. 8:8 and 12:5.

Swartz.—On Sept. 1, 1906, in Lansdale, Montgomery Co., Pa., Susan Swartz, widow of the late Jacob Swartz, at an advanced age. She was the mother of Judge Aaron Swartz of Montgomery county. She was buried on Sept. 3 at the Townscent Mennonite burying-ground. Peace to her ashes.

Denlinger.—On the 10th of September, 1906, at his residence near Bird-in-Hand, Lancaster Co., Pa., of a complication of diseases, Abraham K.

HERALD OF TRUTH.

September 20, 1906.

SPECIAL OFFER.

The Herald of Truth Four Months Free.

All new subscribers to the Herald of Truth paying the subscription price of \$1.00 for the Herald of Truth will receive the paper from now on until Jan. 1, 1908, so that those taking advantage of this offer will receive the paper four months virtually free.

Tell your neighbors and ask them to subscribe for the paper. Or if you want to get a good book for a very low price with the Herald we will send you the Herald for sixteen months (from Sept. 1, 1906, to Jan. 1, 1908) and the book "Around the Globe and Through Bible Lands" for \$1.50.

This book is a finely printed and illustrated volume of 432 octavo pages, in fifty chapters, teeming with valuable and interesting information, 140 beautiful and valuable illustrations, nicely bound in cloth. The book is a regular \$1.50 book. In this way we give you the book and the paper for a year for the price of the book. This is a rare opportunity. This offer applies to old and new subscribers alike.

For Sunday School Libraries or Sunday School Gifts.—If you wish to select a library or have a good, entirely unobjectionable lot of books for presents for your school, write us, and give us the age and grade of your pupils, and we will make a selection for you that will please you. We have men who are able to make a good selection. All the books selected by the Southern Conference Publishing Committee will be furnished by the Mennonite Publishing Co. at the most reasonable prices. Write for catalogues and further information.

SUFFERING PEOPLE GET RESULTS.

I had suffered for about one year with trouble in my arm and shoulder. I could not work without pain. I was almost miserable. Could not sleep well. After trying many other remedies, I was cured in a short time by Dr. John D. Burkholder, Woolworth Bldg., Lancaster, Pa., and advise any one that is suffering to see him. I would not take many times the cost and be where I was.

My wife had tried fifteen doctors without benefit. Had been ailing for five years. Dr. Burkholder has made her feel like a different person. She has received more benefit by him in a few months than by all other remedies put together.

A. B. LEVEVER,
Intercourse, Pa.

HOME SEEKERS ATTENTION!

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HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 27, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

About thirty from Waterloo Co., Ont., attended the Sunday school and church conferences at the "Twenty."

Several of the Russian Mennonite ministers in the vicinity of Humboldt, Saskatchewan, Canada, expect to visit the Mennonite congregations in Ontario this fall.

Bible Conference.—A Sunday school conference has been arranged for to be held at the Canton Mission building on the 27th of October. A cordial invitation is extended to all interested.

The blessings obtained by confessing our faults and asking forgiveness one of another are sweeter far than those we appropriate to ourselves by overlooking our adversaries and compelling them to submit to our wishes because we have the power to do so.—F.

We often claim that the Spirit prompts and directs us when it is only our carnal will, prompted by the love of a mad ideal. We were glad, however, for the encouraging report from the institute to which they went for treatment. We know the friends of the mission everywhere will not cease to pray for them in all the trials they may have in the good work to which they have consecrated themselves.

Lesson Help Week.—Our shipping clerks had a busy time during last week in getting the Lesson Helps for the next quarter into the mails. Our people will perhaps get a better idea of the quantity when they hear Bro. Welsch tell that two dry loads did not contain them all. We are thankful for the favor with which these "Helps" have been received by our people.

All the friends of the mission in India will read with interest the letter in this issue from Bro. Jacob Burkhardt giving an account of the vivid experiences of the two girls in the hospital and Bro. M. C. Lapp with a mad ideal. We were glad, however, for the encouraging report from the institute to which they went for treatment. We know the friends of the mission everywhere will not cease to pray for them in all the trials they may have in the good work to which they have consecrated themselves.

"Die Himmelsche Hochzeit" (The Heavenly Marriage) is the title of another octavo sized book of 212 pages, by Peter Peters, translated from the Holland language by Ab. L. Friesen, a bishop in the so-called "Kleine Gemeinde," and printed and published by the Mennonite Publishing Company at Elkhart. This book is just completed and is worthy of a careful perusal by all who understand the German language. Peter Peters was one of the signers of our Confession of Faith, adopted at Dordrecht in 1632, and the book opens the line of thought followed by our brethren nearly three centuries ago.

Anonymous Articles.—We have for some time been getting a good many articles without name

or signature. Now while we are anxious to get the best the "market affords" in the way of articles for our paper, we are under the necessity of rejecting all articles that are sent us without the writer's name. So, brethren and sisters, do not waste your time and talents by writing articles that the editor can only throw into the waste basket. Some of these articles are well written and contain good thoughts and with the identity of the writer would be welcomed to our columns. Always give your name and address, but if you prefer to have it withheld from the public we will comply with your wishes; but as a guarantee of good faith send your name and address along.

Be sure and read, on the Young People's Page, the article, "Courage or Cowardice." The article sets forth, with no uncertain sound, what our people need—our young people and many of our old people. Too many are drifting along with the current. We want and need in our churches to-day men and women who are not afraid to resist false doctrine, unprincipled men and women who are ready to deceive and mislead; yes, we need men and women who are so filled with the spirit of Christ that they will gain say, oppose and withstand sin, the flesh and the devil until they, by the grace of God, shall be able to overcome and Satan will turn away and flee from them. "Resist from you." God said to Joshua, "Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses, my servant, commanded thee. Turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7).

Sealed for Heaven.—The angel came and John saw him come up from the east, and he had the seal of the living God, and he cried with a loud voice, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." And he sealed of the twelve tribes of Israel an hundred and forty and four thousand, and of other nations and kindreds and people and tongues a great multitude which no man could number, all sealed for the Master's use, all sealed for the glory of heaven, all sealed for the companionship of the angels, all sealed for the blessedness and glory of which the apostle says, "Eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things which God has prepared for those that love him." Reader, are you sealed with the seal of the living God for the trials, the trials, the sufferings, the sorrows of this present evil world? Are you sealed for the persecutions which the apostle Paul sealed for who would live godly must suffer here in this present time? Are you sealed for the service of God in heaven, the enjoyments of his glory and the blessings prepared for his children there.—F.

Our Primary Lesson Helps.—Those who use our "Primary Lesson Helps" will notice in the issue for the coming quarter that in accordance with the suggestions presented at and approved by the Indiana and Michigan Sunday School Conference we have appended on the last two pages a series of questions for each lesson, designed to lead the minds of the children to more definite and practical ideas of the doctrines of the word of God. This is one of the essential things that should be held up prominently in Sunday school

work, and it is the one thing above all others that is neglected, and is one of the reasons why our Sunday schools fail in accomplishing for the church what they, with more attention to this want, might do. The teachers in the primary departments of our schools should not fail to make use of these in addition to those given directly in the lesson. These "Primary Lesson Helps" are carefully edited and prepared by one of the brethren and are published in full harmony with the gospel and the doctrines of the Mennonite church, so that no one need fear the circulation of unsound doctrines from any "Helps" published by the Mennonite Publishing Co. We recommend them to all our schools. Send for sample copies.

New German Hymn Book.—Among the twelve different branches of the Mennonite church there is one that is known as the "Church of God," in German, "Die Gemeinde Gottes." They have for some time felt the need of a suitable hymn book to be used in their congregational and also in private worship, and the Mennonite Publishing Company has just completed for them a neat little book of 430 pages, containing 353 of the best German hymns. The book appears under the title, "Unparteiliches Liederbuch der Gemeinde Gottes." This title distinguishes it from another book of almost the same title, viz.: "Unparteiliche Liedersammlung," published under the direction of S. D. Guengerich and copyrighted by him, which book has found a considerable circulation among the Amish Mennonite brethren in the United States and Canada. The first book spoken of in this article, the one printed for the "Gemeinde Gottes," has been published under the care and direction of Bro. Peter Zosma of Kitchener, Manitoba, and is the same that about the year 1857 was originated by John Holsman of Wayne Co., Ohio, and is in some localities more familiarly known as the "Holsman Church." The book forms a good, convenient hymn book and can be obtained of any of their congregations or of the Mennonite Publishing Co., Elkhart, Ind.

The Thorn in the Flesh.—Paul's experience with the "thorn in the flesh," of which he speaks (2 Cor. 12:7), contains a lesson of great value for many a sorrowing, distressed soul. When the Lord sends trials, afflictions or temptations we sometimes feel that we cannot bear them and cry unto the Lord for relief, but the Lord does not see proper to relieve us. We may have an experience as we hear others have had; or we may want to get away from these grievous afflictions and hindrances and these daily aggravating, earthly things that seem to make our lives miserable—we want to rise up above them into a higher and more heavenly plane of Christian life, and the Lord does not seem willing to take away the thorn. He does not seem willing to take away the thorn or grant the other, and we become unhappy, discontented, dissatisfied and sometimes even rebellious, while the Lord knows that these are just the things we need to bring us out from under the clouds of darkness still lingering about and over us—these are the things we need for our good and for his glory, and he simply says, as he did to Paul, "My grace is sufficient for thee." "Stand and see the salvation of the Lord." "If thou endureth to the end, thou shalt be saved." "If thy glory in your weakness, in your infirmities, in your poverty, in your disability to rise higher, remember that he who humbly himself shall be exalted. Glory in the cross; glory in persecu-

OUR MISSIONS.

FOREIGN FIELD.

India—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 28th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. P. D. No. 4.
 Philadelphia.—The Mennonite Home Mission, Cor. Auburn and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission House, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

NOTES FROM INDIA.

Last week an article was written for the papers telling of the moving that was going on and of some of the plans for the future. The parties concerned in the moving had about all of their belongings taken to the rooms they had intended to occupy, but had not yet taken possession. A business meeting was to be held as soon as convenient to arrange for the future development of the work. But we never know what is before us. Since then some unexpected things have happened which have changed our plans for the present.

Friday night about one o'clock Bro. and Sister M. C. Lapp heard an unusual noise out in the girls' hospital. Bro. Lapp went out to see what was wrong. He found Janki, one of the blind girls, crying and throwing her hands back and forth over her head as though she had been hurt. He asked for a light. He then saw that Jhararian, the girl who takes care of the sick girls, was bleeding in the face and had some wounds. She was crying also. What had happened? Bro. Lapp tried to get the girls quiet so that they could tell. Just as Jhararian started to tell an animal came up quietly from behind and bit Bro. Lapp in the leg. Then it was no longer a question what had happened to the girls. He at once went to get the gun and he called the night watchman who brought a lantern. They had not gone far toward the girls' hospital when they saw the animal coming right toward them. Bro. Lapp shot, but only crippled it. Bro. Ressler who heard the report of the gun soon came on the scene. The bitten girls were gotten into the bungalow. Bro. Ressler and Bro. Lapp went to the other bungalow to get the proper medicine which they at once applied to the wounds Bro. Lapp had received. They then started to the other bungalow with lanterns and guns in their hands. Just as they passed the orphanage they saw the animal in front of the bungalow. Both saw the animal dropped. What was it? A tiger? No! It was a mad jackal. A jackal is about the size of a Western prairie wolf. Ordinarily they are afraid of people and will not attack one, but this one was mad and bloodthirsty. It was an exciting time. One of the missionaries and two orphan girls bitten and a mad jackal loose on the compound on a very dark night. Was it wrong for the missionaries to have guns to shoot this animal?

Medicine was applied to the wounds the girls had received. Both were bitten in the face and in the legs. The jackal first attacked Janki. Jhararian heard the noise and went to see and found the animal biting her. She struck the animal with her hands to drive it away, but it then attacked her, biting her in the face. She covered her face with a blanket and while she and the other girls tried to keep the animal from coming into the room she was again bitten in the leg. Mohammed Yakub, our hospital assistant, and the Civil Hospital assistant were called. After being told what had happened and what treatment we had given they said they could have done no more, but they advised Bro. Lapp and the girls to

HERALD OF TRUTH.

go as soon as possible to the Kasauli Pasteur Institute in the Punjab for treatment.

They took the train on Saturday noon. Sister Sarah and Bro. Ressler went along. It is a long distance from here. They arrived there this morning (Tuesday) if all went well.

We are anxiously waiting to hear of their arrival there.

We at the stations are not all well. Sister Father Lapp has been sick in bed for a few days, but is better today. We hope she may be able to be around in a few days again.

Why this cloud at this time? Has the Lord some precious lessons for us to learn just at this time? May we learn them.

Yours in Jesus' name,

JACOB BURKHARD.

Dhamtari, C. P., India, Aug. 21, 1906.

Later.—This morning we received the following encouraging telegram from Bro. Ressler at Kasauli, sent yesterday at 4:30 p. m.: "Arrived safe. Don't send George. Good hopes." J. B. Aug. 22, 1906.

Later we received from Bro. Ressler the following on a postal card:

En route, Aug. 23, 1906.

Dear Editor Herald of Truth:—I am just returning home from Kasauli, where I went with Bro. and Sister M. C. Lapp and two orphan girls. I suppose some one at Dhamtari has written that Bro. Lapp and the two girls were bitten by a mad jackal and they went to be treated at the Pasteur Institute for prevention of rabies. There is very good prospects for Bro. Lapp and Jhararian, but Janki's recovery is more doubtful. Further particulars next week. J. A. RESSLER.

For the Herald of Truth.

UNITED ORPHANAGE AND MISSION.

Hadjin, Asia Minor, Turkey, Aug. 18, 1906. Dear Readers of the Herald of Truth:—

It is with great interest that I have been reading the paper that always found its way to the homes of my grandparents and uncles in Canada, where I used to spend my holidays in bygone years.

Every time it reaches Hadjin, I look to see what news it may give of friends or what helpful articles it may contain, but not once did I think of writing until one of the friends of the Orphanage whom I have never seen, suggested it.

First of all, I want to say a word of thanks to those who have contributed to the Lord's work here. Eternity alone will show how much of the work done will be credited to the "hidden ones" who give and pray while they "saw by the staff." We are always very much interested in the orphanage work in India, about which we read in the Herald.

Surely, the work among the young is the most encouraging missionary work. We are looking forward with strong hopes toward the future of the young men and women under our care. There are the trials, to be sure, as we strive to give them a thorough training in mind and body as well as in soul, but this joy outweigh them.

We are looking forward now to the strong help of our dear sister, Rose Lambert, who will soon be leaving her home in Indiana to return to her work here.

It has been a busy year, full of changes, but we have been reminded constantly of the faithfulness of the Lord of the harvest.

This summer the Girls' Home is being rebuilt. The walls, roof and floors are nearly complete. Are the temptations severe, the battle a hard one, it shows how much confidence God has in us. The harder the trial the more confidence God has in us. What joy there is in our souls after a hard fight and we come out victorious! H.

Subscribe for the Herald of Truth. From now until Jan. 1, 1908, for \$1.

A clear conscience is its own reward.

September 27,

so much during the late war, are not forgetting their orphans since times are better.

We are camping (275 in number) on a pleasant spot, three miles from Hadjin, with the great mountains all around us, dotted here and there with little harvest fields. It has been interesting to watch the wheat threshed as in Bible times, on the open threshing floors, with the feet of oxen.

The boys and girls are very busy helping to make ends meet, by working in the industrial departments and the building and also here on the camp grounds where the washing, mending, sewing and knitting are done for all, while we do what falls to us to keep the machine moving. Pray for us that in the plans for the school year, for home, school and industrial departments nothing may be done to hinder the Spirit's perfect working.

Yours in the Master's service,

(MRS.) ADA BARKER.

For the Herald of Truth.

CANTON MISSION NOTES.

By Anna V. Yoder.

To all readers interested in the Canton Mission, Greeting. May He whose strong arm is never dull too short to help and whose care are never dull of hearing, be your daily helper, guide and keeper.

We rejoice to see the goodness and love of God manifested to us from day to day, and love to tell "o'er and o'er the sweet old story." We are glad to say that a nice interest is manifested in the meetings at present. Yesterday, Sept. 16, Enos Detweiler was with us and preached two helpful sermons. Sept. 9, C. Z. Yoder was here and did the same. Bro. Yoder expects, if the Lord will, to give some of his time and service to the work at this place the coming winter. A program has been arranged for a Sunday school conference here on Oct. 27. And we would say to as many as can, "Come, let us reason together." Come praying that it may be a rich spiritual feast.

Immediately following this meeting we expect Bro. Aleyer of West Liberty, Ohio, to conduct a series of meetings, and (D. V.) a Bible conference will also be conducted here by I. W. Boyer early in December. Will you join us in praying that these meetings may mean strength and salvation to many?

We know that what God has done for a few souls at this place he can do for many others who are yet in sin. Let us have faith. The work is great, but praise the Lord, we have a great God as our commander and helper.

Bro. Lantz, who has been spending a short time with his home friends, is at present at the Port Wayne Mission and expects to be at the Chicago Mission next Sunday, Sept. 23, and then return to the work here.

May you continue to lift your unworthy servants at this place to God in prayer. We need to be kept very close to him if the work is to prosper.

For the Herald of Truth.

VICTORIES.

My dear Christian friends, are we gaining ground, do we have victories, or are we defeated and driven back in this Christian warfare? If we are hindered in any way to a nobler, better, higher and more abundant life. In Christ Jesus, let us stand up and fight the enemy. We have no excuse for losing the battles, as God is willing to fight for us. If we will ask him to help we are sure to have the victory.

Are the temptations severe, the battle a hard one, it shows how much confidence God has in us. The harder the trial the more confidence God has in us. What joy there is in our souls after a hard fight and we come out victorious! H.

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1906.

HERALD OF TRUTH.

Thursday, September 27, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

In the Amish congregation near Middlefield, Geauga Co., Ohio, on the 16th of September twenty young people were baptized and received into church fellowship. We are glad to hear that the church in this place is prospering.

Bish. Jacob Swartzentruber of Johnson Co., Iowa, visited in Cumming Co., Neb., during several days, including the second Sunday of the month (Sept. 8-11). He conducted several meetings and then proceeded to Holt county in the same State.

A Sunday school conference was held at the A. M. H. in Holmes Co., Ohio, Sept. 22, 1906. A program that filled the day had been arranged and we hope the Sunday school work in that vicinity may have gained encouragement and strength from this meeting. God bless the work.

Home Conference.—The home conference for the district in Elkhart county, west of Goshen, was held on Tuesday, Sept. 25. The object of this conference is to discuss matters relating to the congregations in this district only.

Vineland, Ont., Sept. 21, 1906.—Greetings to all. The Sunday school and semi-annual church conference held at the Moyer M. H. passed off very agreeably and it was an enjoyable season. About sixty brethren and sisters from other places were present and their presence was a great help. Our brother, Bish. S. F. Coffman, was able to attend part of the time. He is rapidly recovering his wonted strength and vigor. The rest of those who had been lying ill at his home are also on the way to recovery. Most of the friends remained over to be with us at our communion service, Sunday, Sept. 23. May God be with us that we may indeed enjoy a rich spiritual feast. COR.

Elida, Ohio, Sept. 19, 1906.—Dear Readers of the Herald:—A mission meeting was organized here in the Pike congregation last spring, the object of which was to awaken a greater interest in mission work generally at home and abroad, as well as to engage in mission work in the immediate community by holding "cottage meetings" with such families as would be benefited by them and would appreciate them. On the evening of the 6th inst. a similar meeting was organized in the

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Salem congregation near Elida, with good interest, and we are hoping and looking forward for good results and great blessings. We hope to see souls gathered into the kingdom and the church grow stronger in spiritual power, as a result of these efforts. COR.

Berlin, Ont., Sept. 19, 1906.—Dear Herald Readers:—Greeting. The semi-annual conference held here last week was fairly well attended by the ministers and the usual routine of work was carried out. A report will likely reach the editors in due time. Sunday, Sept. 16, communion services were held on which occasion many from near and far partook of the sacred emblems and observed the ordinance of feet-washing. The brethren, Bish. Elias Weber and Bish. Daniel Wismer, officiated, assisted by the brethren Samuel Bowman and Benjamin Shoemaker. The membership numbers about 200, although our next meeting-house has room for many more, and we hope many may be added to our number. This Wednesday afternoon quite a number of brethren and sisters left for Vineland, Ont., to attend the Sunday school and church conferences to be held there the remainder of the week. May they all receive rich blessings. COR.

Breslau, Ont., Sept. 18, 1906.—To the Editors and Readers:—Greeting in the Master's name. Two weeks ago an aged brother was received into church fellowship by baptism on confession of his faith. We are truly glad that old and young may come, but the divine injunction is, "Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Sunday afternoon Bro. A. B. Kolb, editor of our beloved Herald, was with us in the Sunday school and addressed the school. Bro. Kolb was formerly a pupil and later a teacher in our school, and there seemed to be mutual pleasure in meeting again in the old Sunday school. Sunday evening Bro. Solomon Gehman of Blair, Ont., preached for us and his earnest admonitions were much enjoyed. The Sunday evening services at this place are arranged for a year, one evening being devoted to a young people's meeting, the alternate one to preaching. In this way a regular course of work is followed out and is proving very helpful. We expect, the Lord willing, to hold our communion services here Sunday, Sept. 23. We hope many brethren and sisters from other places will be with us. T. L. K.

Newkirk, Okla., Sept. 13, 1906.—Dear Herald Readers:—Greeting. On Sept. 8, 1906, Bro. George Landis of Canton, Kansas, came into our midst and remained until the 10th, during which time he preached four sermons which were very much appreciated. On the afternoon of the 8th we had our harvest meeting, at which time a collection was taken for home evangelizing purposes, which amounted to \$10.20. May God have all the praise. COR.

Farmersville, Pa., Sept. 18, 1906.—Beloved in the Lord:—Greeting. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." Read 1 Pet. 2, and "let all things be done unto edifying." "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so that ye may be able to bring forth the fruit of the word in Christian knowledge and Christian life." (1 Tim. 1-4). Forgetting all that is not built up in Christian knowledge and Christian life, I wish to say that on the second and ninth of September we were earnestly admonished to live a life as becometh the saints, and as examination and communion time is nigh at hand it weighs heavier on my heart than ever before. And I would prayerfully ask the kind readers, each one, to prove his own heart and in the spirit of Christian love and forbearance and with a sincere and prayerful heart to read Matt. 26:17-19; Mark 14:12-25; Luke 22:1-18; 1 Pet. 4:18. These Scriptures

should persuade every Christian professor to deny self, the flesh and the devil, and fully consecrate himself or herself to the will and the service of God. God speed the day when thousands may be led to cry out for mercy and find sweet comfort and peace in believing on the Lord Jesus Christ as their only help and Savior. This is my sincere prayer. Think on these things.

The ministers who were with us and so earnestly admonished us were Samuel Wilmer of Weaverland, Sanford B. Landis, of Bird-in-Haird, Caleb Winey of Peabody, Kan., and Dea. Ephraim N. Eby of Litz, Pa. LIZZIE M. WENGER.

Fort Wayne, Ind., Sept. 14, 1906.—Dear Brethren and Sisters:—Greeting to you all in Jesus' name. It is with pleasure that we give a little report of the Lord's work in this part of his vineyard.

The opening services of the mission were held on the 9th of September, at which time a number of the brethren and sisters from other churches gathered with us to praise God for what he has done for us at this place.

The services were all well attended and we believe that all who attended these services were spiritually blessed, and also were made to see the need of the field (not this little part of the field only, but the whole field, which is the world) better than they perhaps ever saw it before; but not only saw the needs, but saw the responsibility which was and is resting upon them as individuals to meet that need and to consecrate their lives more fully to his service.

I am sure that we as workers were all encouraged to see that so many were really interested in what was being done here.

Nearly all brought their baskets filled with good things to eat; some kind brothers and sisters sent us some grapes and other things since then, seeing that we do not get much of such things. We feel to thank you all for the help you have given us along this line. We know that God will give the blessing. These remembrances from the country are much appreciated, and also encourage us to know that we are not forgotten; the Lord bless you for them.

The Saturday evening hour was taken up by Bro. M. S. Steiner. The Sunday morning or opening services proper were in charge of Bro. J. S. Shoemaker. Sunday afternoon praise and prayer services were led by Bro. L. J. Lehman, and the evening service was conducted by Bro. D. D. Miller. These meetings were all very encouraging and helpful and we realized that the Holy Spirit was the leader and guide that brought this blessing, and we know that he did not leave us after the meeting, but is willing to bless us still, and as the result leads us into a greater field of usefulness.

Bro. C. K. Hostetler, Bro. N. O. Blosser and Bro. R. R. Elersole were also with us and took an active part.

Bro. R. R. Elersole remained with us until Friday and preached for us on Thursday evening. We were very glad for his help during this time.

The Lord is still blessing the work abundantly here, for which we praise his holy name. The Sunday school and other regular services are attended as well as usual.

Bro. P. R. Lautz of the Canton Mission came here today and expects to remain with us over Sunday.

Bro. King spent a few days of this week at a conference in Illinois and expects to stop in Chicago over Sunday.

Bro. and Sister Detweiler have left here for the present, not knowing if they will be back again in the work or not.

May the Lord bless you all and lead you all into the place where he would have you be. Remember us and the work in a very definite way that the Lord may use us as it pleases him, and that this place may be supplied with just the right workers. Yours for the lost.

MELINDA MANN.

For the Herald of Truth. NOTES BY THE WAYSIDE.

By L. J. Heatwole.

Your correspondent and his wife are at present visiting with the brotherhood in the Upper District in Augusta Co., Va. On Friday, Sept. 14, a fifteen-mile drive brought us to the vicinity of the Union Chapel M. H., where a few hours were spent at the home of Dea. Isaac N. Groves. This point lies about midway between the sections where our ministers are located in Rockingham and Augusta counties in the Shenandoah Valley. Meetings are being held here at the Chapel once a month by ministers from Rockingham and Augusta counties, alternately.

By Saturday, the 15th, a drive of twenty miles farther southward brought us to the home of Bish. A. P. Heatwole, who lives in the Stewart Draft section of Augusta county. We found our bishop brother busily engaged building a house for a near neighbor. Being by occupation a stonemason and bricklayer, he is in this contract practicing the newer craft of laying concrete blocks, which when laid to the plummet and the line, are now forming the cheapest and most durable building material on the market.

We are especially pleased to learn while on this trip that our bishop brother is as industrious and capable a mechanic as he is an earnest and able preacher of the Word.

On Sunday forenoon of the 16th it was our pleasure to be with the congregation at the Spring Dale M. H. at the time of the Sunday school and also at the time of public worship.

By 3:30 p. m. of the same day we passed about six miles farther to the southward to reach an appointment at Bro. Reed's place, at the base of the Blue Ridge, near the village of Sherando. It was at this place where quite a large assemblage of people waited for the preached word, while seated in the shade of a beautiful grove. The sacrament of the Lord's supper was observed, principally for the benefit of Sister Poindexter, who has reached an extreme old age. She sat in an arm chair wrapped in blankets during the entire service. There is at present no means of ascertaining her exact age, but from the fact that her husband was a soldier in the war of 1812 and she herself being a beneficiary from the United States pension appropriations for veterans of that war and their widows, the years of her life are approximately one hundred, if not going something beyond that mark.

It had long been the desire of the writer to visit the field of mission work that has been carried on in this section for a number of years by ministers of the Upper District, and it was not until the present time that our eager expectations have been realized.

For the Herald of Truth.
VINELAND (ONT.) SUNDAY SCHOOL CONFERENCE.

Conference convened, according to previous announcement, at the Moyer M. H. Sept. 19 at 7:30 p. m. The trains having been late, those from a distance were unable to attend the evening session, and the attendance was not large. After Bro. W. J. Fretz was elected moderator, the opening exercises were conducted by Noah Stauffer.

Bro. L. J. Burkholder spoke on the subject, "The Sunday School a Factor in Mission Work." The children of today will be the men and women of to-morrow. If they shall do mission work it must be taught to them now. The preacher soon broadcast, while the Sunday school teacher plants by hand. The latter process is slow, but it can be more sure than the former. Sunday schools may do real mission work by gathering in neglected families and planting mission schools in isolated localities. The Sunday school prepares workers for the mission field. The first Sunday school of which the Bible speaks (Luke 4:16-19)

was a mission Sunday school. One of the workers in this school was the greatest missionary the world ever had. A live Sunday school is an essential factor which contributes to the success of missions.

THURSDAY MORNING.

Opening exercises conducted by Noah Stauffer, Strasburg, Ont. Bro. J. H. Kratz was elected secretary; Bro. A. B. Kolb, assistant.

Opening address by William Fretz, who bade all welcome.

II. "The Sunday School and its Requirements." (a) Frank W. Schleier (essay).—The Sunday school is a place where the young are educated for their life-work. It requires men and women who are fitted and willing to work. An efficient staff of officers, from the superintendent down. He must be influential, sober, of good report, a good example; tactful, earnest, devoted. He will look after the negligent ones and get the teachers to do the same. What the superintendent is the teachers ought to be: prayerful, prepared, prompt, take each pupil individually to God in prayer. As you would prepare a meal for guests, so you want to prepare the bread of life for the class. Prepare all week, a few minutes at a time helps much. Proper help—a great aid is a well attended weekly Bible reading.

(b) Noah Honsberger (absent).

III. "Sacrifices for Service." (1) A. B. Kolb.—It is no sacrifice to serve those whom we love. Jesus loved and served. He is our example.

(2) James Moyer.—Rom. 12:1, 2. A sacrifice that is acceptable to God will not be condemned, but will fit us for "reasonable service. Examples of sacrifice: Jonah, Job, Jesus.

IV. "Problems to Confront." (1) Noah Stauffer.—Sunday school problems cannot be solved by addition, subtraction, multiplication or division, but by prayer, meditation and study of God's word. Weak-kneed Christians and negligent workers and pupils are always a problem. How interest the pupils? One man used two teams, going out to invite and gather in pupils, and at first about fifteen were gathered; others began to help and the work grew into a large Sunday school.

(2) J. Z. Kolb.—Circumstances that arise. Visited one Sunday school one Sunday in my youth. Two old men did all the work there and great good was done. Bro. Kolb gave a very interesting account of the beginning of the Sunday school work in our church, and the discouraging problems that arose and had to be overcome. The brotherhood at that time felt sure that they were right and then went ahead, and the work has grown wonderfully and has spread until it has covered the whole church. Present problems: To draw and keep the attention of the workers and pupils. Be friendly and let them know that you are in earnest in your love and your service for them.

Open discussion. Sunday school in South Cayuga over forty years ago. Then all in German. Closing remarks and prayer by A. B. Kolb.

AFTERNOON SESSION.

Song service. Prayer by Amos Gelger. Children's exercises conducted by Frank W. Schleier. The children sang and some well-selected recitations were given. Followed by an address to the children by A. B. Kolb.

V. "Milk and Meat Diet." (1) By P. D. Burkholder. Children should early learn the law of salvation. Should learn such things as are plain to them, and to make plain what they do not understand.

(2) Edwin Shantz.—As natural life needs natural food, so spiritual life needs spiritual food. Sincerity seems to wane and formality to grow. Good literature is needed. The Word must be taught in the power of the Holy Ghost. The Word, when adulterated in the pupil, loses its convicting and converting power. Sunday school workers need to be serious. Frivolity has no place in the Sunday school, but cheerfulness has. Literature is a food. What is the average literary food?

The daily paper is the average business man's literature. The Sunday newspaper is the average city young man's Sunday literature. The family library should show a well-selected stock of books.

VI. "Methods of Presenting a Subject." (1) Robert Hoover.—Methods must be adapted to the class taught. Methods adapted to advanced pupils are not at all adaptable to the primary classes and vice versa. For primary classes use maps and illustrations. For intermediates use history as well as geography in connection with the spiritual lessons to be taught. In all the miracles Jesus never did any person harm. Use natural lessons to make spiritual application. Temperance should be taught in the Sunday school, not as a political issue, but as a spiritual need. It should be presented as God's command. Teach the life of Christ (a) as a matter of history, (b) as the only means of our salvation, (c) as a model for mankind. Every lesson has a practical point. Be sure to find and impress that point. Interest the class by being interested and interesting yourself.

(2) A. B. Kolb.—Teach authoritatively. Concentrate the truth into as simple form as possible and drive it home. We need absolute authority for what we teach. Our church is surrounded by false teaching, and encroachments are made in many places. We need to stand for the principles of the gospel and defend them in the face of every kind or method or power of opposition.

VII. "The Results of Sunday School Work." Milton Bergey.—One result is true education. This in turn is the avenue to true success. Success is the attainment of a legitimate ideal. Faith in God's word is another result. It is the development of the character. Ambition to glorify God. Love for the souls of men. Reverence for God.

Open discussion. Ambition in the sense the Christian understands is well-tempered zeal for God, directed by a knowledge of his word and implied by his Spirit. Results are what we look for. What are the results in places where Sunday school work has been done for God? The edifying Sunday school conferences are among the results of the Sunday school.

Closing prayer by L. J. Burkholder.

EVENING SESSION.

Song service, in which the Sunday school children took an active part, led by Bro. F. W. Schleier. Open conference in which the brethren Noah Stauffer, Chr. Hoover, Jacob Z. Kolb and others took part. The responsibility of teachers as helpers in the ministry of the Word, the responsibility of parents in bringing up their children in the nurture and admonition of the Lord.

VIII. "God's Treasure House and its Treasure." (1) L. J. Burkholder.—The poorest mortals are those who have made cold cash their treasure. Money is a good servant, but a hard master. Depraved appetite is a treasure that impoverishes morally, physically and financially. Vanity of all kinds is a worthless treasure. Throw all earthly treasures to the winds and get the heavenly treasure. Our greatest treasure is Christ. Our greatest lack is the Bible. The truth contained therein is the greatest comfort.

(2) Noah Stauffer.—If gold were found in the Bible there would be a tremendous rush for Bibles. The Bible has something better than gold.—(1) knowledge, which is better than riches. It contains (2) wisdom above all earthly wisdom; (3) truth; (4) salvation; (5) comfort; (6) consolation; (7) love.

Closing remarks by moderator. The congregation which filled the house was very attentive, and the sessions were enjoyed. The singing, with which the sessions were liberally interspersed, was spiritual. The members of the home congregation proved themselves ideal hosts in providing for the physical comfort of the visitors, and the day was one of joy enjoyment.

Closing prayer by L. J. Burkholder.

J. H. KRATZ,
A. B. KOLB, Secretaries.

YOUNG PEOPLE'S PAGE.

The victories of peace are more glorious than the victories of war.—F.

The earth is the Lord's, and the fulness thereof. That is, the gain thereof is also the Lord's.

Working for peace with the implements of war, is the world's way, but not God's way—not the way that Jesus teaches.—F.

When the Lord is on our side, it makes no difference how many oppose; the victory will be ours. But we must be sure that it is the Lord and not Satan who is our helper.—F.

Humility and Meekness.—Do not fear of becoming too humble or too meek. These are two virtues that not only proclaim the beauties of the religion of Jesus, but they bring heavenly joys to the soul that harbors them, and help us to glorify God in our daily walk and conversation.—F.

CHEERFULNESS.

Set. by Celesta Hartzer.

Cheerfulness has been defined as a state of moderate joy or gaiety. A cheerful individual is one who is calmly joyful, animated, in good spirits. The word "cheer," as used in early times, referred to the mien, face, aspect. A cheerful disposition is characterized by an unforced, steady flow of good spirits, which has become habitual.

It is very clear that genuine cheerfulness arises from a certain condition of the heart. How, then, can any one who has heard of the angelic message concerning the "good things of great joy," close the door of his heart against the entrance of heavenly joy? And, surely, if that joy enters the heart it will bud forth therefrom in cheerfulness—the natural expression of heart-felt joy. The wise man has said, "A merry heart maketh a cheerful countenance." The source of cheerfulness, then, is a heart filled with heaven-implanted joy. This is considering it in its pure state.

Among the worthy qualities accompanying cheerfulness are hope, courage and comfort or contentment. "Cheer and hope," it has been said, "are companions." What, indeed, would our lives be without some faint rays, at least, of a cheerful hope? It is likely that they could not long exist. Hope's faintest rays are cheering. Our lives may be either a miniature heaven or hell, for "despair hope" is the damp of hell; rejoicing (or a lively, cheery hope) is the serenity of heaven.

There are continually mighty forces which oppose cheerfulness with its sister qualities. Among these are worry, hurry, fretting (often in a chronic state), fear, and in general, a disease known as the "blues." Where these opposing forces are strong, but eventually overcome, cheerfulness then shines forth in overwhelming splendor.

Worry has been called the vice for which we, as a nation, are remarkable. Out of this vice grows a second one, hurry. These are largely a result of our serious, complex civilization.

A French lady, riding in New York, observed this remarked expression on our citizens and remarked, "Every man we meet looks as if he'd gone out to borrow trouble, with plenty of it on hand."

This fact is illustrated all over the country as people are anxiously hurrying about. Rays of cheerfulness need to pierce that gloom and encourage healthy activity. Worry is like rust—it wears out machinery. The machinery of our being needs oiling with cheerfulness; wheels need to be kept moving steadily. Stopping the wheels, thinking on discords, shadows, unkindnesses, and brooding over lost possessions, are ever dangerous.

There is plenty in the world to make one miserable, but strong characters know that misery need not be the rule of life. There is always much brightness without and that joined with cheerfulness from within will pierce all clouds, fog or vapor that hide heaven's blue.

Clouds have been present in some of the most glorious sunsets we have ever seen. We may be sure that it has been their shading and hiding of the dazzling glory that has enabled us to look upon the sublime sight still as bright as our senses could endure. Thus do clouds and gloom assist in setting forth cheerfulness brilliantly.

Fretting is a factor opposed to cheerfulness. If we choose to engage in it, we will be allowed to live a comparatively cheerless life. John Wesley said: "I dare no more fret than I dare curse and swear."

Perhaps the most general expression of cheerfulness is the smile. It is the most effectual, silent expression of it. The smile is the expression of joy in the child before it can speak, the sweetest manifestation of the buoyancy of youth, is the sympathetic expression of co-laborers in active middle life, and sets its seal of beauty upon the countenance of the aged. Regarding this smile, some one has said:

"The thing that goes the farthest
Toward making life worth while,
That costs the least and does the most,
Is just a friendly smile.
There is no room for sadness
When we see a cheery smile;
It always has the same good look—
It's never out of style."

Another way of manifesting cheerfulness is by means of words. This, of course, also implies a general cheery expression of the face.

The most illustrious example of one who spoke words of cheer is the One who fulfilled the prophecy that he should give unto the world the "oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). How many smiles and words of gratefulness must have come back to this great personage from the afflicted whom he relieved and cheered! Words of cheer are as sunbeams, brightening each clouded sky or else making one able to bear the gloom without because of the rays of an unclouded sun of righteousness within.

The gospel itself is a message of good cheer; it cannot be rightly declared unless the notes of good cheer echo forth from the faithful messenger.

Words of cheer are often most effectual when expressed in song. What is there that our aged ancestors of four-score or more, who may yet be with us, enjoy more than a cheering hymn? It thoroughly thrills their throbbing hearts, filled with intense gratitude and cheer.

Cheerfulness may also be manifested in deeds. The Apostle Paul exhorts us to show mercy with cheerfulness. If mercy is shown only because it is a burdensome duty, it is poorly done and does not greatly increase the sum total of human happiness.

Cheerful giving, cheerful obedience and cheerful helpfulness are highly sanctified in Holy Writ. And obedience reluctantly given cannot meet the approval of a Father who loves to see his children happy.

Joe. Addison says: "A cheerful temper joined with innocence will make beauty attractive, knowledge delightful and wit good-natured." Cheerfulness counteracts the depressing power of worry over mankind and enables them to live cheerfully under any unavoidable, outward circumstances.

Cheerfulness lifts the voice of the prisoner in song, enables the shipwrecked disciple to cheer his companions with hope, sculptures the face into beauty and makes man appreciative of nature.

Cheerfulness promotes health of body and mind. A certain author says: "The cheerful life longest in years, and afterward in our regards." The mind is cramped if depressed by gloom, and cannot act or develop healthily. People without

cheerfulness are continually worrying and may sicken or else grope about and spend their fatal malady. Sickness is lightened by cheerfulness and old age does not appear as such. An old man was asked, "You are on the shady side of seventy, I expect?" "No," was the reply, "I am on the sunny side; for I am on the side nearest to glory."

Childish cheerfulness has actually been the means used for saving life. And this is not strange, as innocence there combines to make it a power. The story is told of a gentleman in Minneapolis whose business block in the city was completely gutted by fire. Misfortune produced melancholy that boded ill for his mind. His friends tried in vain to cheer him, but he continued to be melancholy and was almost on the point of committing suicide. While away from home he received the following letter from his little daughter: "Dear papa, I went down to see your store that was burned and it looks very pretty, all covered with ice. Love from Lillian." The father smiled as he read, and the man who had contemplated jumping from the moving train laughed aloud. The spell that had overshadowed him was at last broken by this ray of cheerful innocence.

That lofty cheerfulness found in great souls who are confident in their heaven-aided power is a great preventive of human misery. Joy must be taken with us if we expect to meet it, even in heaven.

Cheerfulness may be perverted and used to hide malice, to deceive human beings, to represent a feigned happiness. Cheerfulness should not be used as a mask to cover misdeeds, as has plainly been observed may be done, but to accompany heaven-born deeds.

The cheerfulness arising from a heart completely filled with the Christian spirit will silently, tenderly, even nightly, illustrate the exhortation of the inspired apostle when he said, "Rejoice in the Lord always; and again I say, Rejoice."

But an earthly climate is too cold for the perfect development of a loving cheerfulness. We have only the buds on earth, which will unfold in celestial gardens.—[Gospel Messenger.]

For the Herald of Truth.
COURAGE OR COWARDICE.

By Elvina Cressman.

Few people enjoy being suspected of cowardice. In fact, there is nothing which the average boy is so quick to resent as the slightest intimation that he is afraid of any person or any peril under the sun. He shows his sense of such affront by the rising color, flashing eye and haughty speech, which declare that to be thought a coward is intolerable.

The question for us is, Have we moral courage? This is of a higher quality than the other and often demands a stronger resolution, a firmer will, and a truer bravery.

A person who goes to a doubtful entertainment, knowing the while that he has no courage enough to say no when he ought to, is a moral coward. The young man himself is perhaps a church member who hears the name of Jesus lightly spoken or reviled, ashamed of his colors and his Captain. When Peter denied Christ (Matt. 26) he showed a lack of courage. There are many like him today. But few there are like Elijah (1 Kings 18), who have the courage to stand in the face of unbelief and fearlessly defend their faith.

What a host of young men and women, whose conviction is that they should follow the Master and boldly take a stand on his side, confessing his name, but who for some weak reason or other, delay to take the step which would show to all beholders on which side they stand! They are moral cowards. Could their cowardice be overcome, what a grand rally we should have of those who would enter the King's army, carrying forward his conquests over the enemy's territory! Some people, undoubtedly, are happy to think

Sent to India by A. A. Ressler.—A Bro. and Sister, Pa.; \$15; Red Well S. S., Pa.; \$15; Amos Wolff S. S. Class, \$15; collected by B. F. Herr, \$22; Ida Kauffman, \$15; Blosser's S. S., Pa., \$17; Amanda Kendig, \$15; Cash, \$4.25; H. Denlinger, 30c; Churchtown S. S. Meeting, Pa., \$16.82; Slate Hill S. S. Meeting, Pa., \$17.25; Mellinger's S. S. Meeting, Pa., \$25; gathered at Mission meeting, \$26 80.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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Barbara Hershey, \$25; Mattie Book, \$5; sale of watch guards and novelties, \$17.20; Anna Leeman, \$1; Emma Frantz, \$5; A. Brackbill, \$5; Ira L. Hershey, \$2; J. S. Eby, \$1.50; Paradise S. B. Pa., \$35.46. Total, \$297.07.

General Mission.—Louisina Shaveley, \$275; L. M. Hiestand, \$5; H. P. and Rosa Weaver, \$10; Lichty's S. S. Pa., \$2.50. Total, \$292.50.

PAID.

Chicago Mission.—Laundry, \$7.21; ice, \$1.60; repairing, \$2.75; charity, \$2.15; labor, \$4.75; express, \$1.80; paint, \$3.85; clothing, \$5.25; supplies, \$1.40; stamps, \$2.30; gas, \$2.94; Open Air, \$9.10; soap, 7c; domestic, \$6; car fare, \$13.80; living, \$24.92; sundries, \$5. Total, \$92.49.

Fort Wayne Mission.—Living, \$12.08; balance on furnace, \$10; plumbing, \$10; rent, \$5; gasoline, \$1.40; car fare, \$5.35; printing, \$3.75; domestic, \$2.49; electric lights, \$1.50; stationery, 74c. Total, \$52.34.

General.—Typewriter, \$40; balance Year Book, \$82.40; attorney's fees and charter expenses, \$118; D. S. Yoder, railroad fare to committee meeting, \$9.10; I. R. Detweiler, railroad fare to postage, \$8.50; G. L. Bender, railroad fare to committee meeting, \$12.50; J. S. Shoenaker, railroad fare and incidentals, \$16.40; B. B. King, money loaned the mission, \$145; J. H. Bontrager, for carpenter work, \$103; J. E. Hartzler, railroad fare, \$9.10; La Junta Sanitarium, \$1,200; Isaac M. Zook, Annuity Int., \$51.25; Armenia (Rose Lambert), \$3; I. R. Detweiler, postage and suit case, \$4; writing deeds, \$4; American Mennonite Mission, \$500; G. L. Bender, railroad fare to Fort Wayne, \$3.85; Orphan's Home, Ohio, \$78.63; Gen. Conf. Mennonite Mission in India, \$15; optical supplies, Ind. Pa., \$70.72. Total, \$2,489.45.

G. L. BENDER, Gen. Treas., Elkhart, Ind.

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EDITORIAL NOTES.

SAD NEWS FROM INDIA.

Just as we are ready to go to press, we are shocked with the sad intelligence from India that one of our strongest workers in the mission field, Bro. Jacob Burkhardt, has been called to his eternal rest. He died of a carbuncle. The sad news was telegraphed to his parents in Nebraska and from there to his brother at Goshen, Ind. No time being stated and only the simple fact of his death being reported, we wait with anxious hearts for further information.

"For God, who commanded the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

The decisions of the Waterloo County (Ontario) Conference, as published in another column, are certainly a model of brevity and simplicity, such as becometh a people who profess simplicity, and we would suggest to some of our United States conferences and conference secretaries that an effort be made to imitate their example.

Notice.—We are requested by Bro. J. M. Brunk, secretary of the Mennonite Sanitarium Association of La Junta, Colorado, to announce a board meeting of the directors and advisory directors of the association, which will be held at Harper, Kan., on Saturday, Oct. 20, 1906, following the conference at that place. All interested are urgently requested to attend.

New Mission.—Our readers will be interested in the correspondence in another column, giving an account of the opening of the new mission on 26th street in Chicago, under the name of the Mennonite Gospel Mission. The mission is in charge of Bro. A. M. Eash and the prospects are favorable for a prosperous and efficient work. May God bless the workers and enable them to establish the name of Christ in many a wandering heart now out in the paths of sin and in the way of destruction. Another opportunity for doing good: who will help?

Prayer with submission and obedience to the will of God, is the key that unlocks the treasure-house of heaven and brings down to us the blessings of our Father's love. Brethren and sisters, remember the dear ones in India in your prayers now, especially those exposed to the great danger. Pray that they may be restored and saved for future usefulness. Pray for all the suffering ones. Pray for the prosperity of the little Zion we all have helped to build. It will make our brethren and sisters stronger when they can feel that they are borne up before the throne of grace by a sympathizing brotherhood at home.

In Trenton, N. J., the Trenton Clives Club has inaugurated a campaign against obscene pictures. There is a large field for all good people who love the cause of Christ and a pure life, and who are interested in having the rising generation grow up with pure and noble ideals of life, to expend their forces and efforts in this direction, and this line of work should not be overlooked by the moral reformers of the day. When our Russian Mennonite brethren first came to America, they were asked, what feature of life in this country first attracted their attention and struck them most forcibly. They promptly replied, "The extreme advertising on the billboards, fences and buildings," etc. Is it any wonder that many of the young people are led into the downward life with the influences which surround them everywhere, continually suggesting vice and villainage?

Old-time Mennonitism was in many ways different from the modern. The parable of the good Samaritan is a very excellent illustration of the ways followed by the faithful Mennonites of the past. We are told of one who had his money all in silver and gold. He had a large chest up stairs and it was full. When a friend or neighbor came to borrow some, he was told to go up stairs to the chest and get what he needed, and the old brother's chest was like the widow's barrel of meal and the jar of oil—it never failed. Another, after the Mennonites had settled in America, received notice that there was a legacy left him from a relative in the old country. When the matter had been talked over in the family he consulted with the elders in the church as to the advisability of accepting it. After considerable deliberation and consultation it was finally decided that for the reason that it might cause him to become vain, and self-exalted he had better not accept it, and this decision was final. He lived happily in his humble condition, and his relatives in Germany no doubt were happy, too, because the brother in America was so generous that he would not accept of that which was offered to him and that indeed justly belonged to him.

WE need MORE sound doctrine. MORE disinterested benevolence. MORE charity that thinketh no evil. MORE charity that vaunteth not itself and is not puffed up. MORE charity that seeketh not her own, that doth not behave itself unseemly, and that is not easily provoked. MORE self-sacrifice, more willingness to spend and be spent for the cause of Christ and for the salvation of souls. MORE love for the simple teachings of the gospel: more glorying in the cross of Christ, and a stricter and stronger adherence to the non-resistant faith which Christ taught, which the disciples maintained, for which the martyrs suffered and for which our forefathers gave their possessions, their liberty and their lives.

WE LIKEWISE NEED to set a higher valuation on the glorious heritage of faith our fathers left us, that we may transmit it unimpaired and untarnished to those who shall follow in our footsteps in the faith we loved, cherished and maintained—that one faith which teaches and declares that there is none other name given under heaven by which we are saved but the name of Jesus Christ.

Abraham H. Cassel, the celebrated antiquarian librarian and historian of Montgomery Co., Pa., quietly celebrated the eighty-sixth anniversary of his birth at his home near the village of Harleysville. Bro. Cassel is a member of the Brethren (Dunkard) church. His eyesight and hearing are greatly impaired, but he is able to carry on a conversation by means of an ear-trumpet. During his long lifetime he has taken great interest in books relating especially to the history of the non-resistant people, as Dunkards, Mennonites, etc., and has now the most comprehensive and valuable library dealing with German-American topics that has ever been gathered under one roof. He is known to all historical students and is esteemed as authority on German-American history and literature. His collection of books during the past half century is mostly in possession of the Pennsylvania Historical Society at Philadelphia, Pa., and of the Juniata Dankard College at Huntingdon, Pa. Bro. Cassel having transferred them to these institutions some years ago in order to assure their preservation. Many of the ancient volumes in this collection cannot now be duplicated. The facts given above are largely drawn from an article that was recently published in the "Harleysville News," and will be read with interest by many of our readers and friends.

The missionary letter by Bro. Ressler is one that appeals with irresistible force to every brother and sister interested in the foreign mission field and the salvation of the heathen. Read the letter thoughtfully and prayerfully. Serious events and serious conditions often demand special and earnest action, and perhaps the Lord had to permit these things to happen to stir up our easy, comfort-loving people in America and awaken them to the realization of conditions as they exist in far-off India. Bro. Ressler writes facts as they are, and we feel glad for the unvarnished truth, as he presents it. Perhaps he should have written it before, but perhaps circumstances and conditions did not suggest or require it. It is wise, however, when conditions are not as clear a light as possible, so that those who feel that they have a call to go to the foreign field may better understand what it means and what they may have to contend with to do work for the Lord under conditions as they actually exist, and that the examining committee, too, may understand conditions, give better instructions, and in fact, of the applicants as regards courage, character, doctrine and moral stamina. There should be a thorough understanding of all these things with those who select and send the workers as well as those who go and those who employ them or who are to direct the work in which they are to be engaged. If we have had a little experience for six or seven years in a foreign field, we must by no means conclude that we have already become adepts in the work. We will have many things yet to learn. God opened the way for us and wonderfully blessed the work, and every lover of the cause will rejoice and thank God that he has so wonderfully favored us, but to think that he will not at times also give us bitter herbs to eat with our sweetmeats, we dare not expect. And now that he has permitted a great trial to come over us and cast a shadow on the work, may he help us to kiss the rod and humble ourselves yet the more and pray with a deeper and more earnest

desire to know and understand his will and for more grace to submit ourselves to him with body, soul and spirit and say, "Thy will be done." Oh, may God ever show us the right way and raise up men and women with sincere and devoted hearts to go and take up this work in his fear and to his glory, and may God also open the hearts of those whom he has blessed with this world's goods to give liberally that the work may be sustained and prospered to his glory and to the salvation of many souls.—F.

PERSONAL MENTION.

Bro. A. B. Kolb and family are still visiting with the relatives and friends in Bro. Kolb's paternal home and vicinity.

Pre. David Zook of Newton Kan., preached for the Allensville (Milfin Co., Pa.) congregation on Thursday evening, Sept. 27.

Bro. Norman S. Gingrich writes from Winnipeg, Man., under date of Sept. 24, that between Oct. 3 and Oct. 10 his address will be Rush Lake, Sask., Canada.

We are glad to learn that Bro. S. F. Coffman of Vineland, Ont., who has just passed through an attack of typhoid fever, has again so far recovered that he can resume work.

Bro. John Christner and wife and sister, with several friends of Tuposia, Lagrange Co., Ind., visited Elkhart last Thursday and purchased a Bible, some of those beautiful wall mottoes, etc.

Bro. S. G. Shetter of Somerset Co., Pa., has just concluded a series of meetings at the Thomas M. H., which resulted in six converts being baptized and received into church fellowship at that place.

Pre. S. H. Miller of Shanesville, Holmes Co., Ohio, attended the A. M. Conference at Rosnoke, Ill., last week and on his return he stopped at Elkhart and preached in the Elkhart M. H. on the evening of Oct. 2.

Bro. J. M. Hartzler of North Dakota, who is now visiting congregations in Pennsylvania, is booked for evangelistic work in the Salem, Nappanee and Holdeman congregations in Elkhart Co., Ind., in the near future.

Pre. John A. Stump, a minister of the River Brethren congregation in the southern part of Elkhart county, called at the Publishing House on the 27th of September on his way to Carland, Shawnee Co., Mich., and took with him one of those fine Oxford Conferences, India paper Bibles, a very convenient Bible especially for a minister.

Bro. Caleb Winey of Peabody, Kansas, who has been on an extended trip to Pennsylvania, is apparently on his way westward. A letter addressed to him is in our possession, which we take as an indication that we may expect Bro. Winey's personal presence here within a few days. In the name of the brotherhood here we bid him a hearty welcome.

Bro. J. M. Eby of Scottsdale, Pa., informs us that he has changed his location from the above place to Scheibler, Bedford Co., Pa., which will hereafter be his address. Bro. Eby was some years ago an active worker with us here in Elkhart in the Publishing House and our best wishes go with him to whatever place the Lord may direct his way. His correspondents will make a note of the above change.

Bro. Barthol Rapp, of the so-called New Amiah congregation of Woodford and Tazewell counties, in company with a number of other brethren of his faith, who were visiting relatives in the vicinity of Berne, Ind., called at the Publishing House last week to get estimates for binding a large edition of "Zions-Harfe," a German hymn book, issued by their congregations, which they recently had imported from Germany in sheets; and also for the printing of a smaller book of psalms and hymns, a very fine selection, which will certainly be a helpful work in the religious services of those

whose hearts are filled with the spirit of true worship.

Pre. H. G. Anglemeyer and wife, of the Blooming Glen congregation, Bucks Co., Pa., expect to leave Philadelphia, if the Lord will, on Oct. 5, and spend Sunday, the 7th, at Elkhart, and also to attend the Indiana-Michigan Conference at the Clinton Mennonite M. H. on the 11th and 12th of the month. After conference they expect to spend Sunday, Oct. 14, at the Chicago Mission and then take in the conference at Harper, Kansas, spend a few weeks in Colorado and return by way of Sterling, Ill., and parts of Ohio. We shall be glad to meet them and welcome them to our home and our churches. The Lord bless them on their way and give them a prosperous journey.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Oiden.

PSALM LXX.

O God, make haste, and save me on my way,
Jehovah, aid me now with hand divine,
And then be put to shame and sad dismay
That seek my soul with evil to confound;

Let them be backward turned and surely brought
To proper shame that in my hurt delight,
Oh, backward turn them who have sorely sought
And uttered scoffing words of scorn and spite.

Let those that seek thee, hallelujah sing,
Let those that love salvation, glorify;
But poor and needy am I in my state.

Make haste unto me, God, thy succor bring,
Thou art my help, thy name I magnify,
May naught thy everlasting aid belate!

For the Herald of Truth.

JESUS THE SON OF GOD.

By Pius Hostetler.

One of the fundamental principles of our doctrine is the belief that Jesus is the Son of God. In the world we find people who think that Jesus was a good and great man, but not the Son of God. They do not know and understand that it would have been impossible for him to be a good man and yet not be the Son of God come down from heaven, sent by the Father; for if he were not this, he would have been a great deceiver and thus an evil man. In the church even we have some people who have strange views and erroneous ideas as to the truth of Christ being the Son of God. Some think that because he was born of woman and called by himself the Son of man, that he was part human and part God, and they do not understand that Jesus was just as much God and God's Son as if he had come down from heaven as an angel, even with that glorified body that he had for a time on the Mount of Transfiguration. It was truly the Son of God no less, but took the form of a servant, and came in the form of sinful flesh and was found in fashion as a man, as we read in his word.

Again some in the churches claim that Jesus was God the same person and being as the Father and only called Father in his relation and work toward man, and later called "Son" in his work as Redeemer and in his relation to man. But this could not be harmonized with the truth at all. He could not be in reality the Son of God unless he had a Father, and Peter did not say, "Thou art God that is now called the Son of God," but, "Thou art Christ, the Son of the living God." God was living the same time the Son was on earth as two persons or beings, and even when he had ascended to heaven the apostle tells us he is at the right hand of God the Father, making no mention of us. At his crucifixion when the earth quaked, the centurion and others with him had to confess, "Truly, this was the Son of God." May we all know him not only as the Son of God, but as our personal Savior and Interceder.

East Lynne, Mo.

For the Herald of Truth.

A WARNING.

By J. S. Hartzler.

Mission work, especially foreign mission work, as carried on by our church, is in its infancy. For several decades before the church sent its first missionaries to India other denominations were successful in getting large amounts of money from Mennonites to promote their doctrines both in America and abroad. They told us that we should not be "narrow" and "selfish," and that Christ preached by other people was just as good as Christ preached by Mennonites. While this is true, it had the tendency in many cases to make our people as free to give to other denominations to promote their mission interests as our own. Even this would not be so objectionable were it not for the fact that it has made our own people easy victims for men who had no direct church connections with any denomination represented here and possibly nowhere else. The result has been that very frequently some stranger would come around, present a very pitiful story—one that would touch the sympathetic heart of our people and open their pocketbooks—and possibly only a few weeks or months later it was necessary for our church papers to announce that the stranger was a fraud, notwithstanding the papers and testimonials which he presented.

Thousands of dollars have been carried away by this means, and possibly no one but God and the persons who received the money know what was done with it. This is a great pity, especially when we remember that we have church institutions in America and India which are struggling for an existence, and which are not accomplishing the work for the church that should be accomplished, simply because they suffer for want of money.

Such a warning seems necessary just at this time. Mr. Jeanyan has for some years been traveling among the Mennonites in America, claiming to be gathering funds to support schools, widows and orphans in Armenia, Turkey, etc., brings good recommendations, and, in some cases at least, after having told pitiful stories of the Armenian sufferers (most of which are true, no doubt) and taking up liberal collections, he succeeds in getting some of the most influential ministers to give him a letter of recommendation to be used at the next place.

This was the plan which he used while among our brethren in Ohio only a few months ago, where he succeeded in gathering up at least one thousand dollars. Now a letter from Armenia, under the date of Aug. 13, 1906, shows that his work does not have the approval of the missionaries in the field. Then why should it be approved by us so far from the scene of action? Two reasons for this disapproval are clearly seen in the letter: First, the questionable way of appropriating the funds. This is seen in the following quotation from the letter: "He (Jeanyan) uses missionary money in ways that no one can justify. There is no proper auditing of his accounts, and no thorough oversight of his work in general. When all our missionary boards are so pinched for money it is wrong to waste so much as Mr. Jeanyan does. Many examples could be given; let one suffice. He started a school for girls a few miles away in Tarsus. The second reason is no less pointed: "We never know a man of greater self-conceit, pride and arrogance. At one time we thought he would be used of the Lord to do a good work here. But he went to America, and was spoiled by injudicious praise and the sight of

American gold. Since that time none can do anything with him. Three of his colleagues have resigned, one after another, unable to bear his despotic spirit and treachery."

If these things are true, we should be very careful not to give him any money. To send it to the persons whom he designates does not necessarily make it any more sure of accomplishing the end desired by the giver than to give it to him direct.

These thoughts should not cause any of our people to be less liberal in giving, but to be more judicious with regard to the persons to whom they give. We have a regular channel through which all funds given into its charge will be placed where it belongs. Here no officer receives any pay, and all the money given to it will, without question, be placed where the giver designates. You can trust the Mennonite Board of Missions and Charities for any amount from one cent to millions of dollars, and rest assured that not only will it be forwarded to the place requested, but the persons receiving such money to be forwarded will unite their prayers with yours that God may accomplish with it that which pleases him. Give carefully, prayerfully, willingly, systematically, and through the right channels, and God's cause will be very materially aided, the church built up, and souls saved and prepared for the glories of heaven.

For the Herald of Truth.

COMMUNION TIME.

By Levi Blauch.

Dear Brethren and Sisters:—The time has again arrived for our fall communion meetings. This should be a blessed time for all of us. Communion, what does it mean? It means a common union one with the other, and it is a blessed God-sent command. Why? Because God said so through his Son, and if we want to be his obedient children, we must have, deep down in our hearts, a desire to commemorate the dying love of Jesus in the communion; for therewith we show our love toward God and toward one another. We show our love toward God and also, if we are sincere, our love toward our blessed Savior, who died that we through him might live; and in the instituting of his holy command, Jesus said, "This is my body which is given for you. This do in remembrance of me" (Luke 22:19).

Brethren and sisters, let us remember what communion is for. "This do in remembrance of me"—in remembrance of the blessed Jesus. Let us remember him as a babe in Bethlehem; as a boy of twelve years old in the temple at Jerusalem; remember him at his baptism by John, in the Jordan; remember him in his temptation in the wilderness; remember him as going about from place to place doing good; remember him in his agony in the garden of Gethsemane; listen to his prayer; watch the tears as they flow forth from his blessed eyes and roll down over his holy cheeks; watch him as he walks back to the disciples and finds them asleep; behold the multitude as they come up with awards and staves; see Judas how he betrays him with a kiss; look and see that surging mob as they lay hands on him and arrest him; watch them as they lead him away to Caiaphas, the high priest; remember and behold the trial, the false accusations, the mockery, the crowning with thorns, and then follow him through all the abuse and unkind treatment he received before Pilate, the governor, and the angry jeers and the wicked and unmerciful clamor for his crucifixion, the scourging and the final sentence, and then look upon the scene as they go up on their way toward Golgotha; see them nailing him to the cross; see them raising the heavy timber with Jesus on it and letting it drop into the pit they had dug to receive it; see the mockery and infamy they heaped upon him while on the cross; listen to his cries! Oh, the deep agony of his soul! They give him vinegar to drink, but this does not quiet him; he cries in the deep agony of his soul, "My God, my God, why hast thou for-

saken me?" He prays for his enemies, "Father, forgive them, for they know not what they do." He provides for his mother and gives her into the care of one of his disciples, and then—and then he cries out once more, "It is finished." The great work of human redemption is accomplished; he commands his spirit in the hands of his heavenly Father, and bows his head and dies. The soldier comes and seeing him already dead, pierces his side with a spear, and from the opening flows blood and water, and the work of human redemption was wrought. The ransom was paid through the sufferings of Jesus on the cross.

There the dear Savior felt the shock of the earthquake; there the awful tragedy of the Lamb of God slain for the sins of the world was enacted.

Dear reader, brethren and sisters, when we think over the awful sufferings of our dear Savior, should we not be willing and ready, yea, should we not put forth every effort to be present and participate in these blessed commemoration services of the Lord of glory who died for us on Calvary? Every communion service that is observed, is the last one for some, and some day you and I will partake of these broken emblems for the last time on earth, but, oh, what a glorious reunion that will be when in heaven, where in the fulness of eternal joy we can commune with our heavenly Father and with our blessed Jesus and abide in his presence forever!

Johnstown, Pa.

For the Herald of Truth.

A STRONG WILL, AND HOW TO USE IT.

By Clara Mae Brubaker.

All through the Bible we read of individuals who possessed strong will power, which some used to the glory of God and some again to his dishonor. The influences of these persons whether it was for good or evil, are still felt in the world and will continue to do so while time continues. In influences cannot be comprehended. It is a blessed thing to possess a strong mind and a determined will if the heart and soul have been renewed and sanctified by the Holy Spirit and thus made fit for the Master's use.

The Apostle Paul says, "Though I speak with the tongues of men and of angels, though I have the gift of all prophecy, and understand all mysteries, and all knowledge, and have all faith, so that I could remove mountains; and though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, I am nothing."

If we should possess all the above named virtues and characteristics, and not have charity, it would be all in vain, and we would be only as a sounding brass and a tinkling cymbal. From this we see how needful it is that we possess more than simply an outward form, more than simply the name that we live, while we are dead. After we obtain the regeneration of the Holy Ghost we need to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, who giveth liberally to all who ask of him, and whereby we can attain unto the measure of the stature of the fulness of Christ.

The rules of the gospel arithmetic are as follows: "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity" (2 Pet. 1:5, 6). Then he also teaches us gospel subtraction of self by abstaining from all appearance of evil (2 Thess. 5:22), whereby mercy and peace shall be approved of God, a workman that needeth not be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

The sum total of all God's teaching is this: Fear God and keep his commandments, for this is the whole duty of man (Eccl. 12:13). By living out the gospel requirements, temperance is sure to follow in all the details of life.

The words of the wise man are: "He that is slow to anger, is better than the mighty; and he

that ruleth his own spirit, than he that taketh a city."

The following words were found written on the fly-leaf of a Bible: "This book will keep you from sin, and sin will keep you from this book."

May we guard within ourselves that treasure (kindness) and know how to give without hesitation, how to love without regret, and to acquire without meanness.

Unsaved ones, out of the ark of safety, how long will you halt between two opinions? Why not give up your stubborn will and consecrate your all to Christ who is both willing and able to save to the uttermost all that come to him with the sincere desire to be made heirs of glory.

"It is just what we make it.
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers."

THE LORD'S PRAYER.

Set. by Jessie Neuffer.

("OUR FATHER.")

The harps were all silent in heaven,
For the Master had spoken the word,
And hushed every voice in the city.
That the prayer of the world might be heard.
They rose from the lands of the sunset,
To those where the shining light gleamed,
And sweeter than songs of the angels,
To the listening Master they seemed.

"Our Father," a little child whispered,
As soft as the sleep-talk of birds,
"Who art," and the baby voice faltered,
O'er the yet unfamiliar old words.
"In heaven," the mother voice prompted;
But closed were the sleepy baby eyes,
And the God-music fell softly in blessing,
O'er the mother and child from the skies.

"Hallowed," came the petition,
"Be thy name," and a fair maiden's head
Was bowed in her evening's devotion,
As she knelt by the side of the bed.
And light from on high filled with gladness
Her heart, as sleep came to her there;
Unconscious that she in her whiteness
Was helping to answer the prayer.

"Thy kingdom come," so a voice pleaded,
And again and again came the plea
In fervent and deep supplication,
From an emerald isle of the sea.
"Thou alone," the Master's true workers,
God's pioneer, earnest and brave,
Whose prayers and whose works went together
His brother from darkness to save.

"Thy will be done," murmured a widow,
"On earth," and her voice broke in tears;
And the closing, "As it is in heaven,"
Was only for heavenly ears.
Yet peace that had long been a stranger
To her heart with its healing thought came
That a dear voice above her had finished
The words that her lips could not frame.

"Give us this day," cried an orphan,
"Our daily bread," for earthly ears
Were deaf to that prayer, and unheeded
Were falling life's bitterest tears.
So weak, yet by righteousness strengthened
The prayer floated up to the throne,
And he who troth and truth are one,
Looked down and remembered his own.

"And forgive us our debts," said another,
A man in the prime of his life;
"As we forgive," so a voice answered,
A friend who had perished in strife.
"Our debtors," both forgiven together;
And the foe men for many a day,
Hand in hand, bowed and heads bowed united;
Friends now, forever and aye.

"And lead us not into temptation,
But deliver us," murmured a youth,
"From evil," and up from his heart's depths,
The wondrous words rolled in truth.
Then, lo! there came courage from heaven—
On him who was tempted to stray,
And the dusky-hued spirit of evil
Shrank, baffled and helpless, away.

"For thine is the kingdom, the power,
And the glory," a seraph voice sang;
And through the great arches of heaven
The wonderful words rolled in song.
"Forever and ever," a cherub
Re-echoed in music again,
And the lips of the highest angels
Revered the solemn "Amen."

Chicago, Ill.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. P. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio.
 P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.
 FROM INDIA.

Kasaull, Panjah, India, Aug. 22, 1906.

Dear Editor:—Greeting. How strange it seems to head a letter at this place, 1,356 miles from our home in Dhamtari and 6,322 feet above the sea level amid the Himalaya mountains! On Friday evening, the 17th of August, we all retired to rest, prepared for the changes that had been arranged for—the changes written about by Slater Burkhard a week ago.

As the night settled down in quietness the priests in the temples at Dhamtari lazily, stolidly, droned out their meaningless worship to put their gods to sleep.

As the sun sank to our horizon he dawned on a new day in the land of our birth, the land of many associations, of many close ties. As our friends went about their tasks did they think of the danger "our missionaries" were in?

Poor, crippled Bilsayan had died a few days before this. In her room for a long time blind Janki had been her companion in suffering. When Bilsayan passed "over the river" Janki felt lonely and said she could not bear to sleep in the room where Bilsayan had died. So, on that Friday night, when all the others were sleeping securely in their rooms, Janki lay wrapped in her blanket on the rug the blind boys had made, on the veranda. Jheriarin, the nurse girl mentioned in last year's report, was sleeping in the sick girls' room close by.

How, silently, stealthily, the rabid jackal came and cruelly bit Janki, and how bravely Jheriarin had defended her, and how Bro. Lapp faithfully following the line of duty was also bitten, has been told or will be told by others. The bite of a mad jackal is almost certain to be fatal if not promptly and properly treated. The only treatment at present known to be effective is that discovered by the eminent French physician, Pasteur. One institute for giving this treatment is at present in India at this place.

The Pasteur Institute at Kasaull is kept up by the government at a vast expense and is also supported by voluntary contributions. The treatment is preventative. No curative treatment for hydrophobia has yet been discovered. I am not able to give the exact proportion of successful cases treated, but I know that by far the majority of cases treated are not attacked by the dread disease. The civil surgeon of Raipur sent up twenty-six persons some time ago who had been bitten by one jackal. Some had been quite badly bitten. Only one, who had been badly bitten on the scalp, died. The nearer the brain the more dangerous the bite. Prompt cauterization retards the development of the disease, but may not be relied on to prevent it. Kasaull was selected as the location of the Pasteur Institute because of the cool, healthful climate, which is favorable to the treatment.

The journey from Dhamtari to Kasaull was long and tedious. At Raipur, after consulting with the deputy commissioner and the civil surgeon, seeing the attention required by the sick girls and how important it was that Bro. Lapp be kept from

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all anxiety and worry, it was decided that I go with the party all the way. We made a little detour in order to avoid a few changes of trains and to obtain faster traveling facilities. We reached Kalka, the nearest railway point to Kasaull, early on Tuesday morning. We made the climb up the steep mountain side in Jhirichas, pulled and pushed by eight men each—the only available means of getting up—reaching Kasaull about noon, proceeded at once to the "dog hospital," as the natives call it, and the patients were treated promptly. Arrangements were then made for boarding during the twenty-four days or more during which they will have to remain here.

Post Scriptum.—Aug. 30, 1906.—On Wednesday I bade farewell to the dear ones at Kasaull, came down the hill on horseback, took a direct train for Jabalpur to see the girls we have placed there in school, one of whom had been sick, arriving there on Thursday evening. I came on a belated train to Gondia and missed the "passenger" train; had to wait for the "mail" train, and thus got home a day late, on Sunday, at noon. I found help was urgently needed. Sister Esther Lapp was just getting over a pretty severe spell of illness and not yet able to work. Bro. Kaufman was in a condition requiring absolute rest and yet trying to work. Bro. Lehman was not at all well, and the excitement and extra work of moving had not been at all helpful to "Sister Lina."

Why? Will it pay to moralize over the situation or would the readers prefer, as did the boy, to "go on with the next story and leave the moral"? But the "next story" has not yet happened and so sometimes must moralize. While a dread fate still hangs over one of our missionaries and two of our beloved young people, is perhaps as good a time as any to think seriously.

We believe that God will answer prayer and spare our beloved ones to us and to the work. But in the meantime while faith waits for facts to develop we can think of what has happened and what might yet come to pass. We remember how sudden and how unrelenting was Bro. Page's call back to America, and we remember the anxious haste with which Sister Bertha was taken aboard ship. Now comes a visitation more sudden, more terrible in its possible results than either of the others and more unsuspected. When we spoke of sending Jheriarin away to be trained as a doctor we thought we could hardly spare her from the work so long. She was so useful in caring for the sick. Never a soldier on the field of battle was more brave than was that dear girl defending her helpless charge from the savage brute. As we went away on the train Jheriarin was suffering from the wounds on her leg so that she could not walk and her lip was swollen so that she could scarcely drink water. Nevertheless, forgetting herself, she carefully brushed the flies from Janki's face and covered her up with her sari.

We hesitate to speak of Bro. Lapp's connection with the event. He was in the line of duty and we believe that this is one of the "all things" that will work out for good. It had been planned that in a short time he and Sister Lapp were to move out to take charge of the village of Baloghahan. George and Esther expected to be with them for a month or more to learn the ways of the girls' station. Now in this sudden manner all the broken ends are left unfashioned for the young workers to gather up. The Sisters Stalter and Schertz will be a great help in this work.

Bro. Lapp is eminently fitted for the work in the village. No one here could take his place and fill it. It is a place requiring experience with men and affairs as well as experience in India. An inexperienced person would be almost certain to make a grim failure in the village. Essential as is spirituality in a missionary, that alone cannot take the place of practical, hard-shell experience.

Oh, you brethren with whom rests the responsibility of sending workers, stop, think, pray! Send workers now! Not a dozen. Only two, each year or perhaps four. Not those whom you can spare at home—they can be spared here, too. Not

those who would be afraid to come when they hear that cholera, smallpox, leprosy, mad jackals and dogs and wolves, scorpions and deadly snakes are sometimes on our compound or in our very houses. Those who are afraid of such things are not the stuff from which missionaries are made.

Send WORKERS NOW. Then it will never happen that you will be looking around for some one to send at a time when they should be already on the field, prepared and experienced, ready to take up the responsibility some one is compelled for a time to lay down.

Pray for us in a way that will tell so that not only we can feel your prayers in spirit, but that even the heathen can see the results of your prayers.

Yours fraternally,
 J. A. RESSLER.

ON THE FIELD IN BURMA.

Namkham, Burma, July 2, 1906.

Dear Mr. Embree, and Friends of First Church:—In my letter of April 6, I tried to sketch very briefly some phases of our situation here. I had intended in this next, to attempt a survey of the missionary situation in Namkham; I am going to postpone that until I can say something that I will not need to contradict in the letters immediately succeeding.

The domestic situation is not so difficult and foreign. We are fairly well settled into a regular daily routine of work and play which yields satisfactory results while our work remains what it is. We rise at daylight, five to five-thirty, eat a light lunch, bread and cocoa or tea, or one of the fruits in season, and then we are ready for the heavy work of the day. First it is an hour with our Shan teacher, at first one of the teachers in the school, now one of the pupils. After Shan lesson I go to the hospital, dispense medicine, give any other necessary attention to those who are learning to come at that time, and attend the inmates when there are any. From the hospital, which is here on the compound, I go to the dispensary in the village of Namkham, about a mile away, walking or riding the pony as the weather indicates. It is disastrous to disregard the weather in this country. There are usually one or two calls to make in connection with my visit to the dispensary and by the time I return to the house it is ten-thirty and our Shan boy has breakfast ready and we sit down to the first of the two main meals of the day. From eleven o'clock until about four we plan to remain in the house, though the sun here does not absolutely compel us to do so. At present it is easy for us to do so, because we devote the time to study of the language. During the noon hour we have our pupil teacher for a second lesson. Do not imagine that all of this five hours is one beautiful unbroken lump of study hour. I am just giving you our daily program as we usually plan it from day to day. No amount of forethought could possibly anticipate the interruptions in infinite variety that come to break upon the day's work and keep us from thinking too much upon ourselves and our work or our "happy home so far away." I must stop and drive out some cows that have broken through the fence of shadowy design, which our handy man has woven about our garden. That done I'm sure it will only be a few minutes before some one will come and beg for medicine.

School is just "let out," and there are no other words that really describe the results, and I am sure in this season of unripe fruit I will have two or three patients now. Yes, here they come, three of them. One is a big Kachin boy of twenty, who has come down from the hills fired with the ambition to learn the funny marks that talk, or maybe he is just looking for an easy living. If the latter we won't know it until his seat is vacant some morning at roll-call. Books are harder work than plowing rice fields any day. The other two are one a Kachin and the other a Shan. This is about the proportion of the two races in the school. We go to the hospital and get them a dose

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of medicine around, and find a couple of Kachin girls waiting to have their gorges treated. This is a common affection among the hill tribes. Before they are tended to there comes a call from the ward that some one has an ache or a pain and they must have a dose or a few words of comfort (I am of necessity a man of few words), and then when I am ready to return to the house some one comes from the village near by who wants "the great teacher" to give him some medicine for his wife who is "very ill in her mind." This expression is used for any general internal malady (doubtless was so used for centuries before Mrs. Eddy saw the light). The wife cannot come to me, so I resign my hopes of getting a letter off to "Church Life" before next bi-weekly mail, and follow my escort to the village of the afflicted woman. The way thither is a little footpath which leads up hill and down dale, across little streams where they wade and I try to cross on the rocks. Sometimes I leap well and the rock is dry and I get over all right. If the stream is wider and deeper there will be a narrow bridge of bamboo. This is all right for bare feet that are trained from their infancy to this sort of aerialistic performance, but city-bred feet in heavy jungle boots, and a heart that was never too brave, make but a poor showing in such a test. The space between the two flimsy pliers is about twenty feet and it spanned by four large bamboos laid side by side. By care one can so place even a rigid boot upon a smooth round surface like that without slipping—on solid ground. When the footing wavers and swings and trembles and yields a foot or more at every step, and a bare eighteen inches to catch your balance in, you sign for a chance to try your skill at the stepping-stones. The path leads on through rice fields and pineapple gardens, under enormous banyan trees, and at last through groves of banana and groves of bamboo. These are always found close about the villages and are the only indication that there is a village near—in the dry season. When it rains, the spaces between the trees that hide a village, are filled with sonorous odors, that announce to the traveler the proximity of human habitation. I think by this time we have reached the house. We climb a short flight of stairs that is more like a ladder, and are ushered into the room that has to serve as parlor, sitting-room, nursery, dining-room, kitchen, pantry and store-room. You grasp my hand as we enter from the dazzling sunlight into a room lighted only by the door by which we enter. They spread a mat upon the bamboo floor and place cushions for us to squat on. You may squat if you don't mind bugs.

I gracefully decline and ask to see the patient. The curtain which walls the bed-room, is pulled to one side, some one lifts the thatch above her for a window, for the door is darkened by faces of curious neighbors, and the patient is revealed—but not the patient only, no. If you can understand that picture you have there a revelation of the missionary situation in Shan land. I don't yet understand it. I can see the picture, I can see the situation of its problems is not for you and I until we know the Shan man better. As our eyes become accustomed to the dark, you notice first the eager, anxious, curious eyes that watch your every move, from the stiff darker corners of the room. A few half-burnt sticks are smoldering on the clay hearth near you, and the glow and now and then a faint flicker, from these, throws a ghastly light over a huge, old sacred box, with heavy carved carvings of beasts and Buddhas. Floral offerings cast dim shadows across its gilded front. From this you turn to the spot of light where the patient lies, the center of a rudely curious group of friendly neighbors. A few questions clinch the diagnosis that is all too plainly written in the wasted body and haggard face and hopeless cough. In such a home, with food prepared on such a fire, and with such nursing as these rude friends can give, medicine is helpless to stay the inroads of tuberculosis when it has such a start. And tell

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me, you who say: "Their religion is good enough for them," tell me what to say to comfort the heart of this woman and her friends? What can you say to the heart of a man or a woman whose highest thoughts and most unselfish motives are buried alive in that ghastly coffin of a chest in the corner? I don't know what to say, and couldn't say it in Shan if I did, so I tell the husband I can do nothing for her; I'm sorry, but I can do nothing. He asks with amazement, "What are you sorry about?" It is useless to explain with my poor Shan what I mean by "sorry," so we go home again. It is too late now to finish this letter as I started it, as the mail runner leaves early this morning and there are numerous business letters to go out by this mail; I send it as it is.

Next time I will choose a more pleasant subject, what the gospel of a Redeemer is doing to redeem these people. Continue to remember the men and the women and the children who only know Him in His and yours.

WALTER RITTENHOUSE.
 In "Church Life."

For the Herald of Truth.

FURTHER PARTICULARS FROM INDIA.

In addition to the letter published in our last week's issue, Bro. A. C. Kolb received a private letter written by Sister Lina Z. Ressler, while her husband, who had accompanied the injured ones to the Institute in Kasaull, was away from home. While this letter contains much of what was written in the former one, it will help us to understand the situation much better by reading this also.

American Mennonite Mission, Dhamtari, C. P., India, Aug. 22, 1906.

A. C. Kolb, Elkhart, Ind.
 Dear Brother:—Greeting in the Master's name. Your kind letter with check enclosed came this week. Since Bro. Ressler is not here to reply himself by this week's mail, I will write a few lines to inform you that the check came all right. He may write you later. We had some rather trying experiences of late. Last Friday night, about midnight, we heard an awful screaming in one of the rooms occupied by orphan girls, the sick ones by the way. Bro. M. C. Lapp hurried out to see what was wrong, but before he could find out he, too, was bitten by the jackal, which was the cause of the excitement. Two girls had been badly bitten just before. The animal evidently was mad. By this time the "phone" (a blessing ever since it came) had sent the alarm to the other bungalows, and Bro. Ressler went to help. Of course, cauterizing the wounds was the first duty, after which the two brethren (M. C. Lapp and J. A. Ressler) armed with guns went out into the darkness. Those were awful moments and they seemed so long. The large number of helpless ones in danger made it imperative that definite work be done quickly. After a short time of anxious waiting the report of the two guns was heard almost simultaneously, and in another breathless minute we heard Bro. Mahab's voice, saying, "We have got him," and we breathed easier. Then the wounds were cared for as well as possible. Both the girls were badly bitten about the face and limbs.

There is a place for the treatment of such cases in Kasaull, and it was decided that they must go there. Sister Sarah went along, also Bro. Ressler. Bro. Ressler will return as soon as he sees them all safely settled, which will likely be on Saturday. We do not know how long the rest will stay. It is four days' journey from here.

Sister Esther Lapp has had a short spell of sickness, but is better. They hope to come to Sunderganj to live soon. Bro. Burkhardt are going away to-day for a short time. We still have warm weather. The rains have been good, but we need more. My health is much better, but I have almost constant headache, and can do but little real work, although we think I am gaining slowly. We are having good hopes that with care I may

yet get well and work in India. Pray for us. * * * With kindest regards and best wishes to all, sincerely,
 LINA Z. RESSLER.

For the Herald of Truth.
 THE WAY OF ETERNAL LIFE.

By a Brother.

Jesus said, "I am the way and the truth and the life; no man cometh unto the Father but by me." The way of eternal life had been shown so clearly by our Savior to the lawyer who stood up in the temple to test our blessed Master that any one with ordinary understanding would have readily comprehended it and, with a sincere desire to be saved, would have unhesitatingly accepted it. But this was not the lawyer's condition of mind. The beautiful story of Jesus was told, but the hard-hearted lawyer evidently remained unmoved.

The story of the good Samaritan is one that while it teaches us all the great lesson of charity, of love and kindness to all men, is, besides this, a beautiful illustration of the gospel brought to a sinful and ruined world through Jesus Christ our Lord.

The man going away from Jerusalem, the place where God in mercy and truth revealed himself unto man—going down from the source of life, to Jericho where sin and unrighteousness prevailed—going down on the road infested with robbers—an emblem of the way of sin; he felt among the thieves, who beat him, stripped him of his clothing, and left him lying half dead by the wayside—a grand picture of the fallen, lost and ruined condition of man as a sinner before God.

The priest comes and he had only the imperfect law; the law which had no power to take away sin. So he must go by on the other side and leave the perishing man in his lost and ruined condition to perish, because he had no power to save. The Levite comes along and sees him in his blood, but he could do no more than the priest. He passes by on the other side and leaves him to his sufferings alone. He, too, did this for the reason that he had no power with his law to save the ruined sinner.

Now comes the good Samaritan—Jesus, the stranger. The priest and the Levite should have helped the poor man, because he was a brother to them, of the same race or nationality with them. But the Samaritan was a stranger and, like Jesus, especially despised and hated of the Jews. But he stopped and helped him, even if he was a hated and despised Samaritan, just as Jesus does, though hated and despised by all men. He bound up his wounds, set him on his beast, took him to the inn and cared for him. Now this was gospel teaching, gospel help, gospel practice. This is why the Lord appeals so earnestly to the lawyer among thieves. "He that had compassion and helped him. Then says Jesus, 'Go thou and do likewise.'"

Let us remember the dying love of Jesus, and the great salvation he wrought for us by his death on the cross. "Whosoever cometh unto me I will in no wise cast out." "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "I am the way and the truth and the life." "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life" (John 5:24).

That the truth as held and taught by the early Quakers in the seventeenth century was mighty as a power of God unto salvation, was evidenced by the multitudes who were influenced for good. These truths, when put into practice, have not lost their power, and it is hoped that this power may again become apparent in the lives of many to whom they may be presented.—[The Luard Light.]

All I have seen teaches me to trust the Creator for all I have not seen.—[Emerson.]

HERALD OF TRUTH.

Thursday, October 4, 1906.

John F. Funk and Abram B. Kolb, Editors.

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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Minister Ordained.—In the Roaring Springs congregation in Blair county on the 16th of Sept. Bro. Jacob Snyder was ordained to the ministry. The services were conducted by Bish. Aaron Loucks.

In the Mennonite congregation near Terre Hill, Lancaster Co., Pa., there were three more confessions on Sunday, Sept. 23, 1906. There are now twelve applicants for baptism. The Lord bless the work.

COR.

The ninth annual Sunday school conference of Mifflin and surrounding counties, Pa., is being held during the present week in the Allensville A. M. meetinghouse, commencing on Wednesday evening, Oct. 3.

Communion services in Bish. John Garber's district east of Goshen, in Elkhart and Lagrange counties, Ind., have been appointed as follows: In the Clinton congregation, Oct. 14; in the Shore congregation, Oct. 21; in the Emma congregation, Oct. 28.

Communion services will be held, if the Lord will, in the Blough M. H. near Holsoppe, Somerset Co., Pa., on Oct. 14, 1906, and also in the Stahl M. H. near Krings, Somerset Co., Pa., on Oct. 21, 1906. All who desire to do so are cordially invited to attend these meetings.

Bishop Ordained.—In compliance with a resolution passed at the Southwestern Pennsylvania Conference, at a meeting held at the Pleasant Grove M. H. in Blair county, Sept. 16, 1906, Pres. Abram Metzler was ordained to the office of bishop. The services were conducted by Bish. John H. Durr.

Johnstown, Pa., Sept. 26, 1906.—Dear Readers of the Herald of Truth:—Greeting in Jesus' name. The brethren and sisters of the Thomas congregation in Somerset Co., Pa., have just enjoyed a series of meetings, conducted by Bro. S. G. Shertler. The meetings resulted in six conversions. The converts were baptized on Sunday, Sept. 23. May I journey of life and protect them in every step, that they may become bright and shining lights in the world and in the church. Brethren and sisters, let us remember them in our prayers. God bless them.

LEVI BLAUCH.

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The Home Conference of the district west of Goshen, Elkhart Co., Ind., on the 25th of Sept., was well attended and entire harmony characterized the discussions and decisions, and arrangements for communion services were made as follows: the Holtsman congregation, Oct. 7; in the Nagawee congregation, Oct. 14; in the Olive congregation, Oct. 14; in the Yellow Creek congregation, Oct. 21; in the Salem congregation, Oct. 28; in the Elkhart congregation, Nov. 5.

Normanna, Texas, Sept. 24, 1906.—Dear Readers of the Herald:—Greeting in the worthy name of Jesus. I have been asked how this country compares with the Panhandle country. In reply I will say that much depends upon what kind of a climate a person wants. There are advantages in the Panhandle that surpass this country. The water is colder; they grow wheat and apples, and cattle is free from ticks. The land is very fertile here; I think it is equally fertile here, and then we have other advantages here. While our water is not so cold, it is exceptionally good and abundant and we very soon get accustomed to it. We are free from blizzards and are comparatively free from hot winds, but have a fine gulf breeze, and plenty of timber for firewood and posts. We can also have turnips, peas, radishes, cabbages and beets all winter. We raise grapes, plums, peaches, pears, figs, oranges, olives and strawberries. We raise two crops of broom-corn a season from planting, also from three to four crops of cane. Broom-corn and cane do exceptionally well. This leaves us all well. With love and best wishes to all, fraternally yours,

PETER UNZICKER.

Mennonite Gospel Mission, No. 562 26th Street, Chicago, Ill., Sept. 28, 1906.—Dear Readers of the Herald of Truth:—Greeting. We held our first service here at the new mission station on Sunday evening, Sept. 23. Services were announced at 7:30 p. m., but at 6:30 we opened the hall door and thirty minutes later it was filled with children, or nearly so. We have seventy-five chairs and all were occupied. You may imagine that we had rather a noisy time until they were dismissed for the 7:30 service. At the latter service we had about 110 in the hall. This made 185 present at the first service. One man expressed a desire to become a Christian, but seemed so racked with drink that it is hard to tell just what the effect on his life will be. It is our desire and prayer that he may learn to know Him.

About fifty children were present at the Wednesday afternoon meeting and about thirty at the gospel service in the evening. The children are quite noisy and the patrolman has so arranged that he comes to the hall when the evening services open and stays until they close. By keeping order on the outside it is much easier to control those inside. We trust, however, that it will not long be necessary to continue in this way. The children are very intelligent and apt to learn, much more so than those at the old station. We are expecting great blessings from the Lord at this place and trust that all who are interested in the work will give it their hearty and liberal support both with their prayers and their means.

A. M. EASH.

For the Herald of Truth.
CONFERENCE RESOLUTIONS.

At the semi-annual conference of the Mennonite church of Waterloo Co., Ont., held at the Berlin M. H. on Thursday, Sept. 13, 1906, the following resolutions were adopted:

Resolved, 1, That the brethren Jacob B. Glengrich and Solomon Gehman conduct the services at Mossa during the year 1907.

2, That the evening service at North Woolwich be hereafter held on the forenoon of the same day, and that the different ministers fill these appointments as heretofore.

3. That the services at Glenallan be held in the afternoon, to be conducted by the minister who fills the appointment at North Woolwich in the forenoon.

4. That the expense of printing the resolutions of this conference be met by each deacon paying the share of his congregation to the secretary.

5. That resolution three of the semi-annual conference of April, 1906, be rescinded.

6. That the evening services at the Bloeh church be conducted by the different ministers in rotation as heretofore. D. BERGSEY, Sec'y.

For the Herald of Truth.
NON-CONFORMITY TO THE WORLD.

By P. Hostetler.

By request of the editor and by God's help I will present a few thoughts on the above subject, leaving out the dress question, as that part of the subject is so often and well explained and other points more often not touched. The foundation for the doctrine of non-conformity is found very plainly in Rom. 12, and the command to be not conformed to this world is joined to the command just before which tells us to present our bodies as "a living sacrifice to God," and these two commands mean much the same, and obedience to the former is also obedience to the latter. Or, to make it plainer, every day and hour that our body is given as a sacrifice to God's service we are not conformed to the world, and at any time our body is not given to God's service then we are conformed to or like the world. Find a man or woman who is not the least conformed to the world in any of its sinful and foolish doings, and you will have a Christian who is perfect in his Christian life. Some look upon the doctrine of non-conformity as simply being a rule of how to dress, but this is not the case at all. It is given as a principle that shall be applied to our whole life.

The Christian's rule of life is given in short in 1 Cor. 10:31, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Whenever we do this, we are not conformed to the world, and just to the extent that we do not do so we are conformed. And just in proportion as we are non-conformed to the world through the renewing or changing of our mind are we conformed to the mind of Christ, as we are told to be minded as he was. How often we find people who complain and seem dissatisfied with the church because of some members dressing as they do, and at the same time they may be just as worldly (worldly means the same as conformed to the world) in some other way. For instance, one complains about certain members being allowed to wear certain unnecessary, such as pins, rings, etc., and yet we find this same complainant may have extra rings on his harness for display, which shows just the same worldliness or foolishness as the rings on the finger or the ribbons or silks or other ornaments do. Again, other complainants may use tobacco for self-gratification or possibly for display, showing the same worldly spirit as does the other. Some show their conformity to the world by trying to see how much property they can acquire, thus making a display of what they own.

Another one is worldly in being stingy or covetous (which is as bad as, or worse than, the wearing of the finest of ornaments). Others are proud of and make a display of their education. Others still, who have not so much education, try to make a display of using big words or words not easily understood. Others show their worldliness in their vain, idle and foolish talking and much laughing and gaiety. Some are worldly in their eating—eating things not good for them and too much, just to suit the taste; and others in their drinking just what suits their taste, regardless of their better judgment. Some are worldly in working too hard; others in being lazy or idle; some in making dishonest deals in trades; some in talebearing or

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"tattling"; some in quarreling with neighbors when they should work for peace. Some show much worldliness by their expression that they "can do as they please," and "it's nobody's business." Some show this by wanting to join a church where they can do as they please; some in reading novels or trashy newspapers.

Now we have not yet mentioned fine houses, fine furniture, fine dinners, fine music, fine carriages, horses, harness, fine coffins and costly tombstones, all of which, if had for display (and often that is what they are for), are in the same line of worldly conformity and show that the possessors either love the world or else have yielded to some temptation to serve the world.

The foregoing does not complete the list by any means. We all need to constantly watch ourselves on all sides lest we become worldly ere we are aware of it. And those who think the one remedy to be had (the change of heart and mind) will ever keep them without watching any more will soon show their worldliness by thinking they are better than others. We not only need to give our bodies as a sacrifice on the altar, but we need to constantly watch ourselves, lest we don't stay on the altar. The best way we can prove ourselves as to how much we are still conformed to the world is to put our life in comparison with the life of Christ. He came from a blessed place in heaven to this sinful earth and endured more than tongue could tell, all to benefit man, and not for his own good or pleasure, and how much are we willing to do or give up for others? He had not where to lay his head, and no home, but he went about doing good. We may have a good home and farm, but are not satisfied; then we want more farms, more luxuries, a house that is admired and that brings us honor, a farm that brings us great income, etc. Sometimes we see people who are proud of the Mennonite church and all her charitable institutions and missions. But really, have we not much more room for shame than for glorying? I fear that what we spend yearly for conformity to the world amounts to more than we spend for all charitable and missions. There is room here for fear lest we lose a great reward.

Non-conformity, why given and its blessing to man, is a subject I would like to write on ere long. (Do so, Bro. Hostetler. We will be glad to publish the article.—Ed.)
East Lynne, Mo.

For the Herald of Truth.
THINK ON THESE THINGS.

By R. C. Burkholder.

By the grace of God we are still on praying ground, and permitted to enjoy the blessings of another Lord's day.

While the rain is falling from heaven to refresh the earth, I thought by the help of God these lines might be the means of some being refreshed in their minds. I wish to present the subject of "Foolish Talking" (Eph. 5:4).

How often do we hear those who are members of the church, of whom we should expect better things, engage in vain and foolish conversation! If they are reproved they will often say, "We want a little fun; there is no harm in that. I don't believe in people being dead; we only have once to live."

Are we as Christians obeying the word of God if we continue in idle talk? Should we, poor weak, sinful mortals, desire more privileges than Jesus, our Savior, "for," saith Paul, "even Christ pleased not himself," but was obedient to his calling. We are admonished (1 Thess. 5:17) to "pray without ceasing." How can we pray and talk foolishness at the same time? Indeed how can we be Christians if we let our tongues speak vain things, when we are so plainly told that for every idle word that men speak they shall give an account thereof in the day of judgment? If therefore we wish to win souls and bring them to Christ we must be sober and sincere. We must build on

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the true foundation, the solid Rock, "for other foundation can no man lay than that is laid, which is Jesus Christ." Did not Jesus give us an example that we should follow in his steps?

Jesus, our dear Savior, was meek and lowly in heart, obedient unto death, even the death of the cross (Phil. 2:8). Therefore let us look unto him "as unto the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

"Think on these things." Are we following our example when we engage in vain talk? Are we near to God at this moment? The Word tells us to submit ourselves to God, resist the devil and he will flee from us. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:7, 8).

"Think on these things," all you who have promised to serve the Lord in spirit and in truth. Are we talking sound doctrine when our conversation is vain, idle, foolish talk? We read in Prov. 24:9, "The thought of foolishness is sin, and the scorner is an abomination to men." "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth" (Matt. 15:11). "But those things which proceed out of the mouth, come forth from the heart, and they defile the man." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man" (Matt. 15:18-20).

"Repeat therefore of this wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).

Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity. So is the tongue among our members, that defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell (Jas. 3:5, 6). "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). The apostle further admonishes us that we should not indulge in foolishness nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.

Read also Rom. 1:28; Eph. 5:6; Matt. 24: 4; Col. 2:8-18; Jas. 3:8, 10, 11, 12; 2 Tim. 2:15-17; Tit. 2:7, 8.

Dear reader, much more could be said along this line, but as there has already been more said than some will heed I will let this suffice. Those who will desert from foolish talking shall be known as obedient children, bearing good fruit in sound speech that they may be a true light to the world, and their light will shine out as the light of a lighthouse shines along the shore.

Harrisonburg, Va.

For the Herald of Truth.
HINDRANCES TO SUNDAY SCHOOL WORK.

By Susanna Good.

One of the hindrances to Sunday school work may be a lack of prayer by the members of the church for the superintendents that they may be able to conduct the school in the right way, and also for the teachers that they may implant into the minds of their pupils a correct knowledge of God's word.

Another reason may be that the superintendent and teachers are sometimes negligent in holding up their pupils to a throne of grace. When we once learn to know the real need and power of prayer in and for the Sunday school we will not need to speak of this as a hindrance to the work.

Another hindrance in successfully carrying forward the Sunday school work is the fact that often in opening the school not all are present to assist in the singing and other opening exercises. When we come in late, others already there will look back to see who is coming, and this draws the attention from the lesson. When two or three come into the class after the Scripture lesson has been read and show that they have

come with an unprepared lesson, it makes the teacher feel the need of teaching the lesson over for their special benefit, which would prove a hindrance in getting in the allotted time.

Lack of mission work in and around the neighborhood is one of the hindrances to give life and vigor to a school. We know that there are children around in every neighborhood who are not in Sunday school, but not all of us know why, and it is our duty to go and invite them and, if need be, persuade them to come.

There are parents also who send their children to Sunday school, but they themselves stay at home. Again there are others who are not sufficiently concerned about the welfare of their children to send them even, and with such parents it is often the case that the children grow up without any regard or any reverence for sacred things. They do not reverence God's word; they show no respect for old people and even do not learn to have proper regard for the Lord's day. An active body and mind in a child must be engaged on Sunday as well as on any other day, and if he does not find employment in the Sunday school or in some similar active Christian work, he will find it somewhere and may be in something that is directly contrary to the will of God, and which may in time lead him to a life of sin and shame.

The use of intoxicants and even tobacco is a hindrance to the property of the Sunday school in this way: The money that should be used to feed and cloth and provide for the necessities and comforts of life, are often wasted in these unnecessary and injurious things, and the children cannot go to Sunday school because they have not proper clothing. Any one spending money for intoxicants and tobacco, when his wife and children are suffering for the want of good, warm clothing, is doing those of his own household an injustice and sinning against God. The money spent for these things would keep the children in the Sunday school the year around.

If we would give more to the cause of Christ and spend less for unnecessary things for ourselves, we might find our lives more beautiful and happy, our Christian experience brighter, and many more who are still away from Christ could be brought to the fold. If we have taken a stand for Christ, let us make it known to the world by a life that will testify in all our walk and conversation that we have been with Jesus and learned of him.

I am afraid that our walk and conversation sometimes when we are together is a real hindrance to the work. God will hold us responsible for our neglect in not talking to the unconverted when we assemble together. If we do not set them a proper example and show them by our love and kindness that we are interested in their salvation, we cannot hope to win them for Christ, and we are really a hindrance to the work and God will hold us responsible for our neglect.

Satan also at times hinders us from doing what we intend to do for Christ, and we do not realize his wily ways until afterwards. We should study his devices and guard against his evil purposes. He tries to hinder the church as well as the Sunday school work and if possible defeat the Christian cause. Let us therefore press onward with renewed hope and courage in the good work of the Sunday school.

Goshen, Ind.

HOME A CENTER OF JOY.

Home-keeping means a study into things strange and complex, an inquiry into the greatest questions of life. Here under one roof clusters a little circle of wonderful beings—human beings. They are quite different one from another. Each has his queer little ways.

Some even are thought to be most "peculiar," though, if the truth were known, some good cause lies underneath it all. And some are fond of this, and some of that. Yet, here they must live, and live in harmony, just as colors must blend and contrast to give joy—for the home must be the center of joy, else it is not really "home."—[Sel.]

YOUNG PEOPLE'S PAGE.

I saw a young lady labor for full ten minutes to produce a certain curl, and wondered how I should spell the word "vanity."

"What shall I do?" is a question every young man and woman asks. The Lord says, "Seek ye first the kingdom of God and his righteousness." Those who do this, solve the whole question.

Men trim and prune the branches, not the roots, of their trees. Some people keep cutting away at the roots of their religion and then wonder why the tree does not grow better or produce more fruit.

Are you one of the sleeping ones in church life and work? If you are sleeping now while you are young, what condition do you expect to be in when you are old? "It is high time to awake out of sleep."

If you have an ambition—and you should have—take it to God. Upon his direction your success depends. Study your motives. Consecrated ambition with concentrated energy is the combination out of which God has welded some wonderful material. Selfish ambition is fire that, the higher the heap, the greater the fire when the consuming time comes.

Honestly now, doesn't the lolling pipe, hanging out of the mouth of a youth, suggest a "slother"? And the manners in general, that often accompany the pipe, only emphasize the suggestion. Tobacco may be necessary—to kill rats and various kinds of vermin—but it also kills a young man's best chances in polite society, likewise his best opportunities with the business world when in search of a situation. Some may need it, but at best, it puts the user on the list of those who are either not fully masters of themselves or not in the enjoyment of the best of health and physical.

A case has just come to public notice that may be of interest to our people in connection with the Orphan's Home work. S. F. Dippel of the Zion Evangelical Cong., Berlin, Ont., left home two weeks ago to take his four little motherless girls to the Evangelical Orphan's Home at Flat Rock, Ohio. When he arrived with them at Port Huron, Mich., the U. S. customs authorities questioned him regarding the girls, and when he informed them that he was going to take them to the Orphan's Home they refused them entrance into the United States. Although the father showed that he was amply able to provide for them, the authorities were obdurate and the father and his children were obliged to return. Notice was sent to the other ports of entry and the United States is closed to them. There are some wise laws and some strange laws. It may be that the law can be so changed as to make proper provisions for such cases, otherwise no Canadian orphans can be legally sent to orphanages in the United States.

For the Herald of Truth.
A TRAGEDY AT TROAS.

By a Sister.

"And upon the first day of the week, when Paul and Luke, accompanied by friends, were pursuing their missionary labors through Asia, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching he sunk down with sleep, and fell

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down from the third loft and was taken up dead; and Paul went down and fell on him, and embracing him, said, Trouble not yourselves, for his life is in him."

In this lesson we find one of the world's greatest preachers and greatest missionary just setting out on one of his great missionary tours. He stops a week at Troas, and as there is an abundance of work—for the fields are always white to the harvest—he labors with the brotherhood at Troas, "in season and out of season." At this particular time he preached until midnight, and this young man fell asleep and the accident happened. Now, why did this young man fall asleep when he had such a great preacher to listen to? Why should his sleeping be a rebuke to all who sleep in our churches to-day?

There are some Christians, young and old, who never follow a sermon intelligently, because they think they are smarter than the minister, or because they do not like his delivery, or perhaps (the preacher being human) they have found a flaw in his private life. These become like Eutychus, who, even when Paul preached, allowed his head to nod and his eyelids to droop, and thus they fall to the ground.

I am sure all of us have met the pre-occupied listeners. We have lost interest in a sermon, because we were too busy with our own affairs. When we carry our weekday cares—our business, our pleasures, our social duties, and all those little things that hamper us in our daily life—into church with us and cling to them even in the sanctuary, surely there is not much room for the words of the preacher. Is there not a lesson here for all of us? We try to sandwich our own thoughts of our everyday life between the points in the speaker's discourse; then we lose the point and our attention wanders, and we lose interest in the sermon. Then we say, perhaps, that the preacher is not gifted, he never has anything new, he is not interesting. That is just the reason we get so drowsy. Mayhap Eutychus made the same excuse.

Many hearers say if they could hear the world's great preachers they would be more interested in the church. Was not Paul a great preacher? And yet this young man fell asleep while Paul had a great many things to say. If we would be good hearers of the Word—real hearers—we must come prayerfully, with our hearts surrendered to the will of God. We must be interested in the preacher and in his message.

Too many of us when we come to church sit up on the window sill, as it were, with one eye on our business or pleasure, and one ear attentive to the call of the world. We are not heeding, or at best only half heeding, the message given to us, and we catch a few scattered thoughts that fall from the lips of a Paul of to-day.

But perhaps, also, this young man was a type of some of us, who divide our attention—who are spiritually sleepy. We are very fond of saying, "I surrender all!" and of telling each other that we have laid all on the altar; but what do we do? We divide our time between our earthly cares and our pleasures and spend oftentimes our money for that which is not bread. A noted writer of the present day says that the crying need of the country is MEN—men who are honest, fearless and wide awake; men who have high ideals and are not afraid to live up to them. The need in the church is the same. We need men who, like Paul, count everything but loss that does not tend directly to the glory of the cross. It behooves us to be wide awake and have all our faculties attentive to the call of the Master. Let us not, like the example before us, sit on the outside edge of the throng that crowd around to hear the message, lest, like Eutychus, we become heavy with sleep and fall down and thus lose the precious birthright that is for all who are joint-heirs with Christ.

Breslau, Ont.

Subscribe for the Herald of Truth. From now until Jan. 1, 1908, for \$1.

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A FAMOUS TEACHER.

In England every schoolboy knows the name of Dr. Thomas Arnold. And so many American boys have read the delightful story of Tom Brown at Rugby, that even among the lads on this side of the sea the great "Doctor" is not without a group of reverent and admiring friends. But, on the whole, the young folks of our country know comparatively little of this man, who was one of the best friends of boys the world has ever possessed.

Thomas Arnold was born at Cowes, on the Isle of Wight, June 13, 1795. His father was a customs collector of the port, and was in comfortable circumstances.

When eight years old, Thomas was sent to Westminster to school, and at the age of twelve to Winchester College, the famous old school founded by William of Wykeham in 1373. It was at Winchester, no doubt, that he gained his peculiar intimate knowledge of the character and conditions of English public school life. And a public school in England, it must be remembered, is not at all what we mean by a public school in America. It is not a free school—the free schools of England are called "board schools"—but it is a very expensive and aristocratic boarding school. This at Winchester ranks with Eton and Rugby as one of the leading institutions in the country. Many distinguished men have been included among its pupils, the names of some of them being still seen rudely cut by boyish hands in the stone of its picturesque cloisters or the woodwork in different parts of the older buildings. It is a beautiful place, with charming grounds and picturesque old buildings, upon which we are continually coming across the motto adopted by the founder, "Manners Maketh Man." Several of the buildings are of fourteenth century Gothic architecture, scarcely marred by the passage of more than five centuries. Some of the most magnificent trees I have ever seen are in the grounds of this old school. The "river," however, is so small that you can hardly find it behind the bushes.

Thomas Arnold remained four years at Winchester School. As a schoolboy he was restless and shy, and was even regarded as somewhat indolent. When he was sixteen he received a scholarship and went to Corpus Christi College, at the great University of Oxford. Here at the age of twenty-one he took a first-class degree—which proves that in the university, at least, he could have been neither idle nor lazy, for one does not get a first-class degree at Oxford without working for it. During this time he was particularly fond of history, poetry and philosophy. He was also very much given to debates and discussion. But he is said to have been generous and high-minded even in argument, and a warm-hearted young fellow.

In 1815, the year after receiving his degree, he was elected Fellow of Oriel College, Oxford; and both this year and the one following he won the Chancellor's prizes for Latin and English essays. For a time he was troubled with religious doubts, but these were cleared away, and he was ordained a clergyman.

At the age of twenty-five he married a country clergyman's daughter and settled at Laleham, devoting himself to domestic life and the preparation of young men for the university. But all this time his character was developing into greater and greater strength, and his aims were becoming more lofty and earnest.

The success of Arnold as a teacher became so distinguished that he was elected to the position of headmaster of the famous Rugby School, entering upon its duties in August, 1828.

This was the real life work of Thomas Arnold. To his singular ability as a teacher he added those remarkable personal qualities and moral forces which made him the foremost power of his time in the instruction and molding of youth. Not only did he raise Rugby to a position of acknowledged eminence, but his work signally influenced all other similar institutions in England, lifting alike their moral and their intellectual standards. Thus

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it came to be said of this man that he "changed the face of education all through the public schools of England."

Of Rugby he made some radical changes. According to the old English ideas, all emphasis had hitherto been laid upon attainments in Latin and Greek. Other subjects were now added to the classics. And, as an even more revolutionary measure, he did away with the time-honored institution of "flogging." This was a kind of slavery to which the little boys were subjected by the big ones. For it was substituted a system by which the older lads exercised a more wholesome, responsible supervision over the younger.

The rest of his life, about fourteen years, he spent in this way. During this time he did some literary work, and took an ardent part in the religious questions of the day. His strongest belief, most strenuously upheld, was that man's intellectual, moral, spiritual, and practical powers must unite in one harmonious whole—that religion should be a life, and a life a religion.

In 1835 Dr. Arnold was given a fellowship in the new London University. Profoundly convinced that a knowledge of the sacred Scriptures was indispensable to the student, he introduced a resolution that a candidate for a degree should pass an examination in one of the Gospels or the book of Acts, in the original Greek, and also in Scripture history. When, two or three years later, this requirement was removed and the examination merely recommended, he resigned his position in the University Senate.

He never accepted any political preferment, loving academic life and choosing to continue in it. For one year he was regius professor of modern history at Oxford, and was laying far-reaching plans for educational work when he died suddenly at Rugby in his forty-seventh year.

Many strangers every year visit Dr. Arnold's beautiful summer home, Fox Howe, in the Lake Country of England. But it is with the Rugby School that he was most closely associated. I wish every American schoolboy might make at least a one-day's visit to Rugby.

It is a pleasant old town, typically English, with shaded streets, pretty stone cottages half covered with roses, and nice-looking shops. The station lies about a mile out, and you can ride into the town and school in a cab, or—what I always like better—walk.

The school was founded in 1567, and is attended by about four hundred boys, most of them belonging to the aristocracy of upper middle class. Should it be in term time that you are there, you will see them everywhere—splendid young English lads, with sturdy frames and wholesome faces. And as you approach the Close, the big school field, you will hear the hearty ring of their voices at their games. Even in vacation there is no lack of interest here, from the time you first come in sight of the long line of school buildings. First is the chapel, and at the other end you see the headmaster's residence, commonly called the School House, with its ivied entrance and occasional tower.

You enter the Close by the great School Gate, surmounted by a graceful old window; and you may stroll about the quadrangle, the grounds, and the buildings at your leisure.

One of the most interesting spots is the old chapel. How you will enjoy a service here, if school is in session—the sight of all those lines and tiers of boyish faces, and the volume of young voices in hymns and responses! Even if the chapel is empty, it is not difficult to people it in fancy from our memories of Tom Brown.

There stands the old oak pulpit, out from and above the school seats, and your mind recalls what Thomas Hughes, the author of the story, calls "the great event in every Rugby boy's life of that day—the first sermon by the Doctor." You can easily picture "the tall, gallant form, the kindling eye, the voice, now soft as the low notes of a flute, now clear and stirring as the call of the light infantry bugle, of him who stood there Sunday after Sunday, witnessing and pleading for his

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Lord, the king of righteousness and love and glory, with whose spirit he was filled and in whose power he spoke."

One cannot help quoting Tom Brown when speaking of Rugby and Dr. Arnold. The whole fascinating story is really a tribute to the great master, the man whom, as Mr. Hughes says, "we felt to be, with all his heart and soul and strength, striving against everything mean and unmanly and unrighteous in our little world, and who yet seemed 'not as one giving advice and warning from serene heights to those struggling and sinning below,' but 'one fighting for us and by our side.'"

Dr. Arnold always saw an earnest meaning in life. He was "the true sort of captain for the army of boys, one who had no misgivings and gave no uncertain word of command." Compromise was altogether alien to his nature. And so, "other sides of his character might take hold of and influence boys here and there, but it was this undaunted courage which more than anything else won his way to the hearts of the great mass of those on whom he left his mark and made them believe first in him and then in his Master."

You remember how one of the boys said of him, "I would rather have the Doctor's good opinion of me as I really am than any man's in the world."

It is under the altar of the chapel that the master is buried. And to this spot many another that Tom Brown has come in loving remembrance and gratitude to the man who believed in boys and devoted his life to building up young English manhood.

For the Herald of Truth. TO THE WINDS.

By Mrs. E. J. Richmond.

Whence come ye, O ye winds,
Fanning my cheek and brow,
And whither are ye bound?
Oh, tell me now!

Sometimes thy tones are heard
Like shrieks of wildest fear;
We tremble with dismay
Thy voice to hear.

An unseen mighty power
Is hidden in thy breath;
Thou art a messenger
Of chilling death.

And oft of life thou art
The harbinger so fair,
With music in thy voice,
And fragrant air.

Fit emblem sure art thou
Of the mysterious Power,
Viewless, which we invoke
To guide each hour.

Sweep onward, O ye winds,
Thy ever-changing way,
Till earthly scenes are changed
For endless day.

Mt. Upton, N. Y.

For the Herald of Truth. TRUE SUCCESS.

By D. E. P.

Much has been said about being successful in our affairs in life, but the subject has never been exhausted and probably never will be.

Every young person starting out in life hopes to be successful in the work he undertakes, and it is very pleasant to realize that we have been successful. Many think only of success in laying up money and property, and this is, in their minds, the only evidence of having been successful.

Others set their hearts on education, under the delusion that this is the great panacea for all human ills and misfortunes, and when a man has education he holds in his hand a magic wand that will turn rock into gold, ignorance into wisdom, dishonor into glory, weakness into power, make the bad good, and accomplish many other impossible things. But too late such will often learn

the truth of the old proverb, "It is not all gold that glitters."

True success does not depend upon money, neither on great knowledge, but it does depend upon whether or not we have permitted the Lord Jesus Christ to enter into our hearts and direct our ways through life; for without Christ, life at best is a failure, no matter how brilliantly our lives may shine before men.

Having accepted Christ as our guide through life, we need also to follow in his footsteps. We need to know that the fear of the Lord is the beginning of wisdom, and that whatever we do, whether we till the soil, teach in the schoolroom, work in the office, store or shop, we should do all to the honor and glory of God.

To be truly successful we need to possess, first, a good knowledge of the Bible, for it is the true word of God, and from its pages we may secure material for laying the foundation for an education such as will prove helpful to every young man and woman in the world.

Besides this knowledge of the Bible we also need a thorough knowledge of the temporal work in which we are engaged. We need also to possess that wisdom which is from above, that we may know how to put that knowledge which we possess to its best use.

To be truly successful we must strive to do that which God requires of us. If we are obedient to his commands, exercise our talent and try to live a clean, righteous life before God and man, then will our lives be truly successful even though we may not seem to accomplish any great thing.

ITEMS.

The Cold Summer of 1816.—Allen R. Leshor of Moslem, Berks Co., Pa., refers to a newspaper he has, printed in 1816, which reviewing weather conditions, said there was much ice and snow in April and May the previous year and all the blossoms were killed by frost. The corn crop was a failure and farmers built fires in the fields to keep warm at their work. In June there was more ice and snow, the snow falling six inches deep while rye was blooming. As a consequence of this summer without any warmth, corn sold at \$5 a bushel.

How to Haul Heavy Loads.—It is said that when common grease is used on the axles of a wagon, nearly half the power necessary to move it is used to overcome friction. If this is the case, the use of the best axle grease is nearly as important as a good horse. On the other hand, an axle grease that "gums," is nearly as bad as none at all. A very clever idea to reduce friction and make it easier to haul heavy loads is a mixture of ground mica and mineral grease, which is manufactured by the Standard Oil Co., and sold everywhere under the name of Mica Axle Grease. This is the most perfect lubricant for all kinds of wagons. The reason is, that the finely ground mica in the mixture forms a thin surface or coating on the axle, that is almost frictionless. It smooths over and fills up any roughness or irregular surface on the axle, making an almost glass-like bearing. The practical result as a load lighter is wonderful. Furthermore, after this coating of mica has formed on an axle, only a very small quantity of axle grease need be used, thus making its use a decided economy. Mica Axle Grease is put up in convenient tin boxes, and is sold nearly everywhere in hardware and general stores. It saves horseflesh, money and time.

An Insidious Fog.—Watch against all fretful and discontented thoughts which do but chafe and corrode the mind to no purpose. To harbor them is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to "learn in whatever state he is, therewith to be content." —[Mason.]

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—[F. W. Faber.]

Bro. John F. Funk attended the funeral of Sister Rosanna Kindy, who died at her home in St. Joseph Co., Mich., Oct. 1, and was buried on the 3d.

Services were conducted at the Barker Street meeting-house.

The first letter from Bro. Norman S. Gingrich, who is making a tour of the Canadian Northwest, appears on the Young People's page of this issue. Bro. Gingrich is a close observer and his series of articles will be instructive.

Bro. J. S. Shoemaker, A. D. Wenger, M. S. Steiner, Joseph Schlegel, D. D. Miller and other prominent ministers attended the A. M. conference at Roanoke last week. This conference is said to have been the most numerously attended conference ever held in the West.

Bro. J. D. Brunk and family of Bridgewater, Va., are now settled in Goshen, where Bro. J. D. is taking charge of the musical work of the college. He reports that the outlook in his line of work is very encouraging. We wish him much success in the effort to awaken an interest in true music and the place it should occupy in the religious and family life of our people.

Bro. Joseph Miller and daughter of Windom, McPherson Co., Kan., and Sister Katy Bratner of Jet, Woods Co., Okla., are at present visiting in Indiana. They arrived in Elkhart on the 3d of October, visited relatives and on the 5th called at the Publishing House, after which they went on their way to Goshen and eastward in Elkhart and Lagrange counties, where they expect to spend some time visiting relatives and friends.

Bro. Michael Virkler, of the Mennonite congregation near Crogen, New York, accompanied by the brethren Garber, passed through Elkhart on Saturday, Oct. 6, on their way to Illinois, the home of the Garbers. The congregations with which these people are connected make extensive land purchases in and around Milford, Ind., where they have built a meeting-house which is almost complete and where they expect to establish a large settlement of their people.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXI.

In thee, O God, do I my refuge take,
Be thou to me a rock of habitation.
When strength doth fail, Jehovah, thou forsake
Me not, but be to me a firm salvation.

And praise to thee forever shall I make
In my new found and spiritual elation,
And I, when thou my enemy doth break,
Will shout thy name to all the generation.

Thy righteousness, O God, is very high—
And in it thou thy oppressors wilt pursue,
Thy evils and their plottings to subdue.

My tongue shall praise Jehovah all the day,
For even in old age thou wilt be wise
And wilt have guided me through all the way.

For the Herald of Truth.

THE SELF-LIFE VS. SPIRIT-FILLED LIFE.

By Laura May Miller.

"The flesh is evil and the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

The terms "self" and "flesh" are synonyms, i. e., they have one general meaning in common, but differ in specific meaning. Paul found it necessary to tell the Galatians of old to walk in the Spirit, and they should not fulfill the lust of the flesh. But I believe that Gal. 5:17 is just the kind of a test we need to-day, as self is working against the Spirit just as hard as ever. Wonderful indeed is the conflict that is raging between self and the Spirit. The Holy Spirit wants to be and ought to be master in the heart of every professing Christian; but "self" (which also wants to be master) is all the time working against the Spirit. I once read in a paper that "one's greatest enemy

is self," and let me add that every one who conquers self is one of the greatest heroes.

Though self is one of Satan's chief employees, some are probably inclined to think that Satan is their greatest enemy. But self, in the service of Satan, seems to be harder to get rid of than Satan himself.

Satan, the arch-fiend, works against God Almighty with a deadly hatred, while he puts self into people's hearts to war against the Spirit. It seems to be one of his cunning devices to make it a more difficult thing for people to become Christians and remain Christians. Now think of Satan. It is an easy thing to denounce him, the "father of lies," the "old serpent." But, ah, when it comes to self! Self is as it were our bosom friend (though it is really our deadly enemy), but we must part with it and put it under, no matter how hard it goes, and if we have to tear it right out of our very bosom where it clings and wants to be nourished and cherished like a lovely little darling. We must force it from us, cast it off and put it under foot, because we could never reach heaven with this awful load to be pressing us down all along the way so that we could hardly walk. In fact we would be utterly ruined long before reaching our destination if we started on our journey to heaven intending to take self along with us. So you see that Christ seeks our welfare when he says, "If any man will come after me let him deny himself."

Brothers and sisters, is it not very important as to which side we stand for? Let each of us ask ourselves: How am I getting along on my journey to heaven? Am I clad like Christ was when he went before me, when I am to follow after, who testified, saying, "My yoke is easy and my burden is light"? Or am I trying to jog on somehow with the heavy burden of self to weigh me down and wear me out long before I ever reach the gates of heaven? It is impossible for any one to get to heaven with self. It is hard work and poor pay. Why then should we be wasting precious time and strength in trying to do something which we know can never be done?

Why not be a soldier of the cross? Attempt to do something which you know can be accomplished by the help of God, according to his precious promises which cannot fail. Even if we do reach the gates of heaven, all battered and worn, bruised and wounded, the King will open unto us and say, "Come and inherit all things."

Some time ago while looking over a little pamphlet, I found the following statements: "Many act as if damnation were salvation, and salvation as if it were heaven, and free salvation as if it were hell. Is this exaggeration? No; this is only the simple truth. Sinners press down the way to hell as if it were the chief good of existence, and shun the way to heaven as if it were the consummation of all evil." Thus reads the pamphlet and I believe myself that the picture just gives the naked facts of the case without exaggeration. If only women would get away from the idea that the narrow way to heaven is woolly, and the broad road to destruction is joyful, because it is just the reverse! The truth is: The broad-road travelers know nothing about, neither can they comprehend the joy and love the narrow-way travelers are blessed with, until they begin to walk in the narrow way themselves. Therefore instead of answering to God's call for volunteers to fight in his army by stepping forward and saying, "Here am I, take me," they try to excuse themselves by saying that it is too hard work, costs too much, and so on. Let us see. What does it cost? If you fight in the ranks of self you will save your self-life and lose your soul. If you are a soldier in the Lord's service, you will crucify self and your soul will be saved. Which is the more profitable?

As to its being hard work, I admit that it is so in a sense, but have we any right to look about for ease? "Woe to them that are at ease in Zion." Further let me ask you: Is it any

harder than the way to destruction? Certainly not. It is really a great deal easier so to say. The Christian life is full of struggles, trials and sorrows. But remember that there are also glorious victories, and concerning its joys—they are unspeakable and full of glory.

Surely it is our duty to do our best, to gain the victory over self, which is doing so much harm all over the world, making havoc of human beings. It is keeping thousands outside of the fold of Christ, while it is sapping out the spiritual life of the church wherever it gets in. We might say that selfishness is a spiritual disease of the very worst kind, one of the greatest calamities we were ever plagued with. There is a remedy which has proved to be a sure cure, but many reject it for different reasons. Some reject it because they would rather be carried to the skies on flowery beds of ease, and let others fight to win the prize and fall through bloody seas.

Self-life ends at the cross; but we must keep on bearing the cross or self will rise up again from the dead. Let me illustrate: A sinner is convicted of his sins, realizes his lost situation and hears God's loving voice calling him to repentance. He at once goes to the cross of Christ and washes in the fountain of blood, after which he is a Christian. The Spirit-life has now begun, and self is defeated. But Satan does not yet lose hope and so works all the harder in the form of an angel of light, and self, appearing to be conscience of the Holy Spirit, helps along to get one into an awful trap. They make the young convert believe that cross-bearing is too hard, and so he lays his cross away on a shelf or sets it away in a corner, leaves it there for some time and finally forgets all about it. He also forgets or neglects to watch and pray as he should. And so he goes on from bad to worse till his condition is pitiful. The only thing that is now to be done is to go away back again and start afresh. If only we would not be so apt to forget that Christ tells us to take up our cross daily, instead of weekly, monthly, or yearly.

We must read the Bible carefully and prayerfully, so that when we come across a verse like Luke 9:23, that the devil and self shall not cause us to overlook the word "daily." There are no furloughs in all the Christian soldier's lifetime, but Christ gives us strength to endure and go through all he asks of us.

Ah! when we once realize how corrupt, foolish and abominable our own self-will is, and how good, acceptable and perfect the will of God is, we can- not help but fall prostrate at the feet of Jesus and consecrate our all to him on the altar. Selfish pleasures will lose their charms while we are lost in the Savior's love. When once in this state we are only too willing to suffer anything for Christ's sake, to cut off hands and feet and pluck out eyes, if he may see it fit for us to do so. We will love the brethren so much that we will lay down our very lives for them, as Paul tells us that we ought to do. May God speed the day when men and women shall not seek their own but every man and woman another's wealth. Notice the striking contrast:

1. The Holy Spirit leads souls to heaven. Self drags them down to hell.
2. The Holy Spirit prompts men and women to supply the poor heathen with the gospel. Self causes them to shut up their bowels of compassion against them.
3. The Holy Spirit says, "Do as you ought." Self says, "Do as you like."
4. The Holy Spirit says, "Do every good thing out of love to God and your fellowmen." Self says, "No. Do good in order to be honored and praised of men and for a great name."

My friends, which shall it be? The self-life or the Spirit-filled life?

It is no task to answer in words; but are we proving by our conduct that we are what we profess to be? That is the question. Now let us be honest with ourselves and pray for another Pentecost. Oh, that God would send it! Let us keep on hoping.

October 11,

1905.

PERSONAL DUTY IN BIBLE STUDY.

By a Brother.

None of us are without personal duties. Every one of us has a work to do; every brother and sister in the church should help to bear the common burden.

The reading of the Bible is one of the important duties that devolves on every Christian. We cannot know too much of the word of God, and Jesus tells us to "search the Scriptures." He said to the Jews, "Search the Scriptures, for in them ye think ye have the words of eternal life, and they testify of me." The Bible is given us as a lamp to our feet and a light to our path. By searching in and studying the Bible we become acquainted with the law of God. Paul said to Timothy, "But continue thou in these things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ." Then he goes on and tells us that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

We often depend too much upon what others are doing for us. Some of our readers may depend for their knowledge of the Bible upon the daily reading in family worship; others upon its being read in the public ministrations of divine service in the house of worship on Sunday; others again on what they hear in the Sunday school. But all these teachings given by others to which we listen and we may listen ever so intently (though these are all good), it is after all not like when we study it for ourselves. This duty of reading and studying the Bible is one that devolves upon us personally, and it is then when we take the Bible into our own hands and sit down in the quiet of our own rooms, withdraw our minds for a season from the perishable things of earth and concentrate them on heavenly things, and meditate and think for ourselves; it is then that we feast our souls on heavenly bread; that we hold communion with God and are fed with the spiritual manna that cometh down from heaven, and this is the food that makes us strong on earth and gives us communion with God through Jesus Christ our Lord. Let us not neglect the reading and studying of the Bible, for then we find the treasures that are sweeter than honey and the honeycomb, that are precious like gold tried in the fire, yes, more precious than gold and much finer gold.

"Oh, how I love thy law! It is my meditation all the day." "Blessed is the man that walketh not in the counsel of the ungodly; nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night."

For the Herald of Truth.

"TAKE HEED HOW YE HEAR."

Luke 8:18

By A. K. Kurtz.

Immediately following this admonition of our Savior come these words, "For whosoever hath not to him shall be given; and whosoever hath not from him shall be taken even that which he seemeth to have." This may mean that to him who sets any value on that which he has, more shall be given. This is a universal law in nature. The man who sets any value on money makes an effort to obtain more. So in education and the obtaining of anything that will promote our welfare in a natural or spiritual sense.

To take heed is to take notice of, to pay attention to, etc. The Savior desires to impress the

great importance of hearing his word, and acting accordingly. John says (1 John 2:15), "Whoso keepeth his words in him verily is the love of God perfected."

Not to hear his word in the sense of not obeying and practically living out in our lives what we hear and read, comes under the sin of omission, simply because we do not obey the word that we hear. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24). Hearing, coupled with faith, has here the promise of everlasting life; but it seems that we have become so accustomed to hearing God's word that it has seemingly lost its power to impress our minds with sufficient force to make that impression lasting or forceful enough to shape our lives accordingly. The minds and hearts of the hearers, it seems, are not capable of appropriating and assimilating the important truths of the gospel. If they were we would see greater results and more activity in the religious world in general. If heed were taken even by professors of religion to what we hear and read of gospel truths in defining our duties and privileges there would be such an awakening in the church as has not been witnessed in this generation. But when we can go through these Sunday school meetings, Bible conferences, revival meetings and our weekly Sunday school and church services, and not get a "move" on us, we might as well not go and save our ministers the trouble of coming among us to teach us when we take so little heed to what they say. Too many attend ordinary church services and even other meetings, because it is a duty, a custom, or for social privileges, as seeing friends, relatives, etc.

We are only object in going to these meetings to glorify God and he built up in the most holy faith, the daily life and conversation would prove the contrary. But when we see no particular change in the daily walks of life, as in the home or in business life, and in all the fruits of the Spirit, in self-denial, in greater activity, in missions and every good work, then we fear that the Savior's gentle admonition "to take heed how ye hear," has not been heeded, and we are not benefited spiritually, but, on the contrary, are only guilty before God, and have added one more sin of omission to the already long list of similar transgressions. But God forbid that this should be the case with any of us.

Then let us prize highly that which we have received of God, that more may be added in place of being taken away from us for lack of appreciation.

Smithville, Ohio.

LOVE.

By Laura M. Miller.

In speaking of love I wish in the first place to make mention of the great love of God, the love that gave Jesus to die for mankind, yes, even for you and me. What is greater, or higher, or wider, or deeper than God's wonderful, powerful love?

"Broad though the Atlantic be,
God's love is broader;
Deep though its waters be,
Yet God's love is deeper.
Or if the waters climb
Billow on billow
Trusting his love sublime
We'll rest on faith's pillow."

Indeed he loves us and it is a joy to know that he does. I am also glad for the command, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind, and thy neighbor as thyself." The Lord wants us to love our parents, children, husbands, wives, the brethren, lost souls, and even our enemies. Christ says, "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples" (John 13:34, 35). We are also taught

that loving God and hating a brother at the same time is an impossibility; and yet, for all that, there are some Christian professors who cannot bear certain brothers or sisters.

Do you think it is a hard thing to love your enemies? It is contrary to the "old man," but we are told to put off the old man with his deeds, that we may be a new creature in Christ Jesus. The greatest thing for us to have in our hearts is the love of God, which is one of the first fruits of the Spirit. This will cause us to love our enemies and all other souls for whom Christ died.

I believe that every human heart possesses natural love in some form or other. The spiritual love, however, is only possessed by the children of God. If you are not saved, look to Jesus who alone can save, who loves you and is not willing that you or any one should perish, but that all should come to repentance.

He will give you this love if you seek and desire it, and he is waiting for you to come. Why not come then? O dear soul, the time will come when it is too late to accept Jesus as your only Savior, if you always put it off till next year, or next month, or next week, or to-morrow, or the next hour. One minute too late will be forever too late.

You can find out whether or not you have the true love by turning to 1 Cor. 13:4-8. Please read and study for yourself with prayer for light on the Word. Some only talk of love and do not act, as did the little girl who said, "Oh, I love my mother so well I could just die for her." But when the mother told her to wipe the dishes she was not willing. "It seems strange," said her aunt, "that a little girl may love her mother so well that she could die for her and yet does not love her well enough to wipe the dishes for her." There is a beautiful example of love to Christ given in Luke 7:37-50 about the woman in the Pharisee's house. I make mention of this for a memorial of her in order to help fulfill the prophecy which Christ spoke.

So far we have been telling about what to love; now the question arises: What should we not love? I would answer: The world, the flesh and the devil. They are indeed the source of all sin, which we do hate. The Apostle John says, "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him."—[Exchange.]

For the Herald of Truth.

TAKE TIME TO PRAY.

By C. F. Glick.

Prayers are hindered by undue haste in our devotions. We must take time to pray. Public prayers and prayers offered in social meetings may well be brief, but nothing should be permitted to hurry our private communion with God. If we should note the time we spend each day in prayer and compare it with the time we give to trifles, we might be ashamed, or have occasion to be ashamed. The little time we give to prayer shows how little interest we have in it, and how little we depend on God, and how faint and cold is our love to him. We do not give time grudgingly to anything in which our heart is enlisted. We do not hurry through a task we enjoy.

Does any one give time sparingly to a friend whom he highly esteems? How little do we heed the apostle's injunction, "Seek ye first the kingdom of heaven!" How little faith we have in the inspired words, "And all these things shall be added unto you!"

And shall we have so much time to give to business, to pleasure, to friendship, to science and art, and wish for more time to bestow upon these things, allow our seasons of fellowship with our heavenly Father to be cut short by the demands of business and calls of the world?

"One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord to behold the beauty of the Lord and to inquire in his holy temple."

South Norfolk, Va.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 28th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1399 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—462 Rockland St., Lancaster, Pa.
 Canton.—Mission House, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.
 ON THE WAY.

Royal Mail Steamship "Pannonia,"
 Sept. 25, 1906.

Dear Herald Readers:

Greeting in His precious name. This is our last day on the "Pannonia." This evening, the Father willing, we land at Naples.

The voyage has been a most delightful one and not one of our party has been seasick.

On Saturday we spent three hours at Gibraltar, where I had my first peep into a city which we call foreign. It was indeed most strange and interesting to an American child. We went at least half way up into the great rock of Gibraltar through tunnels that had been dug by British convicts. The British officer explained to us in part the great strength of the fortifications, and as I looked at the powerful cannons on the interior and the little arch-like openings on the exterior back of which our cannons were stationed, and listened to explanations of underground mines, all of which could be placed in perfect working order in a very short time, the old hymn, "A mighty fortress is my God," kept ringing in my ears. Man can fortify and we marvel at his skill, but after all this is but a device for the destruction of human life that the rights of men may be maintained. It may not even be compared to the fortification which is back of him whose security is in our God. When his seal is upon us ours is a mightier fortress than many Gibralters.

Sept. 26.—Safe at Naples. We leave this morning for two days at Rome.

Yours in His name,
 ADELIN V. BRUNK.

For the Herald of Truth.
 SALVATION FOR ALL.

By a Brother.

"Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman" (Gal. 4:30).

As there are divers meanings on this subject, I will try to bring out a few thoughts on this passage of Scripture. This was spoken under the law, and conditions are now not the same as then. If such were the case as some say, then a certain class would not be able to enter the congregation of the Lord and there would be hundreds, yea thousands, of souls lost on that account. If this were so, that souls would be condemned for a sin they had never committed, then the words of our Lord Jesus Christ would be of none effect, when he says, "He that cometh to me, I will in no wise cast out." Does this include the son of the bond woman? Yes, because He says, "Whosoever believeth on him shall not perish, but have everlasting life." Mark this one word, "Whosoever." This includes every soul, no matter how great a sinner he is, if he comes to Jesus and is willing to be led by the Spirit, Jesus will carry his burden and will wash him whiter than snow, and then he is no longer a son of the bond woman, but of the

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free. He is therefore no more under the law, but has come out from under the law and is under grace and is no longer under the curse. "The law was given by Moses, but grace and truth came by Jesus Christ"—not to condemn the law, but to mean, but by the works of the law is the knowledge of sin. So we see that the law is good and right in its proper place. Paul says, "I had not known sin but by the law." If therefore by the law we get the knowledge of sin we can truly say, "It is our schoolmaster to bring us to Christ that we may be justified by faith and not by the deeds of the law; and if therefore we are justified by faith, we have peace with God through our Lord Jesus Christ. Then we are no longer under the schoolmaster and have no need for it any longer, for we are then children of God through Jesus Christ our Lord, and if children then heirs and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together.

After this the Lord appeared unto Abram and said, "I am the almighty God; walk before me and be thou perfect." Here he changed his name, calling him Abraham, which is a father of many nations. Ishmael was one of the offspring of Abraham, but he was not to inherit the land of Canaan, because he was not the seed of the promise; but it was said, "In Isaac shall thy seed be called." And the Lord gave unto Abraham and to his seed for an everlasting possession all the land of Canaan, and God made a covenant between him and Abraham, and the sign thereof was circumcision. God also made a covenant with Noah that he would not destroy the earth any more with water, and the sign of it was the rainbow. God also made a covenant with Adam in the garden of Eden when he promised to send his own dear Son into the world to bruise the serpent's head and to save his people from everlasting destruction. These are three covenants that God made with his people, and we know that they are true. He said, "I am the God of Abraham, the God of Isaac, and the God of Jacob"—three again. And Jesus says, "I am the way, the life, and the truth"—three again. The Father, Son and Holy Ghost—three again, but all in one, for there are three that bear record in heaven: the Father, the Word and the Holy Ghost, and these three are one, and there are three that bear witness in earth: the Spirit, and the water, and the blood, and these three agree in one.

Oregon, Pa.

For the Herald of Truth.
 IS IT CONSISTENT?

By D. Burkholder.

In the Gospel Witness of Aug. 22 appeared an article under this heading by Bro. Geo. Lambert. In the first place he says: "Is it right or wrong that our ministers officiate at marriages of parties not belonging to church?" Now, it is not the object of writing this article to argue whether it is right or wrong, scriptural or unscriptural for our ministers to marry parties who do not belong to our church, but I would say right here that the church and the conference which Bro. Lambert has espoused and promised faithfulness and submission to all its rules of order, has, to my knowledge, never granted such a privilege. If Bro. Lambert carefully examines our Confession of Faith, he will find that the authority of officiating at marriages is given only to bishops, and then only members of the church. No authority at all only members of the Word. See form of ordination.

Conference allows ministers to officiate at marriages of members by order or consent of the bishop. Of course, this rule, like some others, is but very little regarded at the present time. Now, in order to proceed with this question and to make it more plain to the readers, I propose to change Bro. Lambert's question and make it read something like this: "Is it right or wrong, consistent or inconsistent, prudent or imprudent for

a minister, when he makes application for membership in the Mennonite church and claims to be thoroughly acquainted with all its rules, and especially when the marriage question is particularly noticed as a caution, and conference accepts him on conditions that he faithfully submit to all its rules of order and to work in harmony with the other ministers, and soon after he is received as a minister he begins to find fault with the church or conference rules, and begins to work in an 'as I please' way, violates conference rules, and as we have reason to believe, without being sorry, and goes on and repeats the same transgression, and when asked to make confession declares he will leave the church rather than confess, and more than this, says he would do the same thing again if he had the opportunity—can we look at this as faithfulness, or is it disloyalty to the church and the cause of its Founder?" I admit that this is a serious question.

Nappanee, Ind.

For the Herald of Truth.
 MORRISON (ILL.) SUNDAY SCHOOL MEETING.

The first quarterly Sunday School Meeting of this district was held at the Morrison meeting-house on Sept. 30, 1906.

Devotional exercises were conducted by Bro. John Nice from Matt. 25:14-30. Bro. John McCulloch was chosen moderator.
 First Topic.—"The Importance of the Sunday School." Discussed by the brethren William Nice and Abner Nice. The Sunday school is an institution of great importance. Its purpose is to teach the children and young people the word of God that they may be brought into the church and be made pillars for the cause of Christ. Therefore great care should be exercised in selecting officers and teachers, such that live out what they teach.

Second Topic.—"Winning the children." C. Green. Impressions are easily made on children. Therefore to win them a person should take notice of them and be friendly to them. To win their attention in the class immediate action should be taken by the teacher and the lesson should be taught in a simple way and not be made too lengthy, else they will become tired and restless.

Third Topic.—"Winning everybody." Discussed by William McCulloch and H. T. Nice. Sociability is very necessary, not only to win people to the church and Sunday school, but to win them to Christ. We should manifest a love for souls and invite them to come to Sunday school and to the church services. There are promises of great reward to those who win souls for Christ. A personal talk with the indifferent ones may do some good. Our conduct should be such that they feel welcome when they do come.

The meeting closed with song and prayer by the moderator.
 JOHN NICE, Secretary.

For the Herald of Truth.
 THE SABBATH MESSAGE OF THE PINES.

By Annie L. Fogg.

Beautiful, pure and white lay the snow,
 Hemlock and pine murmured soft and low,
 And to me their murmuring seemed to say:
 "Thy God's most holy Sabbath day."

So we are here to teach you his way,
 And what he would have you do and say.
 Now listen to the tale of love,
 As told us by the heavenly Dove.

In listening, I forgot my pain,
 And sat till day began to wane;
 Seeking, upon a snow-covered sod,
 My first communion with our God.

Seeking from him a mission sweet,
 A mission of love to lay at his feet;
 And when I awoke, it seemed that in life,
 There was something higher than merely strife.
 New Boston, N. H.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.

October 11,

1906.

HERALD OF TRUTH.

Thursday, October 11, 1906.

John F. Funk and Abram B. Kolb, Editors.

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TIDINGS FROM THE CHURCHES

The Brethren Peter Loux and Enos Wismer of Bucks Co., Pa., were visiting among the brotherhood in Lancaster Co., Pa., and preached at Florin on Friday evening of last week.

Blooming Glen Congregation, Pa., Oct. 1, 1906.—Dear Herald Readers:—Greeting in Jesus' name. I am glad to mention that fifteen young souls became willing to confess to the world their faith in Jesus Christ by water baptism, which was administered to them in the Blooming Glen congregation on Sunday, Sept. 16, by Bish. H. B. Rosenberger. May they consecrate themselves wholly to God's service that the Holy Spirit may lead them in the paths of righteousness and true happiness.

On Sunday, Sept. 9, Pre. Noah Mack, of the Welsh Mountain Mission, Lancaster Co., Pa., was with us and preached on Luke 10:20 in an edifying manner.

We also listened to a profitable sermon on John 19:30, "It is finished," on Sunday, Sept. 30. It was delivered by Pre. Weldner of Chalfont, Pa., an aged minister of the Reformed church.

Next Sunday, Oct. 7, we expect to see Pre. Irvin Detweiler of Indiana in the congregation at Blooming Glen.

Pre. H. G. Anglemeyer and wife expect to leave on a trip to visit the congregations of the West on Oct. 5. They will probably spend several months. May the Lord be with them in their journey and bless them and make them also a blessing to others, in our hearty wish and prayer.
 COR.

Ephrata, Pa., Oct. 4, 1906.—Dear Herald Readers:—Greeting in Jesus' name. "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless" (2 Pet. 3:4). We again repeat that one lamb, straying away from the flock, found no rest nor peace until she yielded herself over on the Lord's side. Truly we rejoice more over that one sheep than over the ninety and nine that need no repentance. On Sept. 29 Bro. Detweiler, who lately returned from India, spoke to us on Rev. 6:17, describing to us the life of the heathen and comparing it with his text, "Who shall stand?" Also teaching us our duty toward them, since we are in this enlightened age of the world, that we may stand firm, always abounding in the work of love, that at the end we shall all be able to stand before God in the day of judgment. May we hear that welcome voice, "Well done, good and faithful servant, enter into the joys of thy Lord." We thank God for this message through the brother and may his blessing of joy and peace attend him. On Sept. 30 we had our counsel meeting and rejoice that peace and a desire for communion was expressed throughout. May we further walk in fellowship as much as possible. Communion services will be held Oct. 28. May we therefore walk in the Spirit, doing the will of our Father. Your co-worker for Christ,
 ELIZABETH D. WITMER.

HERALD OF TRUTH.

Schellburg, Pa., Oct. 1, 1906.—Dear Bro. Kolb: The brethren Jacob and Abram Snyder of Roaring Springs, Pa., were here and filled the appointments over Sunday. Bro. Jacob Snyder preached two very good sermons, taking for his text on Saturday evening Acts 4:12, and on Sunday morning 1 John 4:7. The young brother certainly gave us pointed and Spirit-filled talks. We will be glad to have the dear brethren come again. There will be preaching here again in four weeks. Any one coming this way and writing us will be gladly met at Man's Choice, our nearest railroad station. If you let us know in time we will be glad to make appointments for you. We are always glad for ministers to stop with us, as we are few in number and need encouragement. Bro. J. M. Eby and family of Scotland, Pa., have just moved into our neighborhood. We are glad to have one more family of our people here to help us along in the work of the Lord. Dear readers, remember the work here at a throne of grace, that this church may be built up.
 EFFIE HOOVER.

Mifflintown, Juniata Co., Pa., Oct. 1, 1906.—On Monday, Sept. 24, 1906, Bish. William Auker of Millertown, Pa., met with a painful accident. While doing some sweeping in his barn he fell and dislocated his shoulder and broke some bones; but at present writing he is getting along as well as can be expected under the circumstances. The congregation over which he presides hope and pray for his speedy recovery if God so wills it. The Lord grant it.
 COR.

Elkhart, Ind., Oct. 6, 1906.—To the Readers of the Herald of Truth:—Greeting in the name of Jesus. The past week has been an unusual week, in which we had the solemn warning that we have no abiding city here, repeated to us almost every day.

On Monday morning the first that our attention was called to was the sad and unexpected word that Bro. Jacob Burkhardt, one of our earnest workers in the mission field in India, had been called away by death; and almost at the same time came word of Sister Kinky's death in the Barker Street congregation.

On Tuesday morning word came that Bro. John B. Detweiler of Elkhart, who had been suffering for about two weeks with kidney troubles, had been taken to his eternal rest during the night. Also that James Kavanagh, an old and respected citizen and business man of Elkhart, had been called away from the sufferings of earth to his final reward.

The same day was the anniversary of the one-hundredth birthday of Grandmother Drake. She has been blind for over forty years and because of her great age she was taken to the church where she is accustomed to worship, and her friends and acquaintances came to speak to her and give her encouragement on the long and weary way of life through which a kind heavenly Father has led her. She is looking forward with a blessed hope to her eternal rest when it shall please God to take her.

The same day Bro. S. H. Miller of Holmes Co., Ohio, who had been to the Illinois A. M. conference and spent Sunday with the brotherhood in Moultrie Co., Ill., came to us and we spent the afternoon pleasantly together at the Publishing House and in the evening he conducted services at our house of worship, where a goodly number had assembled to hear the message of truth God had given him.

On Wednesday morning we went by train to Bristol to attend the funeral of Sister Rosanna Kinky of the Barker Street congregation, who had died Sunday night. The funeral services were held at the Barker Street M. H., where we were permitted to speak to the assembled congregation from the text (2 Tim. 4:6-8). In these services we were assisted by Bro. Harvey Friemser, who has charge of the congregation there.

On Thursday we were again reminded of the frailty of human life when informed of the death from heart failure of Miss Beulah Dinwiddie, an old acquaintance and friend, who for a long time had been a prominent teacher in the public schools of Elkhart and vicinity and highly respected by all who knew her. But she also has finished her course and gone to her reward.

In the evening Bro. A. B. Kolb and family, who had been enjoying a three weeks' vacation in the old parental home near Berlin, Ont., returned and the home once more resumes its former life and activity.

On Friday morning we heard that Father Henry Boeckelman, whom we also have known for a number of years, had died during the night from the effects of a stroke of paralysis. Father Boeckelman was an able and efficient priest in the Catholic church and had charge of the congregation and school at Elkhart. He will be greatly missed by his congregation. During the afternoon of Friday Andrew Hay, an aged citizen and a good, faithful man, who died on Saturday, Sept. 23, also died from the effects of paralysis, was laid to rest. His funeral had been deferred on account of one of his sons residing in California, who came to attend the funeral.

On Saturday Bro. H. G. Anglemeyer and wife of Bucks Co., Pa., who expect to spend some time in the West, arrived in Elkhart and were the guests of the editors. He will remain in Elkhart over Sunday, visit several congregations outside of Elkhart and attend the state conference on Thursday and Friday and spend the 14th in Chicago at the Home Mission.
 COR.

Shilpshawana, Lagrange Co., Ind., Oct. 1, 1906.—Dear Readers of the Herald of Truth:—Greeting in the Master's name. Pre. Josiah J. Miller and wife and Bro. Jacob Hostetter and wife, of the Shore congregation, left here on the 27th of September for Johnstown, Pa., where they expect to spend about three weeks among the brotherhood in that vicinity. May the Lord bless the efforts of the brotherhood in the service of the Lord. Counsel meeting was held here by Bish. John Garber on the 22d of September and communion services will be held on Oct. 21, if the Lord will. May the Lord bless every member that we may observe the solemn feast in remembrance of Him who gave his life for us, and he taught us plainly that if we love him we will keep his commandments (John 14:15, 21). This command should not be observed simply as a custom, but to manifest our relationship with God through our Lord Jesus Christ.
 COR.

Sterling, Ill., Oct. 1, 1906.—To the Readers of the Herald:—Greeting. On the 26th of September Bro. A. D. Wenger came into our midst, preached six sermons and gave five lectures on his travels, which were much appreciated. During these meetings four persons expressed their willingness to unite with the church.

On the 30th of September Pre. Aaron Good, son of Pre. Christian Good of Harrisonburg, Va., and Sister Mamie E. Landis, second daughter of Bro. and Sister Henry F. Landis, were united in marriage. The ceremony was performed by Bish. J. S. Shoemaker of Freeport, Ill., and took place in the meeting-house, just before the evening service. May God grant them a happy and prosperous and useful life.

A Bible meeting will be held at this place in January, 1907. D. D. Miller and A. D. Wenger will be the instructors.

ABRAHAM BURKHART

Kokomo, Ind., Oct. 3, 1906.—Dear Herald Readers:—Greeting. On the 16th of September one precious soul was taken into church fellowship by water baptism, and on the 30th communion was observed, in which 143 partook of the sacred emblem. Our new meeting-house is almost completed, all except the benches, and the lights are not yet in the house.
 G. W. NORTH.

Sept. 29, 1906.—To the Readers of the Herald:—Thinking that a few lines from the Local Mission Board of the State of Illinois and its work might be of interest to the church in general, I desire to give the following report.

On Sept. 8, 1906, the Local Mission Board of Illinois met at the Home Mission in Chicago and organized by electing Bro. J. D. Conrad, president; Benjamin Herner, secretary; A. H. Leaman, treasurer, and A. C. Good of Sterling and Bro. Samuel Garber of Tremont, Ill., directors.

After looking over the mission field and its needs, a hall was rented on 26th street and Emerald avenue, for the purpose of starting a new mission. The place seemed to be very fitting for a mission. The people here are mostly of the working class, and there are many children, not many saloons and no churches near. All these things make it a good place for a Sunday school and mission work.

Bro. and Sister Amos Eash of Chicago have consented to take charge of the new mission, and one of the sisters of the Home Mission is also to assist in the work.

The new mission is under the care and supervision of the superintendent of the Home Mission. Bro. Eash moved into the new mission on Sept. 21, and on the evening of Sept. 23 the opening services were held with a good attendance.

Brethren and sisters, pray for the work that souls may be saved at this place. We feel that by a united effort much good may be accomplished.

COR.

The Skipack Sunday school in Montgomery Co., Pa., was closed for the year on the 7th inst. The pupils were presented with suitable books. Bro. Abram Mench, the superintendent, having made the purchases last week. Bro. Mench has labored faithfully in his present capacity and no doubt his labors are appreciated.

BY THE WAY.

Dear Herald Readers:—Greeting in Jesus' name. We left Philadelphia on Friday, Oct. 5, 1906, at 12:30, and arrived at Buffalo at 11:30 p. m. We arrived at Elkhart, Ind., at 9:10 on Saturday morning and were met at the train by Bro. John F. Funk, who took us to his home. In the afternoon we went through the Publishing House and saw the several departments of work done there. On Sunday we had services at the Elkhart meeting-house both in the morning and in the evening. We are thankful for the friendship of the brethren and sisters. Watch for the Herald.

Elkhart, Ind. H. G. ANGLEMOYER.

MISSOURI, IOWA, KANSAS, NORTH DAKOTA, LOUISIANA AND MINNESOTA CONFERENCE PROCEEDINGS.

Opening. — Devotional services led by J. M. Kriedler.

Organization. — Moderator, Daniel Kauffman; assistant moderator, Andrew Shenk; assistant secretary, J. R. Shank.

The conference sermon was delivered by Bro. David Garber, from the texts, Acts 26:26 and Luke 12:23. The following are some of the thoughts presented: Conference is important because of the many doctrines at stake in the land. For the sake of unity and safety our people need to come together to consider what is scriptural. We ought to hold to the Mennonite church, not because of her historical origin or standing, but because she teaches the doctrines of Christ and the apostles. For this reason also we should proclaim the teaching abroad, because "this thing was not done in a corner." We should hold up the redemptive work, resurrection, glory and second coming of Christ. We should preach the doctrine of separation from the world, making a clean sweep, not seeking numbers or popularity.

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We should teach repentance toward God, faith toward our Lord Jesus Christ and separation from the world, as the conditions of receiving the Holy Spirit. The doctrines about concerning the Holy Spirit should be tested by the way he worked in the holy men in the days of the apostles. The doctrine of non-resistance, separation and all the teachings of Christ and the apostles should be proclaimed abroad and not kept in the little corner of the Mennonite church. We dare not compromise, lest we fall into the snare of the devil. Stand by the word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us test the genuineness of the present-day holiness teaching by this standard. Then let us go forth preaching the doctrines of the Word and thus cleanse our hands from the blood of all men.

Response.—These thoughts were received by a hearty response from the ministers, deacons and all the brethren and sisters present. The following gave a few words of testimony:

Bishops—Andrew Shenk, Oronogo, Mo.; S. G. Lapp, South English, Ia.; Daniel Kauffman, Versailles, Mo.

Ministers.—J. L. Brubaker, Birch Tree, Mo.; D. F. Driver, Versailles, Mo.; J. T. Hamilton, Birch Tree, Mo.; J. T. Nice, Iowa, La.; J. B. Brunk, Argentine, Kan.; D. H. Kauffman, Kansas, Mo.; J. M. Sawyer, Palmyra, Mo.; David Garber, La Junta, Colo.; C. S. Houder, Garden City, Mo.; Perry Shenk, Oronogo, Mo.; J. P. Berkey, Oronogo, Mo.; J. R. Shank, Palmyra, Mo.; Joe C. Driver, La Junta, Colo.

Deacons.—J. M. Brunk, La Junta, Colo. A report from the field brought out many encouraging features as well as many instances of the inroads of Satan upon our work. There was a spirit manifest in all to press on with more earnest endeavor in the work of their respective fields.

THURSDAY AFTERNOON.

The work of revising the articles of the Discipline occupied the remainder of the day.

FRIDAY FORENOON.

The work of revising the Discipline was completed, after which the following question was discussed: "What are the present needs of our field? How meet them?"

- Answers.—1. More consecrated workers to carry the tidings of salvation to a dying world.
2. More men and women to do Christian work among "men of low estate."
3. More consecrated singers.
4. That the needs of the field not only be held up before the conference, but that they often be held before our home congregations.
5. More earnest, consecrated Christians in the home congregations.

MISCELLANEOUS BUSINESS.

1. Report of the Mission Board: Total receipts, \$614.42; total expenditures, \$597.64. Officers for ensuing year: J. P. Cook, president; Jerry Weaver, vice-president; J. M. Hershey, secretary.
2. A motion to accept the plan of paying the Kansas City Mission debt was passed.
3. The report of the Kansas City Mission was given by J. B. Brunk.
4. Question: Does this conference approve of giving the trustees of the Kansas City Mission the authority to deed the property to the Mennonite Board of Missions and Charities? Answer: Yes.
5. A motion to print 5,000 copies of the Conference Discipline was carried. Also, to have blanks and forms printed for church and Sunday school reports and church certificates.
6. A motion to adopt a certificate of ordination was passed.
7. J. P. Cook and J. M. Hershey were chosen as trustees of the Kansas City Mission to represent this conference district.
8. It was decided to choose a conference secretary to serve for five years. J. R. Shank was chosen.

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YOUNG PEOPLE'S PAGE.

It is time poorly spent when one tries to busy himself with other people's business. Such people usually neglect the Father's business.

Use your best endeavors to secure an education in youth. I have yet to meet the first person who found himself possessed of too much education—of the right sort. I have found plenty who have confessed to not putting their education to the best use, but that was the fault of the person, not of the education. God holds us accountable for all the chances we have. It is our business to make the best possible use of those chances. A make poor negro hung in Atlanta, Ga., a few months ago stated on the gallows that he had had but few chances, and deplored that he had not made use of the few chances he did have. He had the chance to go to Sunday school, and neglected it. He had the chance to attend church, and he did not go. He was convinced that if he had taken proper heed to these chances he would have been saved from that terrible hour. It is not enlightenment, but ignorance, or rather the neglect to make use of chances for enlightenment, that brings woe into the world. Add to this the failure to make proper use of the enlightenment that people have, and you have about the sum of causes that makes trouble. "To him that knoweth to do good, and doeth it not, to him it is sin." Education is merely a matter of learning how to do. But "learn to do well." That is the first duty. That leads to the acquiring of an education that includes the seeking of God and his righteousness. Without that no acquisition of knowledge will help us make the best use of education or of life. Without that, we cannot make a right use of education or of life.

ACQUISITIONS THAT HELP.

By a Sister.

Psychologists tell us that the human mind upon entering this world is a blank, a bundle of possibilities. As soon as we are here, however, impressions are made upon this mind and we acquire knowledge of the world around us by means of our senses. The ear conveys impressions to the brain of what we hear; the eye, of what we see. And thus we come to know. These acquisitions are involuntary on our part and we have to a great extent no influence over what we learn when we are in the first formative stage of existence. They are not of our own choosing and we are therefore not responsible for them; they depend upon outside influence and to a great extent upon natural inherited tendencies.

When we reach maturer years and look about us for an aim in life, then we become responsible. As soon as we are here, however, impressions are made upon this mind and we acquire knowledge of the world around us by means of our senses. The ear conveys impressions to the brain of what we hear; the eye, of what we see. And thus we come to know. These acquisitions are involuntary on our part and we have to a great extent no influence over what we learn when we are in the first formative stage of existence. They are not of our own choosing and we are therefore not responsible for them; they depend upon outside influence and to a great extent upon natural inherited tendencies.

A noted American writer has recently said that "the first thing a man has to do is to turn his possibilities into powers, or to get the use of himself." Now many people do not get the most use of what is good and helpful. It is then for us to decide whether these acquisitions are to be material or spiritual—for oftentimes there cannot be the two.

It matters not how beautiful a character is, if it does not have perfect peace it misses the richest blessing of God. He is willing to bestow upon the lowliest of us the sweetest of all graces, peace—his own blessed peace.

Lancaster, Pa.

HERALD OF TRUTH.

Self-control is another thing some must acquire, and a very important acquisition it is. To do so, exercise the will. Newton Kiddle, in one of his famous lectures, says that there is a time when every temptation can be overcome and that the time is when the temptation first presents itself. Do not wait until it passes beyond your power, for that is not the way to control self. Temptations are not controlled by thinking of them and determining to exercise the will, but by filling the mind full of better things. Thus there will be no room for lower thoughts and eventually self will be governed by the will.

Some there are with whom, perhaps, honesty is an acquired trait. We find many people who could not by any means be tempted to embezzle the funds of the employer, but they think nothing of pilfering along the downward path to ruin. Some men are scrupulously honest in private capacity, but in the office or shop "business is business," and in a business transaction the weakest goes to the wall, regardless of humanity. If we have not this high ideal of honesty in every transaction, let us see that we acquire it, for it can be done. There is one who will supply what nature and environment has not done. If we call upon him in faith. Some must, perhaps, acquire a taste for high ideals. Let me quote again to tell you fully how this may be done.

"Think truly, and thy thoughts
Shall a world's famine feed;
Speak truly, and each word
Shall be a fruitful seed;
Live truly, and thy life
Shall be a grand and noble deed."

In this great age of commercial and material progress success in life is too often measured by the standard of money. Wealth and all its attendant comforts and luxuries are the acquisitions striven after. Is fame the goal? Money will buy it. Is an office sought? There are many men who have their price. The rich are influential everywhere. The many with money can "get their way," no matter where "there" may be. But this is not God's plan. We are not commanded to acquire wealth or fame or any such fleeting treasure. Everywhere, all through his work, we are directly and indirectly exhorted to acquire a spirit of self-denial and to make the best of the talents given to us. Is that not the same as being told to acquire a good character? And we can overcome all acquired evil and inherited tendencies if we only will, for the thought of to-day is the action of to-morrow, and the action of to-morrow becomes the habit which men call "character."

Breslau, Ont.

HISTORY OF INTERNATIONAL LESSONS.

By C. E. Reed.

The system of international lessons which has been in continuous use for a generation is the result of devout thinking and a long and practical experience. It is the culmination of many successive systems of Biblical study reaching back into the eighteenth century.

The earliest lessons in use were devoted to learning the alphabet, spelling and reading in the Bible.

Then came the era of memorizing and repeating portions of Scripture. Prizes and rewards were given to those who committed and recited the greatest number of verses from the Bible and from hymns. The time was wholly occupied in memorizing the words, not in grasping the sense.

This was followed by the question and story, or moral and religious plan of instruction. Anecdotes of exceptionally pious youths who nearly all died young were told and re-told with many moral applications. In the meantime the plan of limited or select portions of Scripture had sprung up in

different parts of this country early in the last century. The best features of the various schemes were combined into one and brought out by the American Sunday School Union between 1825 and 1850.

This plan of "limited uniform lessons" marks the first great epoch in modern Sunday school instruction. It came to the front as a result of testing various rival schemes, among which the Gail system, the Lancasterian method of instruction and the verse-a-day plan were prominent. The Moravians had pursued the verse-a-day system for over a century. The limited lesson plan rapidly grew in popularity, but to prepare a more perfect system of lessons, the advice of a more fully prominent educators, including professors in theology and collegiate institutions, was sought and obtained. This body of men selected lessons and provided graded questions with the lessons. Explanations for teachers were published by the American Sunday School Union and lesson helps were used similar to those in use now. The authors of this limited lesson plan claimed that it was:

1. A five years' course of Bible study.
2. That it provided a uniform lesson for every school and for all grades of schools.
3. It assigned quarterly reviews for each year.
4. It was accompanied by graded questions and by explanations, helps, union and analytical notes for teachers.
5. It was purposed for national use in the United States and Canada.

So great was its success that the religious press of that day reported it as a new era in Sabbath school instruction.

A reaction soon followed, some stronger schools thinking it sometimes better to select a scheme of lessons year by year adapted to their own conditions and needs. Then, too, each denomination preferred to arrange a scheme of lessons adapted to give instruction in the doctrines held by its churches, as well as in those great truths essential to salvation which are held in common with other denominations. This era in which each denomination selected its own lessons was characterized by Dr. Trumbull as the "Babel Series."

Several lesson schemes came into prominence after the civil war and attained a wide reputation. Among them were the series edited in the National Sunday School Teacher by Edward Eggleston of Chicago. Notes were issued on this series by B. F. Jacobs in The Standard, a Baptist Journal. These lessons also became the topic for the Chicago Saturday noon prayer-meeting, conducted by D. L. Moody. Meanwhile John H. Vincent, who was at the head of the Sunday school work of the Methodist Episcopal church in New York, began what was known as the "Berean Series" of lessons. These lessons were used especially in the Eastern and Middle States. The Presbyterians put forth the "Westminster Series," edited by Rev. Henry C. McKee. The large body of rural schools conducted on the union principle and fostered by the American Sunday School Union, used the "Explanatory Series," edited by S. Austin Allibone and Rev. Richard Newton.

These diverse schemes of study were not altogether satisfactory to a large number of Sunday school workers and the uniform lesson again came up for discussion. But some prominent Sunday school workers were decidedly opposed to uniform lessons for the year 1872. The committee consisted of Rev. Edward Eggleston, Richard Newton, John H. Vincent, Henry C. McKee and B. F. Jacobs. The real struggle for international lessons began in August, 1871. The question came up as to sons had just begun. The question came up as to how they should be arranged. Several proposals were offered as a basis for a scheme of lessons.

1. That doctrines be made the basis of the scheme.

2. That they be so arranged in order to teach Christian duties along the lines of practical Christian living, as reverence, Sabbath keeping, parental and filial duties, and the like.

3. That they be arranged so as to follow the ecclesiastical year, as Christmas, Easter and other holidays.

It was finally agreed that the basis should be, "Study of the Bible," which in fact included all the other plans.

The next national Sunday school convention met at Indianapolis in April, 1872, and appointed a committee of ten persons from leading denominations, five clergymen and five laymen. This committee selected a seven-year course of uniform lessons, arranged in chronological order from the Old and New Testaments, alternating every six months from one to the other. These lessons were intended or arranged to go over the whole Bible. The purpose of the seven-year course was historical, biographical and doctrinal study.

But as the lessons were limited from ten to twenty verses each week it is obvious that only about 4,000 to 5,000 out of 21,173 verses in the entire Bible could be included in the lessons of a seven-year course. Five courses of study have been selected, three courses of seven years each and two of six years, which makes thirty-four years of uniform Biblical study. These courses were arranged or provided with a review at the end of each quarter and a temperance lesson occasionally.

The first seven-year course was based upon the theory of selecting the more important passages in a general chronological order from the Old and New Testaments, so as to give a general knowledge of the contents of the Scriptures every seven years and later every six years.

A similar plan was pursued during the second, third and fourth courses, a period of time extending from 1880 to 1899.

In the fifth course (1900-1905) the purpose of the committee was to bring forth the persons in Scripture whose lives illustrated the presence and will of God among men, supreme over all. The Word made flesh. Therefore the committee selected concrete portions of the Bible as centers, lesson types or units, with which may be connected by lesson writers (editors of helps) the related facts of the same subject and intervening events.

Sometimes special features were introduced. In the year 1882 the entire Gospel according to Mark was studied. The year 1890 was devoted to a continuous study of the Gospel of Luke. But the general plan was not materially changed, with the exception that more time was devoted to the New Testament than before.

As I said before, to the aim of the international series of lessons was to study the entire Bible in six or seven years. This is hardly possible, because of the limitations upon the scope of the lessons. In the first course of seven years no lessons were selected from twelve books of the Bible; in the second course twenty-two books were omitted; in the third, twenty, and in the fourth, twenty-one. This proves that in using the international system some great obstacles are in the way to a complete knowledge of the Scriptures. As to value, there are four arguments against and seven in favor of the system:

1. It does not furnish a sufficient amount of denominational teaching.
2. It is not in accord with scientific and pedagogical theories of education.
3. The most derivative phrase used against it (hop-skip-and-jump method).
4. It is not adapted to the growth of child mind.
- In reply to these complaints I would say that the denominational teaching must be done by the teacher. If the lessons do not contain denominational teachings it is because they are not in the Bible. To make Sunday school work practical and effective we should have some pedagogical method to follow and not skim over the Bible every seven years in a loose manner. A child's

mind thinks different than that of an adult. Children like something that has a beginning and an end, not a select portion of Scripture. They can grasp the meaning of a story much easier than some specially emphasized, deep spiritual truth. The system is good enough for adults, but for children it is too difficult.

The advantages of the system are as follows:

1. It has given a more "comprehensive knowledge" of the word of God than ever before.
2. It has "unified Sunday school teaching."
3. It has created a fresh "Biblical literature" of great value and given it immense circulation.
4. It has shown that there is a "unity of essential doctrines" which has been hitherto overlooked.
5. It is one of the most prolific means for the "diffusion of the gospel."
6. The "traveling classes" have been greatly benefited.

The system has widened and deepened the power and spirituality of the church.

These things are all true of the international system, and there is no question but what it is the best one at present. However there may be something better in the future. Some of the leading Sunday school men are working on or trying to perfect other systems. But he who would satisfy everybody must take a broad view of the field. This is what the international committee has done. They have had in mind children from refined and cultured homes, from alleys and sand lots, children assembled in stately city churches, log-cabins and dug-outs, scholars who can read the lesson in Greek or Hebrew, and old people as well as children who can only with the greatest difficulty speak out the name of Jesus. Thus we come to the conclusion that it is hard to arrange a scheme of lessons to suit everybody. But the aim of the committee is to do the greatest good to the greatest number. May we practice the aim and never grow weary of telling in an interesting, convincing way that old yet ever new story of a Savior's unbounded love for all mankind.

FOR THE HERALD OF TRUTH. THROUGH THE CANADIAN NORTHWEST.

Whoever wishes to visit the Mennonite colony located near Humboldt, Saskatchewan, should give several weeks' notice of his coming, or else wait until the new branch of the C. P. R. R. is built. Why? Because Cressman, the post office for this settlement, is located a day's journey from Humboldt, the nearest railroad station, and has only one mail a week. Outgoing mail leaves there Friday and incoming mail arrives Saturday.

As the writer began his trip upon receipt of a telegram it was too late to make any arrangements to be met at the railroad station. However, the livermen will be glad to drive a person out to Cressman for \$7.00 a day and expenses, taking two days to the trip.

By chance I was enabled to make the trip on more moderate terms. The business men of Humboldt believe in making money while the boom in land is on. However when the C. P. R. R. is extended westward there will be a station within two miles of the reserve which will be a great economy as well as a convenience. I want to suggest that this nearest railroad station be called Waterloo in honor of the old home county.

There is a vigorous enthusiasm among the people who have settled in this vicinity. This is not surprising, considering the fine tract of land they occupy. Though I have no interests here, I must say it is the best tract of land I have seen since I left Toronto on this trip. I had an idea this tract of land was "as level as a floor." It is not. While in general appearance the expanse of land presents an even surface, in going over it one finds that it has little "ups and downs," sufficient to insure good drainage. There are a number of swales which produce fine-class prairie grass, the same as those of the Northwest. There are also some sloughs where water remains the year round. However there are only a few farms with these

small lakes which breed mosquitoes in the summer and afford good duck shooting in the fall. Larger lakes can be found within easy distance of the colony, and there most excellent fishing and hunting can be enjoyed.

There is still some timber to be had a few miles distant. Poplar trees from two to six inches in diameter are about the only timber available for building or fuel. Lumber is expensive and is all hauled from Humboldt. "Going to town" with a load or for a load means a two days' trip here. Hence it is not uncommon to find that a house is built of one load of lumber. Most of the homes are only one story, but there are also some of the usual size. Nearly all the barns are built of slabs of sod with a grass and sod roof over a skeleton of poplar poles. As all the grain is threshed outside and the hay is stacked, the barns are simply low stables. The grain when threshed is stored in a granary built of lumber.

The surface in this vicinity is free from shrubs and bushes except in rare cases. The grass and other plants are very short and easily turned over by "breaking" the virgin soil. The swales, the only place where the grass grows high, are usually not "broken," but are left for hay.

It was the last week in September when I saw this district, and the vegetation was already dry and brown except in the swales. But I am told that in the summer when nature arrays herself in a fresh green robe, decks herself with millions of varied-hued and brilliant wild-flowers peeping above the grass, and calls back the myriads of birds, sweet singers some, some in plain garb, some in gay, then, when the sun smiles brightly upon all the teeming plain and broad fields of golden grain, then it is I am told, that these plains can be seen at their best, and I can well believe it.

The soil in this district is a dark loam with a clay subsoil. The loam is firm in texture and contains enough sand and lime to make first-class wheat land. I saw a granary containing 3,500 bushels of spring wheat raised from 100 acres on one farm. Other farms yielded from twenty-five to thirty-two bushels to the acre. All the wheat at Wichita, Kan., leave there at 3:45 a. m., due at Harper at 11:08 a. m. All heartily invited.

J. G. WENGER.

General Conference.

The next meeting of the Mennonite General Conference will be held some time in the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced at the Conference to be held with them next year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the committee.

JOHN NICE, Morrison, Ill.
D. F. DRIVER, Versailles, Mo.
H. BENDER, Scottsdale, Pa.

tt.

It is not well that I should move
Forever in company with wife
How should my feet not bleed for Love?
Love's led for me. And love is sweet.

For the Herald of Truth.

AS THE TREE FALLS.

By Frank Monroe Beverly.

Be ready, ready to answer the call
When death shall come at the door,
For sternly he'll tell you that judgment has come,
The fever called living is o'er.

And we know that the tree as it falls must lie,
That death, in his sternness, will leave
His victim as he finds it, in goodness or sin;
So judgment the tree will receive.

Oh, how short is this life! Our days are soon o'er;
Man hears the grim monster's stern call,
He answers the summons, and then must he lie—
No change—just as trees when they fall.

Be ready, awaiting the summons to come,
When you must to earth bid adieu;
'Twill be sweet to look back o'er a life well spent,
With heaven before you in view.

Osborn's Gap, Va.

Subscribe for the Herald of Truth. From now until Jan. 1, 1908, for \$1.

CONFERENCE NOTICES.

Semi-Annual Conference.—The fall term of the Virginia Conference will be held at the Bank M. H. (Middle District) on the second Friday in October (Oct. 12, 1906). A good attendance is desired, not only by the local members of conference, but others as well. The nearest railroad station is Harrisonburg, where parties will be met by writing either to Samuel or Elias Brunk, at that place. C. H. BRUNK, Sec.

The Mennonite Conference of Indiana and Michigan will be held—**at the Lord will**—at the Clinton Brick M. H., eight miles east of Goshen, on Thursday and Friday, Oct. 11 and 12. Bishops are to meet at 9 a. m. Thursday, and conference to commence at 10. A cordial invitation is extended to all who have a mind to work with us to the glory of God and the welfare of the church. Ministers and deacons are especially invited. Goshen is the nearest railroad station. Those who expect to come to the conference will please write to Bish. John Garber or Pres. Samuel Honderich and they will see that some one will meet them at the depot. Those who have questions that they wish to have discussed will please send them to J. S. Hartler, Sec'y, Goshen, Ind., or the writer, D. BURKHOLDER, Napanee, Ind.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 29 and 31 and Nov. 1 and 2, the Lord willing. Brethren and sisters from the Eastern conferences are heartily invited to come and help in the work of the Lord. Those coming from the East will please announce their coming to D. Hilty, E. Stahly or A. M. Shenk, who will meet them at Nampa, Idaho. Come, help and receive help.

J. P. BONTRAGER, Sec'y.

R. F. D. No. 4, Albany, Oregon.

The Annual Church and Sunday School Conferences for Kansas, Nebraska and the Western States will be held at Pleasant Valley meeting-house near Harper, Kansas, Oct. 16-19. Announce Box 302. Trains over the Santa Fe Railroad, via Newton and Wellington, are due at Harper at 2:30 p. m. and 8:35 p. m. via Hutchinson at 11:45 a. m. The Kansas City, Mexico & Orient Railroad connects with Chicago & Rock Island & P. and with Northern P. and W. at Omaha. Leave there at 3:45 a. m., due at Harper at 11:08 a. m. All heartily invited.

J. G. WENGER.

General Conference.

The next meeting of the Mennonite General Conference will be held some time in the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced at the Conference to be held with them next year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the committee.

JOHN NICE, Morrison, Ill.

D. F. DRIVER, Versailles, Mo.

H. BENDER, Scottsdale, Pa.

tt.

It is not well that I should move
Forever in company with wife
How should my feet not bleed for Love?
Love's led for me. And love is sweet.

I follow though the brambles tear,
And though the mountain track be rough,
How should I mourn a cross to bear,
Christ went this way. It is enough.

May there not be a bondage to custom until it becomes obstructive to life? A formalism that dries up the springs of action? An ever-waiting spirit, an ever-obedient service, regulates action more efficaciously than any set mode of procedure. Ossification is no more desirable in the religious sphere than it is in physical life.—B.

A box containing some explosive matter that was intended to be set off when the box was opened, was found in the mail matter addressed to Governor Pennypacker of Pennsylvania on the 5th inst. As the governor has a number of political enemies who think he is too conscientious and old-fashioned, and moreover, as the explosive was not of a nature or quantity to do much harm, it is believed by some that it was intended as a practical joke of a rather brutal character.

MARRIAGES.

Moyer—Moyer.—On Wednesday, Oct. 3, at the home of the bride's parents in Bucks Co., Pa., by Bish. Henry B. Rosenberger, Theodore Moyer of Silverdale and Lucy Moyer, daughter of Jacob H. Moyer of Blooming Glen, all of Bucks Co., Pa. A large number of relatives and friends were present at the wedding.

Heiland—Hoiler.—On the 5th of Aug., 1906, in York Co., Pa., at the home of the bridegroom, Heiland township, David Heiland to Anna Hoiler, both of the above township, by Pre. Theo. B. Forry.

DEATHS.

Emig.—On the 4th of Sept., 1906, of tuberculosis, Bro. Stricker Emig in York Co., Pa.; aged 43 Y., 1 M., 21 D. Funeral services were conducted by Bish. Abram B. Herr and Pre. Ann. M. Witmer of Lancaster county from Psa. 90:14 and Job 19:21. He leaves a blind widow. He was a member of the Mennonite church for some years. The hymns, "Nearer, My God, to thee," and "Asleep in Jesus."

Stauffer.—On Sept. 1, 1906, near Stony Brook, York Co., Pa., Magdalena Stauffer, aged 85 Y., 10 M., 16 D. Buried at Stony Ridge M. H. Services were conducted by Pre. Ann. Witmer and Theodore B. Forry. Text, 2 Tim. 4:6-8. A German hymn had been selected by her many years ago to be used on the occasion of her funeral. During her last days she still remained her family that they should not forget those German hymns, and that she wanted to be buried in the old way, i. e. in accordance with the old usage in the Mennonite church who were never married and was by many known as Aunt Mattie. She was such a humble member in the church from her youth up. If we only had more of these humble ones in the church! At the opening of the services the old German hymn No. 437 was sung; while viewing the remains, No. 375, and while the grave was being filled, No. 474. She died of a complication of diseases.

Stouffer.—Ruth Stouffer, daughter of Henry and Elizabeth Stouffer, was born in Wadsworth Twp., Medina Co., Ohio, March 29, 1892. She died Sept. 25, 1906; aged 4 Y., 7 M., 28 D. She suffered severely for about two weeks from peritonitis. After she felt that she must leave this world, she called the family to her and after bidding them all good-bye passed quietly away. Funeral services were held in the Bethel church, Sept. 27, at 2 o'clock p. m., by J. J. Buchwalter, using as text Mark 14:8, "She hath done what she could." Interment in cemetery near by. A large congregation of sorrowing friends met to pay a last tribute of love to one whom they dearly loved. We are told that she often sang the hymns, "Little ones like me," and "I'll live for Him." She leaves a father, mother, one sister and brother and a host of friends to mourn her early departure. "Budded on earth to bloom in heaven."

Decker.—On the 29th of Sept., 1906, in Lancaster Co., Pa., from a complication of diseases, Kate Decker, widow of the late John Decker; aged 49 years. Her husband died only three weeks previously. Buried at the Petersburg Old Mennonite burying-ground.

Landis.—On the 30th of Sept., 1906, in East Lampeter Twp., Lancaster Co., Pa., Bro. J. Frank Landis, aged 57 years. He came to this world with his wife the afternoon and evening at the home of his father-in-law, David Leaman, near Nevilleville, and had not complained of being ill. He retired to rest at his own home in apparent good health, but about midnight his wife was awakened by his moaning, and speaking to him she received no answer. She arose, lighted a lamp and hurried to his side, and to her horror found him dying. He is survived by two children. He was buried on Oct. 3 at Mellinger's meeting-house.

Kaufman.—Jonas Kaufman of near Johnstown, Pa., died Sept. 9, 1906; aged 79 Y., 9 M., 3 D. He was a member of the Mennonite church. He is survived by five children and twenty-six grandchildren. His wife and one child preceded him at the spirit world. Funeral services were conducted at the home of his wife, S. D. Yoder and L. A. Blough, interment in the Livingston family graveyard.

Yoder.—Sister Mary, wife of Dea. David Yoder, of the Amish church near Davidville, Pa., died very unexpectedly Sept. 11, 1906; aged 64 Y., 8 M., 10 D. Funeral services were conducted at the 5th inst. As the governor has a number of political enemies who think he is too conscientious and old-fashioned, and moreover, as the explosive was not of a nature or quantity to do much harm, it is believed by some that it was intended as a practical joke of a rather brutal character.

Yoder.—Barbara Yoder (maiden name, Bechtel),

wife of Bro. Eli C. Yoder, was born May 17, 1862; died near Manchester, Oct. 17, 1906; aged 38 Y., 4 M. She suffered with malaria and later on with typhoid fever. Sister Barbara moved with her companion from Indiana to this country where it was first opened, chiefly endured the hardships of a pioneer life and faithfully did her duty in the home and in the (Mennonite) church, of which she was a member for many months. She leaves a husband and seven children to mourn her early departure. May God comfort the sorrow-stricken family and may they all be drawn to him and prepare to meet him in heaven. Funeral services conducted by Pre. Hinkley and Pre. Levi Wells.

Detweiler.—On the 2d of October, 1906, in Elkhart, Ind., of kidney troubles, of which he suffered greatly for two weeks, Bro. John B. Detweiler, aged 73 Y., 5 M., 26 D. He was born in Waterloo Co., Ont., April 6, 1832. He had been a resident of Elkhart county for half a century and lived in Elkhart for the past six years. Bro. Detweiler is survived by his wife, four sons, three daughters, six sisters and four brothers. Bro. Detweiler was a man of peace and so conducted himself that no one should be offended by him. He was truly one of the quiet people of the world. He had a peaceful and friendly disposition won for him the esteem and friendship of the entire community, which was made manifest by the very large concourse of relatives and friends who had gathered at his funeral to show the last tribute of love to his memory. It is estimated that at least 1,000 people were present. His remains were committed to the home in Elkhart by John F. Funk and H. A. Anglemeyer, and at Yellow Creek M. H., where the burial took place, by Christian Weaver and David Burkholder, from the text, "For me to live is Christ; for me to die is gain" (Phil. 1:21). The following friends from a distance were present: Noah Detweiler, a brother of the deceased, and daughter, and four sisters from Waterloo Co., Ont.; Mrs. Isaac Gaud (a sister) and her three sons and two daughters from Branch Co., Mich.; also two brothers of Sister Detweiler, Isaac Wenger and wife and Simeon Wenger of Caledonia, Kent Co., Mich. The Lord bless the bereaved family and give them peace and joy with submissive hearts. "Thy will be done."

Cressman.—Lovina Snyder, daughter of Bro. Absalom and Sister Elizabeth (Cressman) Snyder of Breckin, Ont., was born in Breckin, Ont., March 29, 1829. She died Sept. 25, 1906; aged 76 Y., 7 M., 28 D. To this union were born three sons and two daughters. The surviving children, her husband, parents, brother and sister, all died before she was a year old. She was a faithful member of the church in her early youth and was a faithful member until she was called home. On the 21st of October, 1906, at the age of 72 Y., 3 M., 23 D. Her remains were laid to rest on the 24th in the graveyard adjoining the Breckin M. H. Breckin, where services were conducted by Bish. Jonas Sinder of Waterloo from Rev. 14:13 and by Pre. I. A. Wambold from Phil. 1:21. The outcome in which Sister Cressman was held was shown by the unusually large concourse that gathered at her burial, not nearly all of the people being able to get into the meeting-house. Sister Cressman suffered for some time of dropsical affection, but seemed to be improving until suddenly she became worse and soon passed away. May God bless our bereaved brother and his children, as well as the parents, brother and the other relatives.

Moyer.—Bro. Ephraim Moyer of Blooming Glen, Bucks Co., Pa., died suddenly from the result of an accident on Sept. 14, 1906. While working at his trade as carpenter he was sawing off the ends of a rafter when suddenly the rafter broke, hurling him to the ground, a distance of about twenty feet. He sustained a fracture of the skull and died about thirty minutes without regaining consciousness. Age 64 Y., 11 M., 14 D. Funeral services were held on Wednesday, Sept. 19. Interment was made at the Blooming Glen Mennonite burying-ground. Services at the M. H. were conducted by Pre. Christian Allebach and Pre. Jacob Rush. Text, Mark 12:35-37. Survived by his widow, three sons and three daughters, the youngest living at home.

Stauffer.—Mary A. Stauffer, wife of Pre. Moses Stauffer, died at her home at Stony Brook, York Co., Pa., Aug. 29, 1906; aged 62 Y., 10 M., 8 D. She leaves a kind and loving husband to mourn the loss of a dear wife. They lived nearly forty-one years in matrimony; for seventeen years they were faithful and busy members of the Mennonite church. Over four years she had been paralyzed and so often wished to depart and be with Christ, which is far better. Her place in the home and church is vacant, but she silently fell asleep in Jesus. Text, Rev. 22:14. Services by Bish. Abram Herr and Pre. Abram Witmer of the 30th inst. The number of friends who came to this little over a week were buried at Stone Ridge church. Who is it that will fill their places?

Mennonite Old People's Home. Report of Receipts for Sept. 1906.

Menn. Book and Tract Society, Scottsdale, Pa., \$5; Thomas Church, W. Pa., \$16.10; Steamers Grove Cong., Cass Co., Mo., \$16.80; Freeport (Ill.) Cong., \$46; D. C. Amstutz, guardian for Cath. Steiner, Rittman, O., \$70; Adella Stover, Seville, O., \$25; Clara Baumgartner, Orrville, O., \$50; P. S. Steiner, Sterling, O., \$10; Melinda Lehr, deceased, Rittman, O., \$10; Hannah Lantz, deceased, Rittman, O., \$10; David Martin, Dalton, O., \$1; John Winkler, Bluffton, O., \$10; sale of vegetables, 73c. Total, \$196.38.

Articles contributed: Rittman, O.—D. C. Amstutz, lettuce, potatoes, pie, muskmelons; H. W. Kauffman, apples; D. M. Yoder, apples.

Mrs. Jacob N. Yoder, Wellersville, O., apples, tomatoes, grapes; D. M. Freidt, Seville, O., mangoes, applebutter, tomatoes, apples; H. R. Newcomer, Sterling, O., watermelons; a Sister, Burton City, 1 quilt, 1 cushion; David Martin, Dalton, O., lot of devotional covering; Abram Burkholder, Marshallville, O., apples.

Correction.—In a former month we credited grapes and apples to J. S. Yoder, Wellersville, O.; this should have been credited to Jacob N. Yoder, Wellersville, O.

Gratefully acknowledged,
J. D. MININGER, Supt.

Mennonite Orphans' Home.

Report for September, 1906.

John A. Heater, W. Liberty, O., \$14; Annie Hughes, Rittman, O., \$10; E. Miran, Lipincott, O., \$4.65; N. G. Good, Denver, Pa., \$2; Menn. Book & Tract Society, Scottsdale, Pa., \$5; Thomas Cong., Pa., \$13.75; Nellie Scott, Lima, O., \$6; M. B. of C. & C., Elkhart, Ind., \$28.63; B. F. Plank, Bellefontaine, O., \$2; J. J. Sommer, Metamora, Ill., \$1; Children's Meeting, O. S. S. Conf., 75c; Freeport (Ill.) Cong., \$46; Auditor Mercer Co., O., \$48; Wm. Kemp, Springfield, O., \$5; John Clark, Bellefontaine, O., \$2.50; Mrs. Samuel Troyer, Lagrange, Ind., \$1; Clyde W. Yoder, Emma, Ind., \$50; Mary Wenger, Harrisonburg, Va., \$1; Fannie Wenger, Dayton, Va., \$6c. Total, \$192.28.

Provisions, clothing, etc., were received from Mrs. Hughes, Rittman, O.; D. S. Yoder, Bellefontaine, O.; Marion Woolf, C. Bontrager, O. Yoder, Urbana, O.; Sisters' Sewing Circle, Marie Smucker, Jacob Plank, C. Reynolds, J. H. H. J. J. Kauffman, L. J. King, Abie King, Joe Hooley, J. S. Troyer, John Byler, Lizzie Stottz, Lizzie Yoder, Menno Yoder, Uriel Yoder, E. B. Stottz, Joe Smucker, B. F. Umble, D. Harrier, Nancy Kauffman, West Liberty, O.

Number of children in the Home, 49.

Gratefully acknowledged,
A. METZLER, Supt.

COZY HOMES.

The discovery of a new wick principle—so effective and yet so simple that it's a wonder no one thought of it before—has so revolutionized the manufacture of oil heaters and lamps that explosions, smoke and smell, caused by imperfect wick arrangement, may safely be regarded as things of the past.

This new wick attachment is to be found on the Perfection Oil Heater. Interesting tests show that, although the heater gives intense heat, the wick cannot be turned too high or too low—absolute safety thus being assured. One other feature which is worthy of mention is the smokeless device which prevents all smoke and odor. The portability of the heater also commends it for general household use. Heater is very light and can be easily carried about. Its simple operation, usefulness in heating water and warming cold rooms make it a most handy and useful article in any home. This heater is so far superior to other oil heaters, and is of such fair price that its universal adoption is but a matter of time.

The Rayo Lamp, which is made by the manufacturers of the Perfection Oil Heater, is without doubt the best lamp for far all-around household use. It is equipped with the latest improved burner, and gives a bright, steady light at small cost. Suitable for any room, whether library, dining-room, parlor, or bedroom.

The Perfection Oil Heater and the Rayo Lamp form a combination that for real home comfort cannot be equaled. When consideration is taken of the simple operation of both heater and lamp, their absolute safety, the intense heat generated by the one, and the bright and steady light given by the other—all without smoke or smell—their value in any home, large or small, can be somewhat appreciated. Sold by all good dealers.

Any parties wishing to reach the Mennonite colonies in any of the States between the Missouri River and the Pacific Coast can save money by corresponding with the following:

GEO. L. McDONOUGH,
Colonization Agent, U. P. R. R.,
Omaha, Neb.



PERFECTION Oil Heater

(Equipped with Smokeless Device.)

is an ornament to the home. It is made in two finishes—nickel and brass. Brass oil font beautifully enameled. Holds 4 quarts of oil and burns 9 hours. Every heater warranted. Do not be satisfied with anything but a PERFECTION Oil Heater. If you cannot get heater or information from your dealer write to nearest agency for descriptive circular.

The Rayo Lamp makes the home bright. Is the safest and best lamp for all-around household use. Gives a clear, steady light. Fitted with latest improved burner. Made of brass, nickel-plated and nickel-plated. Every lamp warranted. Suitable for library, dining room or parlor. If not at your dealer's write to nearest agency.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

The communion services at Breslau, Ont., on the 7th inst. were well attended. Bish. Jonas Snider of Waterloo was present.

Sunday school lesson for Oct. 21 will be the "Parable of the Talents" (Matt. 25:14-30). Golden text, "A faithful man shall abound with blessings" (Prov. 28:20).

Our Primary Sunday School Lesson Helps have now been in our Sunday schools for seven years. They are published from a thoroughly Mennonite standpoint and are a safe teacher for your children and young people. Published by the Mennonite Publishing Co., Elkhart, Ind.

The members of the congregations comprising the Indiana-Michigan Mennonite Conference District will receive a copy of the constitution and by-laws, adopted at the annual conference, in a few weeks. It is desirable that every member read carefully all that has been adopted. Indifference regarding conference work betrays indifference regarding the church.

The readers will be glad to learn that Bro. Mahlon C. Lapp and the two orphan girls who after being bitten by a mad jackal were sent to the Pastoral Institute at Kasauli in the Punjab for treatment, were on the 10th of September apparently over the danger of hydrophobia and expected to return to Dharamtari about the third week in September. Read Bro. Lapp's letter in this issue.

The people have a mind to work, some indeed have too much mind to work and go far beyond their capacity, and the result is poor work. Others again are so enthused with this working idea that they do work which is neither profitable nor edifying, and which tends more to the building up of the kingdom of this world than the kingdom of God. Let us always be sure when we work that we are doing work for the Lord.

"Ap to teach" is one of the apostolic qualifications required of those who are set forth as candidates for the ministry. There are more perhaps who are apt to preach than apt to teach. Teaching is preaching so that the people are instructed in as well as edited by the gospel message; preaching may be nothing but a series of platitudes or a religious oration full of rhetoric and fine periods, but empty of instruction and of edification.

The death of our brother, Jacob Burkhard, on the field of battle in far-off India reveals one of the possibilities that missionary life affords. Although one has fallen in the ranks the number of volunteers will not diminish. A valuable, faithful, secreted worker is gone, and the church mourns with his companion and the bereaved family, but God's work will fall upon other shoulders. May those who follow be as devoted and faithful as was our dear departed Bro. Burkhard.

A Sunday school conference has been announced to be held at the Canton (Ohio) Mission on Saturday, Oct. 27, 1906. The program gives a number of important subjects and questions to be discussed that will no doubt be both interesting and edifying. We wish all who attend this meeting and especially the speakers and instructors in the conference may receive and be led by the Holy Spirit, and that the conference may prove a special blessing to the mission. Bro. I. J. Buchwalter will be moderator of the meeting.

Bible Normal.—We have just received a program of a Bible Normal to be held at the Mennonite Mission, 701 Pacific avenue, Kansas City, Kansas, on Nov. 6-16, 1906. The program is a very comprehensive one, and embraces a large variety of subjects. The instructors are Daniel Kauffman, J. S. Shoemaker and I. R. Detweiler. The purpose of this normal, as stated in the program, is to promote the general welfare of the church and to give the opportunity to our ministers, Sunday school and mission workers for a more thorough study of the Bible, that they may be united in faith, doctrine, methods of church work and practical Christian life. May the Lord direct this work also to the upbuilding of his kingdom, and bring the brotherhood nearer to Christ and the simplicity of the gospel.—F.

There are two sides to almost every question that presents itself to our consideration. There are, however, many people who are governed altogether by their own opinions, which, being formed from selfish motives and deep-rooted prejudices, are very often wrong. To such persons we cannot always present the side that does not harmonize with their opinion, because they cannot bear the strong meat that full-grown men are able to take, but they must be fed, like little children, with milk, as the apostle tells us, while they should long ago have already advanced to that degree of perfection that they ought to be called masters in the Lord's work. Such men are but poor examples in the life they profess. They do not possess that wisdom which is from above which is gentle and easily entreated, and need above all things to come to Jesus and learn of him the better way—the way of charity and peace.

Christ's Baptism.—While John the Baptist was preaching in the wilderness of Judea with wonderful force and power and with great boldness and in the most scathing language reproving the different classes of their sins, their follies and their dishonesty, and at the same time baptizing with water those who believed unto repentance and the remission of sins, there came a young man about thirty years of age and desired John to baptize him. He was a man of comely appearance and of well-formed features and of a loving disposition, and he made a good impression upon all who saw him. He was from the desert city of Nazareth, a wretched place, and peopled by a class so degraded and immoral as a rule, that when told about him they said, "Can any good thing come out of Nazareth?" When John saw him, his keen eye discovered through the inspiration of the Spirit that he was really the long-promised Messiah. He said, "I have need to be baptized of thee, and comest thou to me?" Jesus replied, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Jesus when he was baptized went up straightway out of the water, and

so, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting on him. And lo, a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

Our Sunday School Libraries.—This is a question that has for years troubled the minds of our more sober thinking Sunday school workers and also many of the ministers and conservative church workers. Committees in several States have been chosen to examine, select and recommend books for our young people to read which should be as nearly as possible unobjectionable both in doctrine and character. The Mennonite Publishing Company has for a number of years been working quietly on this line and has on its shelves a large number of books of this kind from which Sunday schools have been and are being supplied both for libraries and for rewards to the pupils at the close of the year, and we are glad to know that our efforts have not been without fruit, and we were pleased also to notice that the committee appointed by the Southwestern Pennsylvania Conference at their recent session reported a list of books which they consider unobjectionable and recommended as the right kind of books for our people to read, and we were also glad to hear that a large number of the books they had selected were the same as those contained in the list selected by the Mennonite Publishing Company, so that many of these books do not have the sanction of the Publishing House at Elkhart only, but also the sanction of the Southwestern Pennsylvania Conference. We are glad, too, that a number of schools are considering the advisability of putting in libraries and that in selecting their books they will be guided to a large extent by the above recommendations. The Mennonite Publishing Company had the pleasure recently of supplying the Kansas City Mission with an excellent little library of fifty-two volumes, all of these approved selections. We shall be very glad to supply you with the same books or others that you may select at the most reasonable prices. Send for estimates.

PERSONAL MENTION.

Bro. Eli A. Bontrager of Fairview, Mich., was in Fulton Co., Ohio, last week and held a meeting at the M. H. near Archbold on the evening of Oct. 5.

Bro. C. K. Hostetter and wife of Goshen, Ind., received the sad message that Sister Hostetter's father had died, and they left for Ohio on the 11th inst. to attend the funeral.

A card from Sister Adellie V. Brunk, written at Rome, Italy, on the 28th of September, states that after spending a little less than two days in that city they were about to return to Naples on their way to Greece. Their journey so far has been a very pleasant one as well as very interesting and instructive.

Bro. H. G. Anglemeyer, who attended the conference at the Clinton M. H. on the 11th and 12th. left Elkhart, Ind., for Chicago on the 13th. They visited our missions in that city, and from there went to Harper, Kansas, to attend the conference there during the present week. We expect to hear from him again next week.

Bro. Rudy Senger of Goshen, Ind., who is conducting a correspondence course of Bible study,

OUR MISSIONS.

For the Herald of Truth.

LAST LETTER FROM BRO. BURKHARD.

The following letter from Bro. Burkhard to Bro. G. L. Bender will be of great interest to our people, because it sheds some light on the sad cablegram announcing his death. Bro. Bender kindly submitted the letter for publication.—Ed.

Dhantari, C. P., India, Sept. 20, 1906.

G. L. Bender, Elkhart, Ind.
My Dear Brother:—Greeting. Enclosed please find the financial report for the month of August and the list of names of the persons who paid their orphan support during the month of August. The station report I will send later. I have them here, but I do not feel like typing them this morning, as I am not feeling the best this morning. There is a large list the next thing to a carbuncle on my back, right in between the shoulder blades. It makes me about half sick. Did you ever have any experience with such things. I think it will be all right in a few days again.

Next Monday I want to go to Nagpur to bring Mary and little Anna home. Anna is just twenty days old today.

God richly bless you, in my prayer. Yours in Jesus' name,
JACOB BURKHARD.

For the Herald of Truth.

CANTON MISSION NOTES.

Canton, Ohio, Oct. 3, 1906.

Dear Herald Readers:—Greeting in the Master's name, who is faithful in fulfilling all his promises. How blessed to feel his guiding hand and see his Spirit striving with men, which tells us that his mercy is still extended to us. Yes, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." A young man, tired of sin, yielded to the Spirit's call on the 23d of September and found peace with God. He expects soon to be baptized and go on obeying the Master. During the quarter 657 visits were made, 94 cottage meetings held, 1,664 tracts and 121 articles of clothing distributed; 113 visitors were here, 116 meals given to visitors. There were two, three and sometimes four workers here during the quarter. Sister Yoder is at present at her home in Wayne county, expecting, however, to be back soon.

D. V., Oct. 27 we expect to have a Sunday school meeting here, after which we will have a series of meetings, conducted by Bro. S. E. Alliger. A hearty invitation is extended to all who can attend, and to all who are interested in the work and know the worth of prayer, we would say, Pray for us and the work. Thanking you for past favors and wishing you God's rich blessing, I remain, your unworthy servant,
P. R. LANTZ.

For the Herald of Truth.

LETTER FROM INDIA.

Kasauli, Punjab, India, Sept. 10, 1906.

Dear Brethren and Sisters:—Greeting in the name of Jesus. Before this reaches you across the great deep you will no doubt have read of our being here at the Panster Institute on one of the high peaks of the Himalaya Mountains, over 1,200 miles from Dhantari. But I can assure you we are not here by choice; nevertheless we are very thankful to God that there is a place in Kasauli, Punjab, where those can go who are bitten by an animal raving with hydrophobia. The twenty-four days' treatment which those receive who have been bitten are almost completed in our case, and if all is well we shall leave here for home next Thursday, Sept. 13.

The two orphan girls who were bitten by the same mad jackal that attacked me are getting along well, and we hope no ill effects will follow. I am also passing through the treatment very well. It is not very painful, although some people whose

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heart action is weak feel the effects of the poison very much when it is injected. Last Wednesday morning, after the injection (which is always given hypodermically in the abdominal region) I was quite overcome for a few minutes, as it affected my heart and did not leave me for three days, but I am thankful to be able to say that I am feeling very well again. How glad we shall be to get back to Dhantari again to assist in the work which is so urgent.

Yours in Christian love,

M. C. LAPP.

For the Herald of Truth.

WESTERN DISTRICT AMISH MENNONITE SUNDAY SCHOOL CONFERENCE.

Held at the Roanoke (Ill.) meeting-house, Sept. 28, 1906.

The organization resulted in the election of Levi Miller and D. J. Johns as moderators and C. Henry Smith and C. A. Hartzler as secretaries. Sunday schools were reported from Illinois, Iowa, Missouri, Arkansas, Nebraska, Kansas and Oklahoma.

An encouraging feature of the reports was that the Sunday schools seem everywhere to be growing. Three new schools were started during the year. There seemed to be an increased interest in missions, more evergreen schools, more children's meetings and greater activity in every line of Sunday school work.

The program consisted of the following questions:

I. "Qualifications of Superintendent and Teachers." Discussed by I. G. Hartzler and Emil Rediger, followed by a general discussion. The qualifications recommended were: Strong in faith, well prepared, spiritually minded, thoroughly converted, willing to work, prayerful, filled with love for God and man, ready to practice what they teach, apt to teach, not easily discouraged, and filled with the Holy Spirit, and a thorough knowledge of the Word of God.

II. "Personal Work." Discussed by J. J. Smith and an essay by Lydia Oyer. Personal work should begin in the home. Christ and Elijah are good examples of personal workers. Many opportunities for personal work are neglected because of lack of faith, assumed humility, lack of love and ignorance of God's word.

III. "Why should I pray for the Sunday school?" By Benj. Detweiler and Phoebe Bachman. Prayer of the power obtained through prayer. Prayer is needed in everything, because of the dangers surrounding the Sunday school. By praying for the Sunday school we become more interested in it.

AFTERNOON SESSION.

IV. "How can we help those overcome with whom tardiness has become a habit?" Discussed by Chr. Martin and essay by Anna Dyer. See that the time appointed is the most convenient for all. Remove the cause. Have the clock set correctly. Begin on time. Create an interest in the work. Pray for the tardy ones. Never feed the habit by beginning a few minutes late.

V. Children's Meeting.—Children's meeting was attended by a large number of children and ably conducted by C. Z. Yoder. The exercises were interesting and instructive to both old and young. VI. "Is the Sunday school a part of the church or a distinct organization?" Discussed by Ed Rediger and William Ropp. They are one in aim, but distinct in organization and method of work. Sunday school is the church at work. The church should have oversight of the Sunday school, but give the school as much freedom as possible in organizing itself and developing workers.

VII. "What kind of literature should parents encourage their children to read?" Discussed by C. Henry Smith and essay by Agnes Albrecht. Literature furnishes the food upon which the soul grows. Parents should guard their children against impure and misleading reading matter. Sensational newspapers and misleading religious

papers, such as Leaves of Healing, Revivalist, Burning Bush, and others teaching erroneous doctrine are especially to be avoided.

VIII. "Is the reading of Sunday school reports at our Sunday school conferences edifying?" By D. D. Miller. As usually done such reading takes up too much time. But if the reports are short and only the essential facts are presented such reports may be helpful in showing the growth made by the school during the year.

EVENING SESSION.

Query box in charge of D. D. Miller.

IX. "Good Methods for Conducting Sunday Schools." By C. Z. Yoder. Have the school well organized. Be well prepared for the work. Be punctual in attendance. Be pleasant and sociable to all, and finally take special interest in the little folks.

The remainder of the evening session was given to A. H. Leaman, who preached an interesting sermon from Acts 16:9.

Singing was in charge of Bros. B. D. Schertz, J. J. Smith and J. D. Smith.

The entire conference, notwithstanding rainy weather, was interesting and instructive, and all who were present felt that the time had been profitably spent.

C. HENRY SMITH,

C. A. HARTZLER,

Secretaries.

For the Herald of Truth.

ANNUAL MEETING MENNONITE HOME ASSOCIATION.

The third annual meeting of the association was called to order at the Mennonite Home near Lancaster, Pa., on the 8th of October, 1906, at two o'clock p. m. Gospel services were conducted by Blish. Benj. Weaver.

Bro. John B. Senger presided over the business meeting. The auditors reported the treasurer's account correct. Balance in treasury, Sept. 1, 1905, \$239.83; receipts to Sept. 1, 1906, \$4,200.93; total, \$4,440.76. Expenditures, \$4,504.27. Balance, \$66.29.

Bro. Abbe Dicner, steward at the Home, reported that there are now twenty-four inmates in the Home. Two died during the year. The health in general is good. Doctors visit the Home twice a week to inquire into the sanitary condition of the Home and look after the health of the inmates. Gospel and devotional exercises continue regularly as before. Neighbors and friends of the Home are urgently requested to attend the gospel meetings at the Home to encourage the inmates and attendants as well as those who labor there. All people are invited to come and see the Home any day of the week except Sunday.

The retiring trustees, Jacob M. Greider, A. B. Bsheman, Amos G. Kauffman and S. H. Mussel, were unanimously re-elected. The brethren Henry L. Herr, New Danville, Pa.; Jacob Mellinger, Bird-in-Land, Pa., and Elam Risner, Lititz, Pa., were elected auditors. Bro. Daniel Lehman was elected chairman and M. G. Weaver secretary of the association.

The Home is full. More room is needed. A number of applications had to be refused. The trustees expressed their desire to enlarge the Home.

The association unanimously Resolved, That this association instruct the board of trustees to solicit money and build an addition to the Home. The meeting adjourned to meet one year hence at the Home.

NOAH H. MACK, Sec.

Cheerfulness can only be attained by daily watchfulness, and schooling the spirit, and constantly reminding oneself how hard life is after all to almost every one; and by schooling oneself not to expect too much—to feel that it is not our world, and that we must not fret over what we cannot do. These are matters in which it is possible, greatly possible, to school oneself—to cultivate cheerfulness.

October 18,

1906.

HERALD OF TRUTH.

Thursday, October 18, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

The Indiana and Michigan Conference held at the Clinton M. H. on the 11th and 12th was favored with a larger attendance of the conference members than any conference held in recent years, and the time was fully occupied. The entire number of bishops, ministers and deacons, including those from other conference districts, was thirty-eight.

The Franconia Conference was held on the first Thursday in October as usual. Nearly all the members of conference were present. It was decided that a minister should be chosen and ordained in the Plain congregation. Also that in the Line Lexington congregation a deacon should be ordained, and also one in the Bally congregation in Berks county, in the congregation in charge of Andrew Mack. The conference passed off in peace and harmony, and all present expressed their willingness to abide faithfully in the rules and doctrines and order of the church. The Lord bless the work.

Ottawa, Ohio, Oct. 8, 1906.—The Blanchard River congregation spent a very interesting and profitable time in the form of an all-day harvest and missionary meeting on Sunday, Sept. 30. The morning service was devoted to the study of the Sunday school lesson and talks by several visiting brethren from Elda and Bluffton. The Sunday school was followed by the harvest meeting. Bro. Moses Brenneman of Elda preaching a very instructive and spiritual sermon from the text, "What shall we render unto the Lord for all his benefits?" (Psa. 116:12).

The missionary meeting in the afternoon was both touching and inspiring. Bro. Amos Herschle of Bluffton talked on various phases of the mission question. Bro. Frank Stauffer, also of Bluffton, had for his subject, "Unfortunate People." He was followed by Bro. James Stalter of Elda on "The Christian's Calling." Bro. Brenneman spoke at length again and touched on various phases of the mission work. The closing remarks were given by Bro. A. J. Steiner, after which a collection was taken, which in connection with the one taken two weeks previous amounting to \$45. We were much encouraged by the presence of the brethren and sisters from Elda and Bluffton, and

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hope to have more gatherings of this nature. May God's blessing rest on the work.

Sister Martha Steiner, who had all the tendons of her left wrist cut in a fall while visiting her parents in Mahoning county the fore part of September, has again returned and enjoyed the services with us. The wound is mending, but her hand is stiff and looks as though it would remain so more or less.

COR.

Archbold, Ohio, Oct. 11, 1906.—Dear Herald Readers:—Greeting. We had another enjoyable time at the meetings that Bro. Eli Bontrager of Oscoda Co., Mich., held during his short stay here. We were all glad to have him in our midst, and we wish him the grace of God wherever he goes to bring the gospel to the dying people. No one confessed Christ during these meetings, but let us continue in prayer, for the harvest is truly great and the laborers are few. Let us all rejoice in the Lord that he so wonderfully blessed us in sending his faithful servant among us to proclaim the good old story of Jesus and his wonderful love for the children of men. The brother's tests were as follows: 1 Cor. 2:9; Matt. 14:30; Judges 14:3; 2 Cor. 5:1; Rev. 3:20. Let us remember our ministering brethren. They have to forsake their homes and home comforts that they may spread the gospel and call sinners to repentance.

COR.

Vineyard, Ont., Oct. 9, 1906.—Dear Brethren:—Communion services were held at the Moyer M. H., Vineyard, Ont., Sept. 25. Bro. Lewis J. Burkholder of York county preached from Ex. 12:26, latter clause, "What mean ye by this service?" Bro. Noah Stauffer of Strasburg, Ont., assisted. Bish. S. F. Coffman in the communion service. We were glad to have Bro. Coffman with us again and hope he will soon be fully restored to health and strength. Nearly all the members of this congregation partook of the sacred emblems. In the evening Bro. Beards of the "River Brethren" church preached a practical sermon on the text, "One thing thou lackest." If we heed what we heard we will not fail to enter heaven. Let us so walk that it may be said of us that we have been with Jesus.

E. M. B.

Johnstown, Pa., Oct. 8, 1906.—Dear Readers of the Herald:—Greeting in Jesus' name. On Sept. 27, I with a number of others from this place went to Rockton, Pa., to attend a Bible conference at that place. The conference was opened the same evening. E. J. Blough was chosen moderator, and Bro. Abram Metzler preached a sermon on the importance of Bible study. Friday and Saturday were spent in discussing important subjects, including a workers' meeting and sermons in the evenings.

Sunday morning we had Sunday school, after which Bro. S. G. Sheller preached a communion sermon. Then the bread and wine were partaken of, and the ordinance of feet-washing was observed. In the afternoon about sixteen of us wended our way across the hill to the home of Israel Carp, who, on the 11th of November, 1879, was hurt by a falling tree to such an extent that he has no feeling nor control of the lower part of his body. He has been in this helpless condition now for nearly twenty-seven years. We sang, read from God's word and had prayer with him; after which he told me that he enjoyed ordinary good health and that he is now forty-nine years of age. His mother, with whom he has his home, is eighty years of age, and is still able to walk on her own feet. Sunday and Tuesday were spent in Bible conference, with workers' meeting and a sermon in the evenings.

The instructors at this conference were Abram Metzler, W. C. Herschberger, L. A. Blough and S. G. Shetter. The above named meetings were interesting throughout. The direct result of the meetings was the conversion of two souls. May God bless them that they may hold out to the end.

On Wednesday myself and a few others from Johnstown went to Allensville, Milford county, to attend a Sunday school meeting there. The Sunday school conference commenced on the evening of the 3d and continued until the evening of the 4th. This conference was well attended by the home people and was interesting and full of the Spirit. May God's blessing accompany the good thoughts given, is my prayer.

On Friday morning we left for home, accompanied by J. B. Zook and John E. Kauffman, who came to Johnstown to officiate at the communion of the Amish Mennonite brethren in the Kauffman meeting-house near Davidsville on Sunday, Oct. 7. On Sunday evening Bro. Zook came to the Stahl M. H., where he spoke from 1 Cor. 1:31. After preaching an interesting sermon he came with us to our home, where we spent about an hour in singing, reading God's word and in prayer. The next morning I took him to the home of my aged parents, who are getting to be quite feeble. While there he conducted devotional exercises in German, singing, reading, exhortation and prayer. After this he went to the depot and in company with Bro. Kauffman they returned to their home.

LEVI BLAUCH.

Birch Tree, Mo., Oct. 5, 1906.—The little flock at this place were permitted to enjoy a feast of good things from the table of the Lord while brethren and sisters from other parts of the conference district and other districts as well were with us in conference. Although we had much rain, yet the attendance was good and the interest also. Bro. David Garber labored earnestly among us a week before conference. The conference session closed at noon on Friday and most of the visiting members took the afternoon train for their homes or other fields of labor. The same afternoon those who remained at the church met again for worship and after an earnest appeal by Bro. J. T. Nice two souls confessed Christ.

Bro. J. B. Brunk stayed with us until Wednesday and Bro. Jos. Driver until Thursday. He then went to Oakdale, where Bro. J. P. Berkey held meetings a few weeks ago. May the brother's labors there be the means of strengthening those who lately took a stand for God. Brethren, sisters, pray for us here. We feel very weak for the great work before us.

COR.

Normanna, Texas, Oct. 10, 1906.—To the Readers of the Herald:—Greeting. I wish to write a few lines to inform the brotherhood in general how we are progressing with our colonization work at Plainville, Hale Co., Texas. There were six brethren who went in the excursion of Oct. 2, including two who had come previously. All bought land and one gave orders by letter to purchase a tract of land for him, making seven in all. All are very much pleased with the country. The States represented by those who bought are Pennsylvania, Ohio, Virginia, Minnesota and Kansas. Another brother from Missouri wanted to come and rent a farm provided a colony is established. There are quite a number from several States trying to arrange their affairs as quickly as possible, expecting to come. To those I will say that it is as quick as you can for this part of Texas is visited by thousands of home-owners from the best States and they say this offers better opportunities for investments than anything they ever saw, and we now have secured a town site section (railroad being surveyed across track), and have options on lands all around it, so if any of our people are interested in this place, now is the time to come and get choice locations. Inquire of agent in regard to excursion trains, which can be had west of Buffalo, N. Y., Pittsburgh, Pa., and all points west and north of the Ohio river. Among those who we expect will move in is a well-driller and one who contemplates operating a steam plow. There are no excursions announced for later than the 16, but I am told by the Santa Fe Railroad officials that they expect to continue them all winter, but definite announcements will be made later, with

out doubt, by the time this appears in print. The firm of which we bought promises that should the excursions be discontinued it will guarantee that to those who buy, the fare should not be more than excursion rates. Now since the colony is sure to all be started with most promising prospects, let us who contemplate joining try to come while we have the opportunity of forming a compact community.

P. B. SNYDER.

For the Herald of Truth.
BY THE WAY.

Elkhart, Ind., Oct. 13, 1896.
Dear Readers of the Herald:—Greeting in Jesus' name. We are well. On Monday, Oct. 8, we visited Sister Mayhousen, widow of the late Garret Mayhousen, who has been in feeble health for some time. She has three sons living with her and had eight children who have gone to the better land. The Mayhousen family came from Holland a good many years ago and settled in Olney, LaCawanna Co., Pa., from which place they afterwards moved to Elkhart, Ind., where the father died. We spent a short time with Sister Mayhousen, and had devotional exercises with her. She was very glad for the visit and we also much enjoyed it.

We left Elkhart in the afternoon and attended preaching services at the Olive M. H. in the evening. On account of unpleasant weather the attendance was not very large. On Tuesday we had services at the Holdeman M. H. and in the evening we spoke the word to the congregation at Nappanee. We visited with a number of families and were kindly received by all. On Wednesday it snowed and was stormy. We, however, visited some and in the evening had services at the Yellow Creek M. H.

From there we went to the Clinton Brick M. H. where on Thursday and Friday we attended the Indiana and Michigan Conference, and enjoyed ourselves very much. Many important questions were discussed at the conference. We were glad for these discussions. They gave much light to our mind. May God bless the brethren in their future work. In the evening of the 12th there were preaching services at the same place and a large congregation was in attendance. We spent the night with Bish. John Garber and the 13th we came to Elkhart, where we made a brief call with Bro. John F. Funk and family, and from there took the train for Chicago, where we visited the missions and returned until Monday evening. Watch the Herald.

H. G. ANGLEMOYER
AND WIFE.

For the Herald of Truth.
AMISH MENNONITE SUNDAY SCHOOL CONFERENCE.

Held near Allensville, Mifflin Co., Pa., Oct. 3 and 4, 1896.

Song service from 6:30 p. m. to 6:45. Devotional exercises conducted by S. K. Yoder. Organization.—Moderator, J. B. Zook; assistant, J. C. Kanagy; secretaries, J. B. Kanagy and J. M. Hartzler; chorister, O. H. Zook.

The first topic, "What do we gain by a Sunday school meeting?" was discussed by E. H. Kanagy. If we are feeling the need of something, we shall receive. We may obtain blessings by holy associations, which tend to union and peace. We can receive spiritual life.

"What am I living for, Christ or the world?" was discussed by C. P. Yoder. There is danger of something coming between us and the world. We should wish to have our faults shown us.

It was further discussed by Christian Glick. We should examine ourselves concerning our thoughts and conversation.

Closing prayer and adjournment.

THURSDAY MORNING.

Devotional exercises were conducted by Michael Yoder.

"The Helping Hand," was opened by Jonas Y.

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King. A helping hand is a busy hand. We must take Christ for an example. We must be humble.

This subject was further discussed by J. M. Hartzler. God wants all people to be helping hands. The Spirit of Christ was to help. We need to be willing to go wherever God wants us.

"Young People—Who shall have them, the Church or the World?" was opened by U. S. Zook. The church is the bride of Christ; the world is the enemy. The church should give proper training to the young. The members must be examples.

This subject was continued by J. C. Kanagy. We should look upon souls as God looks upon them. They should be in the church, because they belong there. The young left to themselves may grow up into heathenism. We should call them and lead them. Be careful of your conversation among children.

"The influence of the Professing Christian for Good or Evil," was taken up by J. B. Kanagy. The ungodly of to-day watch us. Sinners often feel their lack of something which they cannot get. Show a spirit of devotion to the weak one.

An essay on the same subject was read by Rachel P. Esh. We leave impressions upon those with whom we come in contact for better or for worse. Sow an act and you reap a habit; sow a habit and you reap a destiny. The world uses the daily walk and conversation of the professing Christian as spectacles with which they read the Bible. What kind of spectacles are we? A devoted life is a mighty magnet to draw people to Christ.

The next subject, "The Children, their Care," was discussed by O. H. Zook. Children come to us pure and holy. Jesus gave us the command, "Feed my lambs." Teach them that they may become a power for good in the world. Children never become bad in a moment of time.

"The Children, their Encouragements," was taken up by J. L. Zook. Never tease them. Always respect them in what they have learned. Encourage them to commit to memory verses from the Bible.

"The Children, their Possibilities," was discussed by John Y. Hartzler. A child is a hunch of possibilities. There is a possibility of a child to grow up to be good or evil. John the Baptist grew up and became the forerunner of Christ.

Are we going to raise children for the penitentiaries or for the service of the Lord? Closing prayer and adjournment.

AFTERNOON SESSION.

Devotional exercises by E. A. Zook.

"Why am I a Christian?" was opened by S. K. Yoder. There are three reasons for being a Christian: 1. To glorify God; 2. for our own welfare; 3. to help our fellowman to a higher life.

A true child of God will serve him, not to escape punishment, but because he did so much for him.

An essay by Nannie Harshberger on the same subject was read. Because I want to be saved and do the will of God, "I need the love of Jesus to cheer me on my way, to guide my doubtful foot steps, to be my strength and stay." The Christian finds joy and happiness in mingling with those who love the Lord.

"The Prayers of the Bible—What can we learn from them?" was opened by J. E. Kaufman. The prayer of Elijah was a powerful, assuring prayer to prove that the Lord was God. From the prayer of the publican we can learn humility. Notice the pleading of Christ in the garden of Gethsemane. The Lord's Prayer contains relation, law, forgiveness, care and deliverance.

An essay was next read by Nannie R. Zook. In the prayers of the Old Testament they all call for acknowledgement and repentance of sin, with the assurance of forgiveness and restoration to the favor of God. In Matt. 6:5 we are directed not to pray as the hypocrites, neither are we to use vain repetitions. In the Lord's Prayer we find adoration, praise, petition and glory to God.

Sister Hannah Yoder opened the next subject, "What are some of the things young Christians

should consider in choosing an occupation?" Choose an occupation that is honorable. Sisters should not conform to the world in choosing an occupation. Consider whether an occupation is conducive to good character. Seek an occupation in the fear of the Lord. Join no order or labor union.

Sister Yoder was followed by J. N. Durr. God's intent was that men should be busy. Every one should have an occupation, not only for the world, but for the Lord's work. Engage in no business that may conflict with the teachings of Christ. Choose an occupation to which you are adapted.

"Why should non-conformity be taught?" was discussed by J. Z. Kanagy. That we may prove what is that good and acceptable and perfect will of God. We need to be taught that the rising generation may be happy.

"How should non-conformity be taught?" was opened by Edward Miller. Teach it from the Bible standpoint. Use Christ's method and not Moses' method. Teach it personally and privately. Teach it to the children. Teach it by example. Closing prayer and adjournment.

EVENING SESSION.

The evening session opened at 5:30 with songs and voluntary talks until 6:30. Devotional exercises were then conducted by John E. Kaufman.

Five-minute talks were given by John D. Yoder (subject, "The Open Door"), J. B. Zook (subject, "Prevailing Prayer"), J. N. Durr (subject, "God's Abiding Presence"), R. G. Zook (subject, "The Joy of the Cross"), Jacob H. Hyler (subject, "The Reward of the Saints"), S. G. Shetler (subject, "The Home of the Redeemed").

"Are we interested in the command, Go, teach all nations?" was opened by S. B. Zook. All men worship something. Each one must answer for himself whether he or she is interested in the command.

S. G. Shetler spoke on the question as follows: We are interested in the command by the way we act, by the way we pray, by the way we examine the field, by the amount of workers we send, by the way we give up our sons and daughters, by the way we go, by the way we give, by the gospel we teach, and by the way we look to what is coming.

The query box was conducted by Thomas K. Zook, in which a number of interesting questions were answered. This was followed with a short session of open conference. A collection taken amounted to over thirty-three dollars. Closing remarks and prayer by J. N. Durr.

J. B. KANAGY,
J. M. HARTZLER,
Secretaries.

For the Herald of Truth.
THE SUNDAY SCHOOL AND ITS REQUIREMENTS.

Essay prepared and read at the Sunday School Conference held at Vineland, Oct. 29, 1896, by F. W. Schliser.

It has been said that the Sunday school is the nursery of the church; and rightly has it been so named, since the Sunday schools of our day consist almost exclusively of the children and young people. Those who are the boys and girls of today are to be the men and women of the future; and the good Christian training they receive in the Sunday school is tending to make of them strong men and women, soon to follow in the great ranks and take up the work which our aged fathers and mothers are about to lay down.

It is a nursery, too, in which good seeds are planted which will yield fruit for Christ and the church. The minister from the pulpit sows his seed broadcast, which falls on all kinds of soil, this being a swifter way of doing God's work than the slow way of the Sunday school, which, though being slower in its way, yet is safe and sure, the seed being planted seed by seed instead of being sown broadcast, making it almost a certainty of yielding fruit; some thirty, some sixty, and some an hundredfold.

It is in the Sunday school where the young are fed on the sincere milk of the Word, and are thereby indoctrinated and reared to become strong men and women, ready to step into line and carry on the good work in the church, which is entirely dependent upon them, for without them our churches would soon die out, for the old patriarchs, one by one, are called from labor to reward. But as one drops out, a hero from the ranks, there are others ready to holdy step into line, buckling on the whole armor of God, being reared and trained for this noble cause in that part of God's vineyard—the Sunday school.

There they learn the true principle of a early Christian life, which is later carried into action by taking a bold stand for Christ and the church. Then it keeps the young people from spending their time on the Lord's day in ramblings and unprofitable pleasures, from the reading of all kinds of trashy, unbeneficial, unholly literature. By going to Sunday school their young hearts and minds are filled with gospel truths, thus directing them to higher and nobler things, which are more satisfying to the soul, and are led into paths of righteousness which lead to nobler joys, to greater happiness in the home above.

The Sunday school thus becomes very instrumental in bringing up the young hearts in the beauty of early piety. While these hearts are yet young and tender they are led by the good example and earnest prayers of the teacher, they become naturalized, so to speak, to lead a good Christian life; and the little Bible verses they are taught there in their youth they never forget, and so many of them become true and noble Sunday school workers.

Train up a child in the way he should go, and when he is old he will not depart therefrom. In a good, thriving, successful Sunday school are found certain essentials, at the head of which we would place a good, live, wide-awake, influential staff of officers, of which the superintendent plays a most important part. A good superintendent has the cause of Christ and the spiritual welfare of the young at heart, a never forgetting prayer for his school is a very strong essential, bearing his school on the wings of prayer up to the throne of grace where God is ever ready to hear and give us such things as we need from day to day.

He must be influential, because upon his conduct depends largely the increase or decrease of the Sunday school under his charge. He must be sober, given to hospitality, and, like as a bishop or a deacon of the church, he must be of good report. A superintendent who occasionally visits the bar-room cannot breathe a pure and Christ-like air upon his school, of which he should be a leader. The young hearts under his charge look to him for an example, and his daily mode of living will often determine theirs.

Then a wide-awake superintendent avails himself of every opportunity of bringing the young people into the Sunday school, not by means of fashionable gauds and festivities, but by a lovable and kind invitation, and then having something of interest to them when they are present, which is of great importance, especially among the young or juvenile classes. He should greet them with a cheerful welcome, showing that he is interested in them.

But a good superintendent is not all that goes to make up a successful Sunday school. It requires a staff of earnest, influential, prayerful, well-prepared, willing teachers; those who have the cause of Christ at heart and are ready to help when and wherever duty calls them and their service is needed. They must have a good influence over the young hearts or their work will be a decided failure. They must pray much for their classes, both collectively and individually. How great a power lies in an honest, earnest, fervent prayer! Take the class before God, pray-

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ing him that he should bless them or that they will give their hearts to him and grow up to be useful men and women in the Sunday school.

A good teacher never comes before his or her class without knowing what they are going to say. Too often do we hear the words, "I have been too busy during the week and had no time to study the lesson." This excuse will neither hold water nor stand the frost. God has given us his word and he also gives us time to read and meditate thereon. How unpleasant would it sound to a hungry workman if his good housewife were to greet him this way some noon, when hungry and tired from his toil, he came in only to hear her say that she was too busy to prepare the meal, the best of it. There is always time enough to do at least some studying. I find it quite convenient on Sunday afternoon to spend an hour or two with my Bible and lesson help, looking up the lesson and reading up the intervening events, thus getting some thoughts as to the connecting links, which are of vast importance to a teacher in bringing before his or her class something which is of interest to them, and to show them the plan or development of the course of lessons outlined for the quarter.

A teacher (especially of the juveniles) needs good helps that contain the lesson in story form, which, if properly related, is always sure to interest them, and if they become interested in this way they will love to go to Sunday school, and their presence is what makes up the Sunday school.

A blackboard is also very useful in explaining the lesson, as is also the lesson picture roll. A teacher is thus enabled to teach not only by hearing, but by sight as well, seeing, as it were, in actual appearance that which the teacher is trying to relate.

A teacher must learn to know his or her class, in order to know just what kind of food they require. All pupils are not equally talented. Some are able to digest stronger food than others, and yet all must eat at the same table. A teacher therefore is required to have something for each member of the class.

Another useful requisite is a well-attended, weekly Bible study class; but how few avail themselves of this opportunity. True it is, a teacher can well prepare the lesson at home; but in this, as well as in everything else, in unity there is strength. By making use of these privileges one gets a broader view, as different thoughts and opinions are exchanged, bringing the lessons on more clearly and making them more easily understood, therefore making teaching easy. A good preparation and a full preparation makes a good meal, fresh and palatable.

Much more could be said along this line, such as a proper division of the different pupils, rightly grading the same and having the proper teachers supplied for each grade; but let this suffice, and let every Christian worker avail himself of every opportunity in both the church and the Sunday school, and the cause of Christ will prosper.

Vineland, Ont.

For the Herald of Truth.
PROHIBITION AND EARTHQUAKES.

By C. F. Glick.

On account of the wickedness of the children of men (not the children of God), God destroyed the former world. "I, even I, saith Jehovah, have a flood of water upon the earth, and every living thing wherein is the breath of life, from under the heaven, shall perish and die."

San Francisco is one of the most corrupt cities on the American continent. Its traffic in beverages and lusts by three thousand saloons and ten thousand scarlet women and libertines was simply unspeakable—a disgrace to the State of California and a shame to American civilization. It is now smoldering in ruins. A few hundred

citizens have perished, and a few thousand lives suffer great loss. One of the greatest catastrophes in modern times. It was base ingratitude and unexcusable neglect for the country not to respond generously to alleviate the suffering and save the perishing. But is not this the time, a good time, to ask whether the American people are not a most inconsistent people.

What are the facts? A few hundred persons killed, a few thousand wounded and many thousands homeless, while property, well insured, worth three hundred million dollars, is destroyed. Great cities are stirred, public meetings are held and millions of dollars spent on their mission of helpful charity, while millions more are devoted to building a more magnificent city on very doubtful foundations, where were formerly over three thousand debauching saloons which put to shame the immorality of the temple of Bacchus, each one of which paid the city of San Francisco, less than \$100.00 a year for the licensed privilege of destroying its morals, its health and reputation. As a student of sociological conditions, gathering information for books and magazines, a man recently visited its chief saloons, its grottos and its taverns. In some of them were five hundred to one thousand reprobates and debauchees—men and women—coming and going, guzzling beer, or engaged in rildrily while witnessing obscene plays and listening to debauching songs.

The vulgarly, drunkenness and licentiousness were disgusting and heart-rending; such Bacchanalian as he describes having seen there was equal to that of Sodom and Gomorrah, which God destroyed by a rain of fire and brimstone from heaven, utterly destroying them, and they were never to be rebuilt.

But who cared for such moral devastation and debauchery? What millionaires handed themselves together and gave freely of their money to correct the appalling evils? What was done by the San Francisco Examiner, Call, or Chronicle, to arouse the city out of its spiritual sleep, or to mold public opinion and drive out the great evil, the demoralizing saloons? What did the mayor and council do to make it easy for saloons and harlots to conduct their business unmolested in every way to the great detriment of the city? Oh, shame and mortification, where is thy blush! Until sudden destruction comes when least expected (1 Thess. 5:3).

America mourns the loss of San Francisco and pours her wealth into the very lap of luxury, planning and contriving how to rebuild the pride of the West with such magnificent steel structures as God could not shake or demolish with an earthquake. But those same people without defense or plausible excuse, license, protect and encourage in most all municipalities and states this cause of death in the form of law-sanctioned saloons, which each year kill, debauch and enslave over 500,000 citizens, corrupting the very lifeblood of the nation and inflicting untold physical, mental and moral injury upon God's creation.

The licensed saloon system puts a crown of poverty upon the aching brow of American labor and literally squanders or diverts from the whole some channels of trade, millions of dollars that go into the saloon tills to pay for strong drink, which poisons the body and condemns the soul. Oh, what a calamity!

In the presence of fifty thousand dead broken aris, one-half million wrecked homes and broken hearts caused by two hundred and fifty thousand licensed dens of infamy that produce disease, corrupt morals and squander millions of dollars annually, who ever heard of the mayors, councils, millionaires and churches of New York, Philadelphia, Boston, Chicago, Cincinnati, Denver and other great cities, make such an ado as has been when do the editors of the great daily papers write even a column in condemnation of the whole licensed saloon system, to arouse the sleeping nation to action? When did congress appropriate a

million dollars to procure a passage and endorsement of a prohibition law to close the saloons which daily affect the American people with more misery and immorality than a dozen California earthquakes? No other evil in our national life approaches in its importance the influence of the licensed liquor trade, except the blood-stained hands of capitalistic plutocracy, which under present conditions press down the crown of thorns upon the head of labor and then crucify upon a cross of gold the American sons of toil.

What leading papers have given column after column of space for prohibition truths, backed by editorial endorsements, to awaken the sleeping conscience of the nation and save the American citizens from the blighting curse of rum? It looks as though the American people were a most inconsistent people. They strain at gnats and swallow camels. They thirio rue, annals and cumin, and neglect the weightier matters of the moral law; they deplore the results of an earthquake, and buffet upon themselves and the public, through the licensed saloon policy, far more financial, physical, mental and moral injury and desolation than have been caused by all the earthquakes and physical calamities that have destroyed property and human life since the foundation of the world. The saloons, rum and attendant evils are the foulest sin and the darkest blot upon the escutcheon of Christian civilization; a sin that turns the joys of civilization into a bitter draught, stifles the music of the home and fills it with desolation; a crime against humanity that has dug more graves and prematurely filled them, and sent more unprepared souls to death and the judgment than all the pestilence that has wasted life since God sent the plagues into Egypt.

The world is going on and shining at a dear rate, but what about the church? Let me ask, Are there not a great many professors of religion who are stained with the same evil, instead of totally abstaining and walking before the ungodly in a holy and blameless manner? They themselves enter into those rum-duns, or glib-tongued say, "No harm so long as we don't drink," thereby causing many of the ungodly who are looking for some light to shine forth from such, and seeing none, to stumble over them into perdition.

Oh, may the almighty God, by the power of the Holy Ghost, so burden the hearts of all such that they may wake up to their sense of duty, to work, and toil, and pray for the salvation of lost and perishing souls, that their hearts may glow with holy fire, and be mighty in the might of God; be holy as God is holy, that their lives may be spent on the glorious summit of communion with their God, and give them ever, penetrating and forcible views of everlasting things and a torrent rush of salvation accompany their efforts, for Jesus' sake.

South Norfolk, Va.

For the Herald of Truth.
DUTY, PRIVILEGES AND EXCUSES.

By Era Cressman.

"Fear God and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

In this verse is enunciated the Christian's duty toward God. We should fear God, not with a fear that will cause us to flee from him, but with a godly fear that will draw us to him and cause us to keep his commandments.

God gave the commandments for us to obey. If an earthly father tells his child to do something he expects the child to do it. Just so our heavenly Father expects us to obey him. The first commandment given is, "Thou shalt have no other gods before me." How often do we worship other things more than God! It is a true Christian's duty to have Christ foremost in everything and make other things secondary.

We as Christians also have a duty toward the church. We should always be willing to help

along the work of the church in every way we can and not always have an excuse. When we are called upon to take part in Sunday school or Young People's meeting, or anything else, it is our duty to do it. We have promised faithfulness, so the church has a claim on us. We should do our duty to our fellowmen. Here is where we must let our lights shine, and let them shine brightly, so that when we go away from home we may be known as children of God.

Oftentimes things cross our paths and we think we cannot go farther. I believe God often allows these things to come to try us. No matter how dark the cloud before us is, let us do our duty and trust in God, for he has said, "All things work together for good to them that love God," and he has promised "never to leave nor forsake us." May God help us to do our duty while it is yet called to-day.

Then again when we look at the evangelizing work, ought we not to be more willing to help along in this important work? How many a brother or sister has not the privilege of going to Sunday school or church with his or her fellow-believers? Let us then be more willing to do our duty in giving of our means, so that our ministering brethren may preach the word of God to weak flocks, that they may have ample provision to go and cheer them on their way.

When we think of civil privileges, surely we as a non-resistance people have abundant reasons to thank the almighty God for the liberty we enjoy. In this respect we in this country have greater privileges than any other people on the face of the globe. While our brethren in other countries are in some instances excused from military service, yet in every case they are heavily taxed for the privilege.

Are we not selfish in the enjoyment of our privileges and liberties? Let us remember that with each privilege we enjoy we also assume a responsibility.

There are no excuses for true children of God to do a duty when they had the privileges of doing them. We are surrounded with duties everywhere. We have privileges also. But the question comes, Do we obey the command of duty every time we have a privilege? No, we do not, because we have excuses more or less. We must take Christ for our example, in the first place, Christ commanded Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

The excuses men make are false in God's sight. "They all with one consent began to make excuse" (Luke 14:48). Jesus spoke this parable of false excuses while dining with the Pharisees. It was intended as a warning to Israel, and it is a warning to all the world.

A certain Pharisee who heard the words of Jesus, expressed a desire to sit at a feast with Jesus in his kingdom, and yet when the invitation was given to attend the gospel feast the Pharisees declined the invitation.

Thousands to-day believe the Christian religion is a good thing to possess and have an inward desire to be partners with those who sit at the table of the church, and yet reject the invitation to accept Christ and thus die in their sins.

Satan is always ready to help to form some kind of an excuse for refusing to come to the gospel feast. Those who study this lesson can see a plain picture of the excuses men and demons can manufacture for men's staying away from the table of the Lord.

There is no popular reason in one of them; in fact, just the opposite is true of them. There never was, is not now, nor ever will be a justifiable excuse for rejecting the invitation to come to Christ and be saved for time and all eternity. These Pharisees had the privilege of attending the gospel feast. But they all made excuses.

It is the duty of every Christian to let the Holy Spirit into his heart. If he does this, he will then go out and in some manner preach the gospel to

all who will hear. No duty is more imperative, no service is so glorious or has so rich a promise of reward. Let love be our motto, and duty our aim.

Breslau, Ont.

CHARLES LAMB TO YOUNG MEN.

The waters have gone over me. But out of the black depths, could I hear, I could cry out to those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of first life, or the uttering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about with him the piteous spectacle of his own ruin. Could he see my fevered eyes—feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry, hourly with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

A BRIGHT INTERPRETER.

It is doubtful if a dream was ever more ingeniously or appropriately interpreted than in the following brief story from a Scotch paper. Indeed, the story is a sermon in itself.

A laborer at the Dundee harbor told his wife, on awakening, of a curious dream he had during the night. He dreamed that he saw coming toward him four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind.

The dreamer, who was superstitious, was greatly perplexed as to what evil might follow, as he had been told that a dream of rats denotes coming calamity. He appealed to his wife concerning this, but she could not tell him. His son, a sharp lad, who heard him tell the story, volunteered to be the interpreter.

"The fat rat," he said, "is the man who keeps the public house, that ye gang till sae often, and the two lean ones are me and my mither, and the blind one is yourself, father."

TRANSFORMED BY LOVE.

A Christian grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian faith is sure to outrun classic fable! The Christian faith grows wondrously lovely just by loving, by pouring out its faithful affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "one altogether lovely." We "behold his face," Jesus' face, "as in a glass, and are changed into the same image, from glory to glory, even as the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested we shall be like him; for we shall see him even as he is; and every one that hath this hope set on him purifieth himself, even as he is pure."—[G. B. F. Hallock.]

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over mind—that thing is sin to you, however innocent it may be in itself.

YOUNG PEOPLE'S PAGE.

Bro. N. S. Gingrich writes a very interesting letter for this issue. Read it.

The new universal language, Esperanto, is spreading. One thing about it is commendable—there is no profanity in the language.

We believe the Bible is true. We do not believe only that a thing is true because the Bible says so, but we believe the Bible says it because it is true. The Bible is simply a testimony to the eternal verities.

An interesting feature of the recent church conference at the Clinton Brick M. H. in Elkhardt Co., Ind., was the large number of young people who attended and were interested listeners to the discussions. When young people are actively interested in the welfare of the church, there is indeed reason for gratitude. May we unitedly strive to seek out the old paths and walk therein.

Get ready to spend your winter evenings profitably. In your choice between the things that simply entertain and the things that profit choose the latter always. Make a practice of remembering the good things you read or hear. With the exercise comes development and with the development comes that quality which some men call superiority, excellence, or attainment, which is an essential element to success.

"Let us help those who have not as much as we have," says one of the rich young rulers of the nation's finances. And by putting up the price of the commodity on which he has a monopoly he is helping them—to get rid of what they have. And yet that is the kind of help many people are always willing to give. They are good—to themselves. God's plan is based on a self-sacrifice that is prompted by love. There can be no real self-denial without love, and there can be no real love without the manifestation of that which is called self-denial.

Following the recent exposure of life insurance methods and scandals the world has been treated to a lot of valuable information on the subject of life insurance. It is just a bit funny to note that right in the midst of the discussion of the subject numerous articles are written in magazines defending life insurance. Tracing these articles to their source shows in every instance that they are inspired—and well paid—by the insurance world who is desperately trying to keep the people's waning confidence, for the insurance craft is in danger. Nevertheless the fact has been repeatedly set forth in unmistakable clearness that a young man of average means and intelligence who uses common sense in the investment of his savings in other ways than in insurance policies, has a great advantage over him who does take out a life insurance policy, in that the chances of realizing something out of his savings are in the former's favor. Men sell their independence of thought and action, and the enterprise that would possess every intelligent young man in the land hope that they or theirs will get something for nothing; while the fact is that a vast number in the past twenty years have paid dearly for what turns out to be nothing. If a young man has not moral strength enough to take care of his capacity to earn, or of his earnings, the government should provide for an asylum for him where he will be properly taken care of and protected from those who simply use his weakness and even magnify it for selfish purposes. Those who are able to take care of themselves and their earnings develop more manhood and enterprise by attending to their own savings.

For the Herald of Truth.
TEMPTATIONS OF THE YOUNG AND HOW TO OVERCOME THEM.

By Pearl Hershberger.

For an introductory to my subject I can do no better than quote several paragraphs from the introduction of that forcible book called "Pitfalls and Safeguards":

"Adam and Eve were happy in the garden of Eden because God had created the earth good and beautiful for them and their posterity.

"They ate, slept and moved about, performing all the functions of body, mind and soul, apparently in perfect security from all danger.

"But the enemy had dug a pitfall for their destruction and before they were aware of it they deliberately, though unwillingly, fell into it.

"Having been so successful in his first adventure to entrap the climax of God's creation, man, Satan together with his countless agencies, have been steadily engaged in setting traps, laying snares, manipulating cunning devices of deception, whereby to take captive the frivolous, the unwary, and the innocent.

"So well has he succeeded in his deceptive work that at the present day much of what would appear to the untutored eye to be good and sound only proves after careful investigation to be dotted with countless pits, duns and devices to inveigle the thoughtless pilgrim."

Thus at every turn of life's pathway Satan is presenting to our young as well as older people every allurement and inducement to turn them into the broad road which leads to eternal ruin.

Beneath the cover of money, amusements, worldly positions, fame, the sparkling cup and kindred contrivances are hidden snares that send each year thousands of the flowers of youth to headlong destruction.

In this day of rapidity and mad rush for fame and wealth, the desire for the accumulation of a fortune and the luxuries, the fame and the influence which usually accompany the man who has an abundance has brought many a bright, intelligent young man, not only from the country homes, but also from our best homes in the cities, to enter the fierce competition to win the riches which would today be looked upon as a great honor to the man having them in possession.

Honor to the young man who acquires a fortune and does it honestly. But that is the exception. How many young men have ruined and blighted their lives and even driven themselves to suicide in the desire to get rich quickly? They have left the honorable course and resorted to the one in which Satan is so willing to lead them: that is, from taking a few pennies out of the employer's cash box, embezzling funds which were entrusted to them, defrauding banks and to the stock exchange, gambling and the wildest speculations.

This what seems to be only a measure of value and a necessity to the life of any man has, through the evil work of the enemy to eternal life, been made an avenue to tempt souls to everlasting despair.

Among the many things in the dawn of the twentieth century there is probably none more sad than the knowledge that intemperance is on the increase among the women of this country and England. Heretofore we chiefly spoke of this great evil in regard to the influences it has upon the young men. The evil of intemperance we need not rectify; suffice it to say, that this question has never in all its history so occupied the minds of thoughtful men. Many States are putting their laws in force and others making new ones to stamp out the evil. But, O shame on Pennsylvania! Will she always have her pure mountain air contaminated with the smell of rum? The time is here, not to portray evils of this great temptation, but to put on the armor of Jesus Christ and fight valiantly. It is not in numbers, but in right that strength lies. For God is always with the right—what matter who is against us?

My heart is often grieved when I hear some of my friends say, there is no harm in going to the dance or to the theater or in Sabbath amusements and games. If I could have all of you read the book called, "The Confession of a Dancing Master," I am sure there is none here who would for a moment uphold the ball. Many a young, bright girl made her first false step when she set her foot upon the ball-room floor.

You may say, "Oh! the parlor dance is all right." So is wine, if let alone. The parlor dance does no longer suffice; it must be the society dance, the masked ball, where neither man or wife know each other or with whom they are dancing until they are unmasked in the secret rooms. Are such things right? Read God's word and see.

It is a fact that many of the dancing schools are followed by young men of means whose business it is to induce young ladies to come to the school, and when once in the school they seek to rob them of their virtue and cast them out from the school, hopeless upon society to be cared for. This is not done in a day, but is always in such a case the final retribution for the unwary and unfortunate girl, while the real culprit again passes along in society and seeks another victim.

How many slang phrases which rob the English language of its beauty and power are the products of the low opera? How many of the filthy songs that are so often heard were first given to the public by some chap whose life is one of continual debauchery? Yet we honor him by repeating his unclean songs. Where do we see the most obscene dress, demeanor, pictures and language except right among the so-called respectable actors of our theaters?

The temptation to fall into line, to sympathize and coin their so-called clever sayings, has brought to many a young man or woman the desire to go on the stage, for which they gave up their better home influences and very often became a charge for some charitable institution.

God said, "Remember the Sabbath and keep it holy." How we keep it holy by attending to some of the merry-making which are all around us and which are questionable during weekdays, I cannot quite understand. Surely any meeting, any amusement, which does not bring some thought of Christ is profaning the Sabbath.

I fear my article is growing lengthy as there are many more points that could be well touched upon, but what I have said is sufficient to put us on our guard. These facts are hard, cold and true. We must first and above all have a deeper reverence toward all things godly. We ought to live godly because we love God. In our pursuit we should be honest because we love honesty and not because honesty is the best policy. We must show to the world that we serve God by our lives more than by words, for actions speak louder than words. Let us put on our armor and go out in battle array with Christ as our captain, following him more closely, have courage to walk in every evil inclination which should tempt our young people to shrink in following Jesus Christ, the Savior of all mankind.

Johnstown, Pa.

For the Herald of Truth.
THROUGH THE CANADIAN NORTHWEST.

By N. S. Gingrich.

The great national highway to the Canadian Northwest is the Canadian Pacific Railway. It was at Ottawa, one of the most beautiful cities on the continent, that I boarded the C. P. R. transcontinental train running from Halifax to Vancouver. This train, named "The Imperial Limited," was made up of first-class dining, tourist and standard cars. Three colonist cars formed part of the train till Fort William was reached. Cooking stoves for the use of passengers can be found on colonist and tourist cars. Hot water is supplied gratis by the railroad company at convenient stations along the way. The company

owns its standard sleeping cars which are fully equal to the well-known Pullmans.

From Ottawa the C. P. R. runs northwest through what was once a great timber country and where huge sawmills still abound along the Ottawa river. Farther to the west one sees less and less of large timber, but small spruce and fir are still abundant. The country popular timber is very abundant, as seen from north of Lakes Huron and Superior, as seen from the train, is a succession of forest, lake, village and farm, except in the western part of this region which is a series of rocky ridges dotted with a scant growth of scrub trees. The deep bays of Lake Superior, the blue waves of which lap the high rocky cliffs at their bases, are a picturesque sight. West of Heron Bay for sixty miles the track is carried through and around the hold, growing promontories rising sheer from the lake, with deep rock cuttings, viaducts and tunnels. Particularly fine is the great sweep around Jackfish Bay, affording three beautiful views, one from the east shore, one from the head of the bay and another from the west shore.

I was sorry to pass Port Arthur and Fort William in the night, as they are said to be most beautifully situated. People who like lake trips can take the C. P. R. steamer from Owen Sound to Fort William, connecting there with the transcontinental line.

At Winnipeg, "the Chicago of Canada," all west-bound trains stop several hours to give passengers time to visit the principal land office of the railway company, where full information regarding the lands traversed by this road may be had. West of Winnipeg stop-overs are allowed for the personal inspection of lands.

From Winnipeg I traveled through the Saskatchewan Valley over the Canadian Northern, a new railway from Port Arthur through Winnipeg to Edmonton, Alberta. This road has opened up for rapid settlement a most excellent tract of country to the north of the main line of the C. P. R. The land along this road seems to be very good wheat land and the company has built at Port Arthur the largest elevator in the world (capacity, seven and one-fourth million bushels), to take care of the expected shipments of wheat.

West of Manitoba nearly every town and village on this road is not more than two years old, and practically every station has become the center of a new farming community.

The land is generally level, undulating enough to insure good drainage. Along the line of the railway there is considerable scrub and small poplar, but farther back there are beautiful plains covered with short, nutritious grass and wild-flower plants.

The people who settled on the Quill Lake plains found land that was at once ready for the plow. Besides wheat and oats mentioned in my former letter the soil in this locality produces very fine vegetables. I saw potatoes, turnips, cabbage and cauliflower that were first-class products. Celery, sweet corn, pumpkins, tomatoes and strawberries have also been grown here. The government experimental farms are distributing hardy varieties of fruits, and I shall not be surprised to find apples growing here in a few years.

One of the great needs of the Waterloo colony is about to be met by the completion of a school-house, which, for the present, will serve also as a meeting-house for church and Sunday school services. There are no evening services, except on special occasions, owing to the difficulty of finding the way over a grass trail at night. One minister is located here permanently since the colony settled at this place. These brethren wisely decided not to go "as a flock without a shepherd," so they chose Bro. Eli S. Hallman of Berlin to accompany them.

The price of land in this vicinity ranges from \$10 to \$15 an acre, showing a twofold increase since the spring of 1905.

I was very sorry indeed that my time in the vicinity of Humbolt was so short, and if any of my notes are incorrect they are due to a hurried observation.

HERALD OF TRUTH.

It seems to me that there are good opportunities in Western Canada for all kinds and conditions of men. "Hired men" get \$25 a month and board for about six months in the year. As there is little work to do on the farm in the winter, many men go to the lumber camps until spring. For the man with limited capital there are still plenty of home-steads to select from. If he has a team he can always do work for others who own land, but as the man with considerable capital non-residents. The man with considerable capital can take up wheat-growing or stock-raising on a large scale. The homestead law now requires personal application for free land. Good land can be bought on easy terms, the price ranging with the location, nature of the soil, etc.

For information regarding the wheat and other lands of the Canadian Northern Railway, address Davidson & McTae, Winnipeg, Man. The Canadian Pacific Railway offers lands in many parts of Western Canada. Write, stating in what kind of land you are interested, to P. T. Griffin, Land Commissioner, Winnipeg, Man.

My next article will be on Alberta.

CONFERENCE NOTES.

A Sunday School Conference is to be held at the Canton Mission, 1534 E. Tuscarawas St., Canton, Ohio, Saturday, Oct. 27, 1906. A two weeks' series of meetings conducted by S. E. Alliger will begin on the 28th. I. J. BUCHHEIM, Moderator.

DEATHS.

Woods.—In Iowa Co., Mich., Vesta, daughter of Jacob and Mary Woods; aged 1 Y., 3 M. She was born June 7, 1905, and died Sept. 7, 1906. Funeral services were conducted by Bro. Josiah Weaver, pastor of the Mennonite M. H. in Kent county, interment at the Mennonite M. H. in Kent county. Lape.—Rosa Pearl, born Aug. 27, 1901; died Sept. 19, 1906; aged 5 Y., 20 D.; and Nina Mary, born June 24, 1903; died Sept. 14, 1906; aged 3 Y., 2 M., 20 D. Children of Frank and Anna Lape of 2 M., 20 D. Both died with diphtheria. Funeral services were held at the home, No. 663 Lexington avenue, on Sunday, Oct. 14, by Bro. P. Funk, from Luke 18:15. This was indeed a sad affliction, but whom the Lord loveth he chasteneth. May God comfort the sorrowing hearts and lead them to comfort their trials in Him who doeth all things well, with the assurance that they are safe in the arms of Jesus.

CANTON (OHIO) MISSION.

Financial Report for Quarter ending Sept. 30, 1906. RECEIPTS.

Balance in treasury, \$39.30; Bro. Brennan, \$2; S. S. collection at Mission, \$1; G. L. Bender, \$5; Hannah Brennan, \$1; Midway Y. P. M., \$3; Columbia and Mahoning Cos. Cong., \$10.65; Fannie Rickard, \$1; J. A. Lechly, \$1; Visitor, \$2; Visitor, \$1; Fannie Rupp, \$5; several Visitors, \$1.35; Visitor, \$1.50; Sister Moser, \$2; Sister Baumgartner, \$1; Sister Grissinger, \$1; Bro. Shoup, \$1; Bro. Baumgartner, \$1; Oliver Yoder, \$1; C. Z. Yoder, \$1; a Brother, Archbold, Ohio, \$1; Book & Tract Society, \$5; Walnut Creek S. S. Conference, \$4.67; S. S. collection at Canton, \$1; Litz, Pa., \$5; three Sisters, \$1.25; Bible Class, Litz, Pa., \$5; Walnut Creek Cong. (special for chairs), \$12. Total receipts, \$114.57.

Provisions, etc.—Sister Moser, cherries; Sister Lehman, provisions; Bro. Rohrer, potatoes; Urian Miller, berries and butter; Mahoning Co. Cong., large box provisions; Sister Lechly, sweet corn; Bro. Shoup, two baskets provisions; Bro. Yoder, eggs and apples; Bro. Lehman, apples.

EXPENDITURES.

Rent, \$32.50; groceries, \$19.50; stamps, \$3.02; expressage, \$1.60; coal, \$1.35; charity, clothes, etc., \$10.48; charges for Sewing School, \$12.25; gasoline and mantles for lamp, \$3.88; printing, \$1.50; car fare to Sugar Creek, \$1.30; phone message, 20c. Total expenditures, \$87.78. Balance in treasury, \$26.78. God bless the donors.

Mission Building Report.

Cost of stones, \$48.55, instead of \$52, as appeared in other report, making total cost \$464.90. Received.—July 5, Jacob Baumgartner, \$5; Aug. 9, M. J. Krehl, \$1; Aug. 25, Mary Lantz, \$2; Aug. 28, sale of old stoves, \$2.25; Sept. 1, A. K. Kurtz, \$1; Sept. 8, a Brother, \$20; Sept. 8, Annie L. Miller, \$5; Sept. 10, Jacob Rupp, \$1; Sept. 13, W. M. Deaman, \$5. Total receipts, \$422.55. Balance unpaid on building, \$422.55.

Gratefully acknowledged.

P. R. LANTZ.

October 18, 1906.

KANSAS CITY MISSION.

Report for the Month of September, 1906.

RECEIPTS.

Hopelade Cong., Ill., \$12.76; Va. M. B. of M. & C., \$10; S. M. Burkholder, \$1; Lizzie Good, \$6c; Fannie Miller for library, \$1; two Sisters, for library, \$10; washing by workers, \$1.70; Crystal Springs Cong., Kan., \$12; Anna L. Miller, for library, \$2; house rent, \$12.50; Mennonite Book & Tract Society, \$5; Mrs. Swomey, \$1; Samuel Numemaker, \$2; for clothing, \$4.10; Mrs. Davis, 25c; Pa. Cong., McPherson, Kan., \$7; S. Sister, \$2; Johnson Co. (Mo.) S. S., \$16; Louisa Schertz, \$3; S. class, \$2.70; Bro. Schlegel, \$1; Chris Conrad, \$1; Samuel Ernst, \$5; B. F. Carper, \$5; Mrs. D. E. Hartler, \$1; Noah Detweiler, \$1.50; Ira Buck, waiter, \$2; Samuel Burkhard, \$1; D. B. Kaufman, \$3; Birch Tree Conference, Mo., \$21.55; David Garber, \$1; Perry Shenk, \$5; Wm. Detweiler's children, 15c; Laura Newsinger, 15c; Corn Kirke, patric, 25c; Henry Headrick, 75c; Mrs. Ashley, 30c; a Sister, \$1; Bro. Cook, \$2. On hand, Sept. 1, \$38.45. Total receipts, \$196.42.

EXPENDITURES.

Groceries, \$42.14; charity, \$14.14; light and fuel, \$3.85; phone rent, \$1; ice, \$1.75; car fare, \$13.35; books, \$2.95; S. S. supplies, \$4.10; postage and stationery, \$2.27; railroad fare, \$45.21; dry goods and clothing, \$22.75; repairs, \$5.05; printing, \$4.50; medicine, \$1; water, 97c; suit case, \$1.50; drayage, 50c; fountain pen, \$1; incidentals, 45c. Total, \$171.85. Receipts, \$196.42. Balance on hand, \$25.04.

MISSION BUILDING FUND.

Alpha (Minn.) Cong., \$12.90; Birch Tree (Mo.) Cong., \$3.50; South English (Ia.) Cong., \$4.00; M. Hershey, \$5. Total, \$25.90. Previously acknowledged, \$1,473.15. Total, \$1,499.05. Debt, \$3,300. Balance due, \$1,801.05 and interest.

Gratefully acknowledged.

C. A. HARTZLER.

THE MENNONITE HOME AT LANCASTER, PA.

Report for the Month of August, 1906.

Money, Goods, Etc., Contributed.—Samuel H. Myers, \$5c; Magdalena Hershey, \$1; Elizabeth Delher, \$1; Sister H. A. K. Bahlman, Jacob Herr, Sister Theres Delinger, C. C. Hershele, H. D. Heller, C. K. Herr, Abraham Landis, A. B. Schlabach, Abraham Young, Anne D. Wenger, Sister Anne Hess, Magdalena Hershey, David Newlinger, C. K. Diener, Charles Reysnyder, Mrs. J. L. Miller, H. L. Miller, Esch, Barbara Miller, \$1. Health.—The health of the inmates was fairly good, with one exception. Sister Delher had a light stroke of paralysis, but she is improving slowly.

Visitors.—There were quite a number of visitors at the Home during the month, which shows an interest in the work.

Religious Services.—Aug. 5, Noah Bowman of Bowmanville preached for us from John 14:2; Aug. 19, Jacob N. Brubaker and Henry E. Long, quaker conducted the meeting; text, Gen. 8:9. We had Sunday school four times, and on Sunday, the 12th, H. L. Heller and family were with us and gave us some words of encouragement. We have devotional exercises each morning.

Report for the Month of September, 1906.

Cash, Goods, Groceries, Etc., Contributed.—S. H. Musselman, Elizabeth Grider, Mary Rohrer, Fannie Hosteler, Millersville Sewing Circle, David Newsinger, John Schlabach, Sisters Trover and Mary of Litz (a very large variety of useful things), Katie Shirk, A. K. Diener, Joseph Gochow, David E. Elschro, Cash, Solomon Stoltz, two Sisters.

Health.—The health of the inmates during the month was fairly good, taking all into consideration. We have twenty-four inmates and five helpers at present.

Visitors.—There were about eighty visitors at the Home during the month. On the 22d, Bro. Ervin R. Detweiler and Bro. John H. Mosemann paid us a visit and gave us words of encouragement.

The monthly trustees' meeting was held on the 8th with ten of the trustees present.

Religious Services.—We had preaching three times during the month. Bro. Franklin Herr preached for us on the 2d (text, Mark 7:37); John Leverer on the 16th (text, 1 Pet. 1:3, 4). On the 30th we had conference. Bro. Peter Lantz and Jacob M. Herr preached (text, Matt. 18). We had Sunday school five times this month. Gratefully acknowledged.

A. K. DIENER, Steward.

Any parties wishing to reach the Mennonite colonies in any of the States between the Missouri River and the Pacific Coast can do so by corresponding with me before starting.

GEO. L. McDONOUGH,
Colonial Agent U. P. R. R.,
Omaha, Neb.

HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

A loveless Christianity is like a lightless light.

Quite a number of new subscriptions are coming in the past few weeks. Let them come.

We never get too old to learn, and he who has outgrown his inclination and capacity to learn has outgrown his usefulness.—P.

The Sunday school lesson for Oct. 28 will be, "Jesus anointed at Bethany" (Matt. 26:6-16). Golden text, "She hath wrought a good work on me" (Matt. 26:10).

The offer made a few weeks ago to give the Herald until January 1908 and the book "Around the Globe and Through Bible Lands," for \$1.50 is being taken advantage of. Tell your friends. They will want both Herald and the book.

We are glad that Sisters Brunk and Lambert escaped the storm at Naples which wrought such devastation in that section and partly demolished the railway up Mt. Veuvius. The sisters had already left for the Orient when the storm passed over the country.

Our Family Almanac for 1907 is completed and has all the special features of former years, and an especially fine and profitable selection of reading matter. Our patrons during the thirty-seven years that they have used it have learned to know these valuable features. The fact that during the first week after the announcement of its completion we sent out over 3,000 copies speaks well for the high esteem in which our friends hold the Family Almanac. Its high standard is fully maintained, while the prices are the lowest of any Mennonite Family Almanac published. See price list on last page.

Infatuations.—We have learned how an infatuation may take hold of the minds of men and lead them into the most foolish and ridiculous errors. When men follow their own ideas and their own selfish designs and purposes, without having them modified by the wisdom, purity and sincerity of the Holy Spirit, they are liable to fall into infatuations into which they may be led. Let us seek after the wisdom which is from above, and pray God to give us the Holy Spirit to guide, direct, lead and keep us in the way of truth, purity and righteousness.—P.

The Mennonite Year Book and Almanac for 1907, published by the Eastern Conference of the General Conference Mennonites, has made its appearance. Among the subjects of special importance is one by Henry A. Hunsicker of Germantown, Pa., on the church division in 1847, the minutes of an Anabaptist conference held in Strasburg in 1568, at which twenty resolutions were adopted hearing on the conduct of members and

the work of the church. The Year Book sells for ten cents and may be had of U. S. Stauffer, Quakertown, Pa. The astronomical calculations are made by Bro. L. J. Heatwole.

An interesting sketch of the Mennonite church of Germantown, Pa., printed on paper nearly two hundred years old and probably made in the Rittenhouse paper mill on the Wissahickon, comes to us through the courtesy of Ed. N. R. Grubb of Philadelphia. The pamphlet contains a number of illustrations, including that of the Mennonite meeting-house built in Germantown in 1708, and of buildings erected by the Mennonites in Germantown over two centuries ago. It is said that William Penn preached a number of times in one of these residences, now known as 5709 Germantown Ave. In this house also a protest against slavery was drawn up and signed by a number of Mennonite brethren.

Chain Letters Again.—The subject of chain letters has been brought to our attention so frequently and the people have been warned against them so often that it appears almost needless to call attention to this matter again. The last effort in this direction is a chain letter with a prayer, and a warning that any one who will not say this prayer and ask so many others to do the same, will be overtaken with some serious accident or calamity. We have definite and plain directions in God's word as to how and to whom we shall pray. Let us follow the word of God and let chain letters and other praying machines alone. They who worship God shall worship him in spirit and in truth. "Take heed that no man deceive you."

The Simple Life.—There are beautiful lessons to be learned from those who not only profess to love the Lord Jesus Christ, but who also practice that simple, pure and inoffensive life of those denominations which discard the vain and fashionable follies of the world, and in simplicity of attire, in simplicity of language, modest manners, modest behavior, and simplicity in all things, seek to honor Christ and glorify the eternal Father. Jesus says, "I know my sheep and am known of mine." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We profess much in these last dangerous times—let our lives be consistent with our profession, and not simply a sounding brass and a tinkling cymbal.—F.

Strong Drink.—Solomon says (Prov. 20:1), "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." The drinking of strong drink is one of the great evils of the world. It is one of the bad things in which people have indulged in all the ages of time and among all nations and in all lands, and with all the efforts that have been put forth to rid the world of this horrible scourge and save men and women, and the rising generation, the young men of our land, from a life of crime and sin and shame and our daughters and sisters from a life of wretchedness, sorrow and suffering that brings dishonor to the name of Jesus. We must take the Christian stand and use every possible means to keep our young men away from these dens of sin and debauchery, or else keep the dens away from the people. These drinking places are a source of

vice and wickedness, the extent of which it is impossible for any one to estimate. All kinds of evils have their origin in the use of these intoxicating beverages. A very large percentage of the crimes of our land can be traced directly or indirectly to the use of strong drink. Thieves, murderers, suicides and divorcees come from this one bad habit, and we should do all we can to prevent both the world and the church from these dreadful dangers.

PERSONAL MENTION.

Blish, J. D. Wert of Norfolk Co., Va., attended the semi-annual conference in Rockingham county on Oct. 12.

Pre. Wm. K. Miller and wife of Washington Co., Ia., are on a trip to Moultrie Co., Ill., to visit relatives and friends in that vicinity.

Pre. Michael Moyer of the Franconia congregation, Montgomery Co., Pa., preached at the Souder-ton Mennonite meeting-house on Sunday evening, Oct. 21.

Pre. John Hygema of the Holdeman congregation, Elkhart Co., Ind., has lately been improving again in health and preached in the Olive M. H. on Sunday, Oct. 21.

Pre. Daniel Kauffman of North Dakota preached in the Sycamore congregation in Cass Co., Mo., and also in the Bethel congregation in the same vicinity on the last Sunday in September.

Blish, J. P. Miller, who for some time has received mail at Big Prairie, Mich., has changed back to White Cloud and hereafter his address will be White Cloud, Mich., R. F. D. No. 3.

Blish, John E. Kauffman and Pre. Joshua B. Zook of Milam Co., Pa., have been with the brotherhood in Somerset Co., Pa., holding counsel and communion meetings in the congregations in that vicinity.

Bro. N. S. Gingham, who spent his month's vacation in the Canadian Northwest, returned to his home in Mishawaka, Ind., last week. His articles in the Young People's Page will be continued in a few numbers at least.

Blish, Samuel Lapp of South English, Iowa, officiated in the communion services in the Bethel congregation in Cass Co., Mo., on Sunday, Oct. 7. He had been holding continued meetings in the same place previously.

Pre. Abraham S. Yoder and wife and Blish, J. T. Troyer and wife of Holmes Co., Ohio, were visiting among the brethren and sisters in Lancaster Co., Pa., two weeks ago and enjoyed a pleasant time with their friends.

Bro. M. S. Steiner, who is at the present time on a trip among our German congregations in the West, attended the conference of the Brethren (Weiche) Church, held at Jansen, Neb., during the last week. He also attended a missionary meeting near Lehigh, Kan., on the 7th of October.

Bro. H. G. Anglemeyer of Bucks Co., Pa., spent Sunday, Oct. 14, at the Chicago Missions and Sunday last week was with the brethren in the vicinity of Harper, Kan., and attended the conference held at that place, after which he and Sister Anglemeyer will go to Colorado, as previously announced.

Bro. M. B. Fast, editor of the Rundschau und Herold der Wahrheit, our German weekly, left here a week ago to visit friends and attend the

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
 Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
 Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.
 Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
 Lancaster.—423 Rockland St., Lancaster, Pa.
 Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.
 Kansas City.—701 Pacific St., Kansas City, Kan.

BREAD OF BLESSING.

If thy soul, with power uplifted,
 Yields for glorious deed—
 Give thy strength to serve thy brother
 In his need.

Share with him bread of blessing,
 Sorrow's burden share;
 When thy heart enfolds a brother,
 God is there.

He is dead whose hand is not open wide
 To help the need of a human brother;
 He doubts the length of his life-long ride
 Who gives of his fortune to bless another.
 And a thousand million lives are his
 Who carries the world in his sympathies.
 To give is to live.

For the Herald of Truth.
MISSION WORK.

By I. R. Detweiler.

A Chinaman, who had read the New Testament through several times, was asked what most struck him in his reading. He said, "The most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."
 The recent report they have \$1,260 members. Of this number there are 66,655 natives, 4,515 colored, 348 Indians and 9,212 English. Besides these there are 30,778 on trial waiting to be admitted.

The Protestant church has made great inroads in Mexico during the past few years, and yet there is only about one Christian professor out of every 233 of the whole population. The value of mission property has reached the sum of about \$1,668,000.

In a certain church the children are taught to give birthday offerings to the Lord. The amount during the last year reached the sum of \$1,500. This may not be our method. But the results of methods might stand comparison.

"Christ makes no distinction between foreign mission work and home mission work." This is mission work and it is true with the Christian. True in spirit and it is true with the Christian. Because a man's name is good, does not necessarily make him better than his brother, and so we call him by his right name because others do. We must have some way to point out the division of the field which Jesus says is the world. In 1 Cor. 1:20 we read, "Ye are bought with a price." This puts a value on the soul. Then thirty souls must be worth more than one. Statistics tell us, under the same conditions of gospel presentation there are thirty converts in non-Christian lands to one in Christian lands. Surely those fields are ripe.

For the Herald of Truth.
WHY MUST IT BE SO?

By Clara M. Brubaker.

This is a question often asked when loved ones are taken away. God only can know just why these sad occurrences.

This afternoon I was reading in the Herald. Bro. Resner's account of the cloud then hanging over

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them, and as I read about the work that had been retarded because of Bro. Lapp's absence and other workers also, I thought, "How unsearchable are his judgments and his ways past finding out." While yet pondering over these things, here came a brother bearing the mail and the sad intelligence, "Bro. Burkhard is dead." Then came this question with force, "Lord, why must it be so?" It is hard for our finite minds to grasp the significance of these dispensations of providence and see in it all the goodness and mercy of God. Do we think that the brethren and sisters in India are the ones who need these bitter lessons? They perhaps need them, but we at this time do not need them more. Can it be that our indifference calls for these things? Is it God's way to show us that there are still men and women who are not afraid to cast their all, even their lives into the treasury of God? Is this the only way he can arouse our sympathies and open our pocket-books? Will fathers now say, "My son or my daughter shall not go over to the foreign field and risk such a fate," or will these things only inspire all with a deeper love for God and lost humanity, so that fathers and mothers can say from the heart, "Go, son; go, daughter; do God's will, come life or death. I would rather see you wear out in the cause of Christ in India or Africa or other mission fields than rust out in a home more genial to nature?"

Is it after all as hard for Bro. and Sister Burkhard to give up their son, realizing that he went to glory from his post of duty, as it is for many to see their sons and daughters going the downward road as fast as the wheels of time can take them? The road to heaven is as short from one post of duty as another.

Must all these afflictions be allowed to come upon the brethren and sisters in India in order to show those at home what is man's mission in this world? Why sent upon them? says some one. Probably because they are best able to stand it. No doubt many like questions have come up in the minds of many in the last few days. May they all be answered in the light of God's word and to the glory of his name. He is able to maintain the work begun even in this trying time if we but trust him.

"Oh, for a faith that will not shrink,
 Though pressed by every foe.
 That will not tremble on the brink
 Of any earthly woe."

For the Herald of Truth.
SUNDAY SCHOOL MEETING.

The annual local Sunday School Meeting of Wayne, Stark and Medina counties, Ohio, was held at the Oak Grove M. H., near Smithville, Oct. 6, 1906.

Conference opened at 9:30 a. m. with devotional exercises by Benj. Gerig, Organization: Moderator, P. R. Lantz; Buchwalter, assistant moderator, P. R. Lantz; chorister, Chauncey King; assistant secretary, J. W. Kropf.

The following topics were discussed:

I. "Sunday School Meetings; are they worth while?" J. S. Gerig, H. N. Stauffer.

II. "How will the future of the church be affected by the teaching in the Sunday school?" J. W. Kropf. General discussion.

III. "Modern forms of desecrating the Lord's day, and how can it best be utilized?" Essay by Lydia Kurtz, Albert Hartzler.

IV. "How does conformity to the world affect Christian work?" Essay by Amy Hackman, H. N. Stauffer.

NOON INTERMISSION.

Devotional exercises by I. J. Buchwalter. Children's meeting by Anna V. Yoder.

V. "How to teach (a) the children." Mrs. Barbara Schrock. (b) "Intermediates." Norman Lind. (c) "Young people." D. D. Hartzler. (d) "Aged." S. K. Plank.

VI. "What should constitute the equipment of the Sunday school?" John A. Yoder, Ira Johns.

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VII. "The Joys and Blessings of Sunday School Work." Anna V. Yoder, John S. Yoder.

MISCELLANEOUS WORK.

The moderator reapportioned Levi Mumaw as secretary for a term of three years; same confirmed by conference.

The brethren J. W. Kropf, David Horst and A. K. Kurtz were reapportioned as committee on Sunday school missions.

C. Z. Yoder, H. N. Stauffer and E. S. Hostetler constituted the executive committee.

Amount contributed by conference for Walter

Chapel Mission Sunday school, \$30.12.

Amount contributed for Sister Burkhard in India, \$39.92.

EVENING SESSION.

Open conference. Sermon, "Our Opportunity for Mission Work," by I. J. Buchwalter.

Thus another Sunday school meeting is past. May the Lord be praised for the many precious truths presented, and may we all be more zealous in our Sunday school work, so as to point to the rising generation the true path that leads to immortal glory.

THOUGHTS CLEANED.

A Sunday school meeting is the means of exchanging ideas and discussing the methods that are best adapted to further the Sunday school cause and get in touch with the field before us.

We will receive a blessing for doing whatsoever God commands.

We cannot estimate the value of the teachings in the Sunday school for the future of the church. It is the means of elevating its doctrines and influence and to help its growth and realization of Christian discipline.

We miss much of the sweetness of our Christian lives by improper use of the Lord's day.

We must be separate from the world if we would receive the pentecostal blessings.

The joys and blessings of Sunday school work are found in the home, in the church, and in God's cause everywhere. Every true disciple will find them abundantly.

We desecrate the Lord's day by willfully absenting ourselves from divine worship.

May we all unite in saying, God bless the children that they may grow up to become the future church.

As a rule that boy or girl in the intermediate class must first be interested before his mind is on the lesson. This is one of the greatest things a teacher should strive to cultivate.

There is no occupation but what there is a need of some equipment. Each school must determine what equipment is needed to carry on the work successfully.

Use your lesson helps very freely at home; but bring your Bible to the class.

A Spirit-filled teacher will teach by inspiration, by illustration, plainly, earnestly, cheerfully and prayerfully.

LEVI MUMAW.

J. W. KROPP, Secretaries.

For the Herald of Truth.
HOW TO RAISE MONEY.

One of our correspondents gives us the following novel method of raising money for missionary purposes: "I have started to save all the pennies that I receive in change in my business, and I know we will not miss the amount at the end of the year. I think if all the readers of the Herald would adopt this method and when they have a certain amount send them to the treasurer, they would do a great deal toward keeping up the good work. Now, brethren and sisters, if you will do this you will soon see how large an amount you will be able to raise in a year." C. D. S.

"Go quickly," urgent is the call, it will not brook delay;

Go forth with loyal heart and brave,
 Go, win the souls he died to save; go, tell them of
 The empty grave;

Go, speed these in thy way;
 Happy who so Christ's word convey,
 'That he may meet them on their way.

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HERALD OF TRUTH.

Thursday, October 25, 1906.

John F. Funk and Abram B. Kolb, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Communion services were held in the Walnut Creek Amish Mennonite M. H. in Holmes Co., Ohio, on the 14th inst. It is reported that a large congregation was present and many participated in the solemn services.

Communion services.—The little flock still holding fast to their profession in the vicinity of Caledonia, Kent Co., Mich., have arranged for their communion services on Sunday, Oct. 28. Bro. J. P. Miller expects to be with them on that date to conduct the solemn and important services. May the Lord be with them and give them his blessing abundantly.

Communion services were also held in the Holdenman congregation west of Wakarusa on Sunday, Oct. 7; in the Nappanee and Olive congregations on the 14th, and in the Yellow Creek congregation on the 21st. In the Clinton congregation the solemn services were observed on the Sunday following the conference and in the Emma congregation on the 21st of October.

Missionary Henry C. Bartel, who has recently spent some time among the Mennonite congregations of this country, will return to China from the near future, taking five mission workers from this country with him. All his arrangements are made and no providential hindrance in the way he will sail on the 26th of October from Seattle, Wash. May the Lord bless his work to the salvation of many souls.

Masonstown, Fayette Co., Pa., Oct. 15, 1906.—To the Editors of the Herald of Truth:—Greeting.

Dear Brethren, I am quite unwell just now, but I am going to pay you for that blessed good paper, the Herald of Truth. It does my soul good, for it really is a herald of truth from the word of God, the blessed Bible. It is all the paper I read.

There are many papers, magazines and books published and are circulated and read all over the country, and the reading they contain is very injurious to the minds of the people and causes the ruin of thousands of souls. Novels and all this fictitious literature is poison to the souls of our young people throughout the country. I believe there are as many novel readers as there are whisky drinkers. It is awful to think that 100,000 people fill drunkards' graves every year, and be-

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sides this we find that there are many church members who drink.

It seems to me that these church members who continue in the habit of drinking and novel reading are in a bad way; they have really thrown down their girdles and their vessels in which they should carry their oil, and their influence is gone, and when the Bridegroom will come to gather in his elect they will have their loins not girded up and their vessels will have no oil and they cannot go in with the Bridegroom to the marriage of the Lamb.

How solemn and awful is the warning, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh!" Be ye ready! Who? Every one. Lord have mercy on all such and bring them to true repentance and faith in our Lord Jesus Christ, who came to save and redeem us from the powers of eternal death. COR.

McVeytown, Pa., Oct. 17, 1906.—The A. M. Cong. held their communion services Sunday, Oct. 14, when nearly all the members were present and the pleasant time was spent. Most of the ministers from Alleensville and Belville were with us, also John M. Hartzler of North Dakota, who preached an interesting sermon in the morning. In the afternoon John E. Kaufman officiated. We also had with us Sisters Emma Cubertson and Fannie Boone of Juniata county. May the Lord bless the work that we may all be inspired to live closer and more consecrated to him. A BROTHER.

Elkhart, Ind., Oct. 18, 1906.—To the Readers of the Herald of Truth.—Inasmuch as no special report of the progress of the Olive congregation in Elkhart county has appeared in the Herald for some time, I desire to note a few items. On Monday evening, Oct. 8, Bro. H. G. Anglemeyer of Bucks Co., Pa., was with us and conducted a meeting. On Saturday, Oct. 13, we had our preparatory meeting and two brethren from another congregation handed in their letters and were received as members of our congregation. On Sunday (Oct. 14) we had our communion services, which were well attended and nearly all the members participated in the solemn exercises. These meetings were conducted by Bro. Noah Metzler of Nappanee and the congregation was much interested in the services. On Sunday evening we had an edifying meeting conducted by Bro. Moses Brennenman of Lima, Ohio. The congregation here appears to be in peace and prospering. COR.

Goshen, Ind., Oct. 18, 1906.—Dear Readers:—The Lord is doing great things for us at Goshen, whereof we are glad. Since the opening of the fall term of the College our number is much larger and we have not only more workers but more people to work with. While we are glad for this opportunity, it brings with it added responsibility. Our Sunday school and Young People's meeting have gained much in interest and we are having some very profitable meetings. The general topic for several weeks for the Young People's meeting is, "Our Relation to Christ." The first sub-topic was, "As His Follower"; the second was, "As a Lover of Men"; and the next will be, "As an Example." The work is all done by open discussion and the response is ready—many not having the opportunity to speak.

Last Sunday Bro. J. E. Hartzler of Missouri was with us and preached an edifying sermon on the text, "And the city lieth foursquare" (Rev. 21:16).

On Sunday afternoon we met and reorganized the East Goshen Sunday school with the following officers: Superintendent, Bro. Samuel Burkhard; assistant superintendent, Bro. I. C. Hess; chorister, Bro. S. A. Zook; secretary, Sister Fannie Rupp; treasurer, Bro. H. B. Weller.

There are over 150 students enrolled for the fall term of Goshen College. This makes a larger gain per cent. than the school has ever known. The per cent. was about sixty over the same time last year. RUDY SENGEL.

For the Herald of Truth.
BY THE WAY.

Dear Readers of the Herald of Truth:—Greeting in His name. We let you know that we are well, and will give you some account of the Chicago Mission and our trip from there on. We were met at the train in Chicago by Bro. A. Hershey Leaman, superintendent of the Mission. Well, the workers of Chicago have to contend with many obstacles and meet with many people who are burdened down with oppression and sin. We were taken around by Sister Malinda Ebersole and found homes full of wretchedness and suffering sad to look upon. It just made us think of what we are doing. Let us wake up, brethren and sisters, and be more about our Father's business, and bring the gospel in its full extent and power to these people. Let us cry aloud and spare not, for there is sin around us everywhere. Chicago has two mission stations at present.

We left Chicago on Monday evening, Oct. 15, and arrived at Harper, Kan., Tuesday evening at 10 o'clock. We were met there by Bro. Hersberger who conveyed us to his home, where we remained over night. There we also met other brethren and sisters and were kindly received by all. The next morning they took us to the conference, where we met Bro. Daniel Lapp and Henry D. Ninninger. We rejoiced to meet these brethren with whom we were acquainted. The conference was called in session; the house was filled and they discussed various questions that were brought before the conference that I was glad to hear. May God bless them for their effort, is my prayer.

We spent three days with the brethren and sisters in this vicinity, near Harper, Kan., To-day (Saturday, Oct. 20) we leave for La Junta, Colo. We are enjoying good health. Watch for the Herald. H. G. ANGLEMEYER AND WIFE.

FOR THE HERALD OF TRUTH.

INDIANA-MICHIGAN (FALL) CONFERENCE.

Held at the Clinton Brick M. H., Elkhart Co., Ind., Oct. 11 and 12, 1906.

After a short session in the bishops' council, conference was opened by song and prayer. Bro. Moses Brennenman read Eph. 4 and led in prayer. Organization.—Bro. David Buchholder, moderator; Bro. John Garber, assistant moderator; Bro. J. K. Bidler, assistant secretary; Bro. D. H. Coffman, treasurer.

The moderator appointed the brethren Samuel Honderich, B. B. King and Jacob Christopel a committee on resolutions.

J. S. Hartzler having been appointed at the last conference to preach the conference sermon, took as a text Matt. 6:10, "Thy kingdom come." He said in part: The effects of the kingdom extend as far as righteousness extends. The kingdom of God "is within you" and "is righteousness and peace and joy in the Holy Ghost." This peace and joy is different from that of the world. The kingdom of God can bring about great outward changes only so far as a transformation has taken place within the heart. Outward changes are not always an index of the kingdom of God within, nevertheless the kingdom of God will bring about outward changes. The kingdom of God is here, but we want it in greater fullness—in our own hearts, in the hearts of those who have it not, in every church, in every institution, until the knowledge of the Lord shall cover the earth as the waters cover the sea.

When the primitive church began asking for that kingdom to come, persecution came; as a result the kingdom of God spread. The kingdom of God coming, has changed the home, the condition of womanhood, and even the condition of jails, asylums, etc. All can aid in spreading that kingdom. This conference should mean much in the enlargement of that kingdom. Let us pray for it. Let us desire it. Let us frame our talks to aid it, so that the coming generations may

know, not only theoretically, but experimentally, what it is to have the kingdom in their hearts and souls and lives.

The bishops, ministers and deacons gave testimony to the sermon and expressed a desire to maintain the doctrines of the Bible and the church. The forenoon session was closed with prayer by Bro. J. P. Funk.

THURSDAY AFTERNOON.

Bro. J. E. Hartzler read Ps. 24 and led in prayer, after which the brotherhood also expressed by a rising vote their willingness to show by their example that they have a desire to live for God and his kingdom.

The committee appointed to draw up a constitution and by-laws were ready to give their report. The remainder of the afternoon and evening and the greater part of Friday forenoon was devoted to the discussion and adoption of the same.

Resolved, That a copy of this constitution and by-laws be put in each home and at a special meeting of each congregation the members be earnestly requested to ratify the same.

FRIDAY AFTERNOON.

Bro. John Baer read Ps. 1 and led in prayer. Question 1.—Is it consistent for our brethren to have lightning rods on their buildings?

Answer.—Inasmuch as the Apostle Paul teaches in Rom. 14:15, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died," and inasmuch as lightning rods cause of offense we disapprove the use of the same (1 Cor. 10:31-33).

Question 2.—What is the attitude of this conference in regard to our brethren engaging in such questionable business as selling mining stock?

Ans.—Whereas we are forbidden to be unequally yoked together with unbelievers, and are not to defraud one another, we believe it to be decidedly wrong, and this conference does not approve the selling of questionable mining stock (2 Cor. 6:14; Lev. 19:13; Rom. 12:17; 1 Thess. 4:6).

Question 3.—Would it be more Scriptural to use the unfemented than the fermented wine in the communion?

Ans.—Whereas Christ advises us to use the "fruit of the vine," and to avoid temptation to the weak, we as a conference recommend the use of the pure, unfemented wine at the communion service (Matt. 26:29; Mark 14:25).

MISCELLANEOUS BUSINESS.

Bro. Anglemeyer of Bucks Co., Pa., brought a message of greeting from the Franconia Conference, which was gladly accepted and the brother was asked to carry a like message back to his own conference.

Bro. Noah Hoover gave a report of the committee appointed to collect funds for paying traveling expenses of bishops and ministers in aiding weaker congregations. Bro. John Baer, having been ordained to the ministry, asked to be relieved from that committee. Bro. Jonas Brubaker was elected for three years. Decided that Bro. D. H. Coffman's time on said committee expires in one year and Bro. Noah Hoover's in two years. This committee was instructed to invest the money received from the sale of the meeting-house in Branch Co., Mich., the income to be at the disposal of the conference.

The committee appointed to sell the Branch Co. (Mich.) church property and having paid one hundred dollars on the debt of the church at Tee garden, was advised not to hold this as a debt against the latter church. Future arrangements for this place were left with the brotherhood of the Holtsman Cong.

Decided that no interest should be taken from the Mennonite Brethren in Christ on the notes held against them by this conference, provided they would be paid when they become due.

Bro. Noah Hoover was re-elected to the committee to supply workers for needy congregations. On motion it was decided that 1,500 copies of the constitution and by-laws of the conference

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should be printed and each congregation to be supplied with at least one for each family. The election of officers for the ensuing year resulted as follows: Moderator, David Burkholder; assistant, John Garber; treasurer, D. H. Coffman.

Decided that the next annual conference for this district shall be held at the Nappanee M. H., Elkhart Co., Ind.

Decided that the moderator shall appoint some one to preach the next conference sermon.

Closing prayer by Bro. J. S. Hartzler. These were two busy days and while there were differences of opinion at times on certain subjects there was manifest a spirit of forbearance which made us all feel that it was good for us to have been there.

Bishops Present.—David Burkholder, Nappanee, Ind.; John Garber, Goshen, Ind.; D. J. Johns, Goshen, Ind.

Ministers.—Jacob K. Bickler, Wakarusa, Ind.; Moses Brenneman, Elda, Ohio; Samuel Honderich, Goshen, Ind.; Benjamin B. King, Fort Wayne, Ind.; Jacob Christopel, Goshen, Ind.; Amos Cripe, Topeka, Ind.; H. G. Anglemeyer, Silverdale, Pa.; J. F. Funk, Elkhart, Ind.; John Baer, Nappanee, Ind.; Henry Weldy, Wakarusa, Ind.; Isaac Weaver, Alto, Mich.; William Hartman, Wakarusa, Ind.; Perry Brunk, Elda, Ohio; Jonas Loncks, Wakarusa, Ind.; Oscar Hostetler, Topeka, Ind.; Joseph Hooley, Topeka, Ind.; A. J. Hostetler, Middlebury, Ind.; D. D. Troyer, Goshen, Ind.; Y. C. Miller, Shipshewana, Ind.; Noah Metzler, Nappanee, Ind.; J. E. Hartzler, East Lynne, Mo.; John Hygema, Wakarusa, Ind.; Harvey Friesner, Vistula, Ind.

Deacons.—J. C. Hersberger, Middlebury, Ind.; Frank Maust, Nappanee, Ind.; Manno Yoder, Topeka, Ind.; Amos Landis, Goshen, Ind.; James Mishler, Lagrange, Ind.; D. H. Coffman, Goshen, Ind.; J. Hackman, Orrville, Ohio; Jonas Brubaker, Elkhart, Ind.; Isaiah Christopel, Nappanee, Ind.; Noah Hoover, Goshen, Ind.; Jacob Wisler, Elkhart, Ind.; S. S. Yoder, Middlebury, Ind.

J. K. BICKLER.

J. S. HARTZLER, Secretaries.

For the Herald of Truth.

MISCELLANEOUS JOTTINGS.

By J. Metzler.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can find them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all."

This life is the time, and the only time, to prepare for heaven. "And as it is appointed unto man once to die and after this the judgment," we should not forget the wise man's admonition that "whoever by hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10).

Jesus says in Matt. 7:13, 14, Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Reader, are you and I among the few who walk in this narrow way to the celestial city?

He who is a Christian only on Sunday or in church is no Christian at all. Our Christian living during the six remaining days of the week is required also to make up our devotions to Christ and to complete the record of the book of God.

God.

Many young people and older ones, too, deceive themselves woefully in this that they imagine they are living the overcoming or Christ life, while they are really living the self or carnal life. May

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God open the eyes of such; may they think seriously and read God's word prayerfully and turn NOW before they reach their destruction and be disappointed.

Bro. J. S. Coffman used to say, "If we could only get people to think." Think of the great love of the great God who created us; think of our momentous responsibility to our God; think of the shortness of life, and the never-ending eternity; think, if you can, of the doom of an eternally lost soul; think of the glorious reward of those who overcome. If we give our boys and our servants some time each day to read the Bible and other good books and encourage them to do so, it will do them much good and bring us a blessing.

If parents would exert as much effort to bring up their children "in the nurture and admonition of the Lord," as they do to lay up money for them, there would be more devoted young people, more loving homes, better Sunday schools and churches and a better world, and God would be glorified.

Have a Bible or a few good books or booklets in the dining-room, or in any access of every member of the family, so he will be more apt to read whenever he is in the house and has a few moments of leisure. It is better to have a worn and read Bible than an unworn one.

Two of the most fatal things that can befall a boy or girl are in bad books and bad associates. God help us to keep the good children from these.

North Lima, Ohio.

For the Herald of Truth.

CONVERSION OF CHILDREN.

By D. C. H.

We sometimes hinder young people from coming to Jesus by saying, They are too young; they do not know what it means to be Christians.

My dear friend, have you ever made a mistake since you were in the service of the Master? Do you not think sometimes a small child might have done better than you did?

A very large majority of the Christian people of today were converted before they were sixteen years of age. We cannot say how old one should be to be old enough to be converted, but we believe that as soon as they are able to decide or judge between right and wrong it is time for them to be converted. How soon a child will say to one who has taken the advantage of him, "It isn't fair." Does he know what is wrong or what is right? He certainly does, and he may not be very old in years either.

John the Baptist was filled with the Spirit from his birth. We need not know how the Spirit comes to one or when it comes, but the chief question is this, "Is the Holy Spirit in you and in me?"

Let us especially urge the child to come to Jesus, and if we can induce all the young people to come to Christ we will have no old ones out of Christ unless they fall back. The child's heart is tender and easily entreated. Children do not have the cares of this world to engage their attention and attract their minds. The young man, as he grows up, will think of a companion and a home; he will devote his time to earning money to buy a home, and will be very apt to forget the one thing he lacks—a Savior. The young girl will be looking forward to the time when she will have a house of her own and make a home for some one, and will neglect Sunday school and church.

Why should they not be converted before these life problems confront them and lead them away from Christ? Let us especially urge the Sunday school boys and girls to give their hearts to God.

Sometimes it is said, they are too young and will not hold out. Let us not look for or expect too much from a child. They will make mistakes and forget themselves; but if they are sorry for their past mistakes they will be careful and not do the same again. Have you older people not grown? Are you not nearer to God now than

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when you started? If you have not, you are missing God's blessing. We are to grow in grace, and the nearer we get to God the more we see our sin. So the child which is converted, as it grows will see the plan of God and his great love, and will not go out into sin, but become a power for much good.

May the Lord give us special grace to urge the young to come to Christ. Sunday school teacher, have you been talking to those boys and girls that they should come to Christ now? There is to be a NOW. A decision must be made. Why not now, while young? Come to the Savior now.

Lancaster, Pa.

For the Herald of Truth.

SAVED TO SERVE.

By E. Egbert Hoover.

Man, who at first was God-like,
Soon fell at Satan's night;
And soon the earth abounded
In sins of darkest night.

Though he lost ease and favor,
He lost not love of God;
Our Father sent the Savior
To rescue man, by blood.

Saved from God's wrath by Jesus,
We all his debtors stand;
Then let us nobly strive to serve
Our Savior and our Friend.

The subject, "Saved to Serve," implies three things, namely: (1) danger, (2) love, and (3) gratitude. The elucidation of this subject will naturally fall, then, in to three divisions, as follows:

1. The danger in which man placed himself by transgressing the commandment of God and thus incurring the anger of God. 2. The love God still bore for the creation of his own image. 3. How best we can show our gratitude for salvation from God's righteous anger. It is already evident, then, that this is an extremely broad subject, covering as it does the entire scope of man's existence.

The Fall of Man.—In the beginning God created all things—heaven and earth, day and night, plants and animals, and lastly also he created man in his own image and purity. This special object of his care was then placed in a beautiful, bountiful garden where was every luxury that man could desire. One restriction only was placed upon his freedom—not to eat of "the tree of the knowledge of good and evil." Then Satan, the tempter, an enemy of God, came with his winning ways and by his artfulness contrived to involve mankind in an everlasting woe. Think of the state of the human race, at the mercy of an omnipotent God so recently disobeyed and rejected. In his just anger the Almighty drove man forth—a sinful creature—to deplore his fate in a rough and unfruitful world. Aided by want, privation and suffering, man fell more and more from the favor of God. Every form of sin and wickedness filled the earth. So sinful did earth's inhabitants become that, upon a count being taken, of earth's thousands eight persons only stood righteous before God. A rebellious, hard-hearted and sinful generation! Little wonder that God's anger burst upon them! There is work on every hand.

Again the earth was re-peopled and again did they turn from God and become sinful. Could God's patience with his creatures continue longer after this second rejection when by one word he could wipe them from the face of the earth? It could, and did. Just when man was doing his worst to provoke God to anger, he promised unto them a Savior to lead them back again into his favor. What wonderful love!

God's Love for Man.—One of Christ's commands is, "Love your enemies." This is hard for the sinner, but possible for the child of God. In loving we need not agree in everything. Each mortal has his faults. In loving him we may love his soul, but hate his fault. God's love to man is of this sort. While the works of the descendants of Noah by no means merited God's approval, yet

HERALD OF TRUTH.

For the Herald of Truth.

SALVATION.

By D. B. Shelly.

"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25).

These words were spoken by Jesus, the Son of God, in the presence of the Jews, who did not believe in him. They rejected him, and tried even to kill him, and thus showed their true condition of heart, namely, that they were dead in trespasses and sin and needed life, and Jesus knowing their condition adapted his teaching to their needs and told them that if they would hear his voice, he would give them life, for it is he, and he alone, who can give life to all that believe in him and call upon his name.

This, however, was not spoken to the Jews alone, but to every one of the human family, for we have all come short of the glory of God; we all have sinned and need repentance before we can obtain this life that he has promised to the world.

As said above, the sinner cannot attain to this life unless he repents with a godly sorrow for the sins he has committed. It is not by merely believing that Jesus came into the world to save sinners, but to confess Christ, repent of our sins, look to him alone for salvation, turn away from sin and forsake our evil thoughts and ways, and with an implicit trust and assurance in Christ show our willingness to follow as obedient children in the footsteps of our Redeemer, and God will accept us, forgive us our sins, and give us a place with the saints of God—with those who have washed their robes and made them white in the blood of the Lamb.

This, then, is being justified by faith, regenerated, renewed, and putting on Christ and being made heirs and joint-heirs with Christ. Old things have passed away; behold, all things have become new.

Through the application of the blood of Christ by the operation of the Holy Spirit in the heart, the heart is cleansed and sanctified and made fit for the Master's use. When men and women give their hearts to God in true repentance and in a complete regeneration and a full consecration, there is no second work necessary.

In John 11:25 we read, "Jesus said unto her (Martha), I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." Here we can plainly see that when we are dead in sin we can be resurrected from a sinful life to the new life in Christ by hearing and obeying his voice and keeping his commandments.

Sinner, why not come and take this gift of free salvation while you may obtain it. After the time of probation is past you will never have the chance to obtain it. Will you then come now? The sooner the better; for you may die, lose your opportunity and rue it when it is forever too late. Now is the accepted time; now is the day of salvation. The foolish virgin came after the door was closed, and she desired admission; but the voice was not within, "Verily, I say unto you, I know you not." Let us therefore watch and pray and see that we are ready when the Bridegroom cometh.

Aurora, Oregon.

When the ancient temple of Solomon was being built, the whole world was sought through, and its most costly and beautiful things were gathered and put into it. We should search everywhere for whatsoever things are true, whatsoever things are lovely, whatsoever things are pure, to build into our life. All that we can learn from books, from music, from art, from friends, all that we can gather from the Bible and receive from the hand of Christ himself, we should take and build into our character.

How can I help but love him too,
— Since he has loved me did I die?
I'll serve him while I live on earth,
Then praise his name on high.

My service may be mean or great;
He sees it all the same,
And will reward me in the day
He comes to earth again.

Selkirk, Ont.

By right thinking does the race grow.

YOUNG PEOPLE'S PAGE.

Study your Bible daily.

Shun all appearance of evil.

We shall be glad to receive articles for the Young People's Page. Help to make it helpful.

Bro. N. S. Gingrich tells us in an interesting way his pleasant experiences in the Canadian Northwest. Read his article in this issue.

Show your colors and let the world know that Christ is your Captain. There are few who make light of Him, but there are many who make light of weak-kneed Christians.

The highest position is to be the son of the almighty God; the finest mansion, a home in heaven; the greatest wealth, the pearl of great price; the finest ornament, a meek and quiet spirit; the fairest diadem, a starry crown; the best education, a knowledge of God's will concerning us. To obtain all these, "seek ye first the kingdom of God and his righteousness."

If we are what we should be, it will not take us long to be where we should be and doing what we should do. Think of the Jonah on the ship and the Jonah in Nineveh.

If we are but right
We will do with our might
What our hands find to do.
For the heart will be true.

We will not do it for self, but for God and our fellowmen. A little girl was eight or twenty-five cents to do what she pleased with. "I'll get me a picture-book," she said. On the way to the store she saw a poor, ragged girl. Arriving at the store she asked, "How much calico will twenty-five cents buy?" "Five yards," "I will take five yards, of that calico," she said, pointing to a certain piece. She took it and ran rapidly after the poor tribute. "That child, and putting it into her arms, said, 'That is for you,' and hurried away. But the following Sunday she had the pleasure of seeing that child come into Sunday school. The little girl said what she could. Her heart went out for others. God grant that the seed sown may bear rich fruit to the salvation of a soul, and through that soul of others, and others still.

Have you ever distributed tracts? Perhaps it is hard for you to speak for Christ in public or in private, but you can often speak through tracts. Perhaps you travel often, perhaps you will attend this or that conference, take tracts along and distribute them. The Mennonite Publishing Company at Elkhart, Ind., and the Mennonite Book and Tract Society at Scottsdale, Pa., have thousands of excellent tracts waiting for a chance to speak to some one for you. Send for some. Tracts have done wonders. A young man calling in a home met two young ladies dressed for a ball. He handed them a tract called "Fifty Statements Concerning the Dance." She sneered and refused it, but the younger sister, a girl of eighteen, said, "I will read it." She did so, went upstairs and changed her dress. When she came down she put her arms around her mother's neck, and said, "Mamma, I will never dance again. The tract has opened my eyes." Her sister went alone to the ball that night, but she was so troubled in mind that she could scarcely wait until she could go home, and the dances were drags and the hall a burden. She too gave it up and both became Christians, and through the instrumentality of the diffident but earnest young Christian man a mother's prayers for her daughters were answered. God often uses us to answer our own and others' prayers.

HERALD OF TRUTH.

Picking up an old copy of the Sunday School Lesson Helps a few days ago, the following words written by Bro. J. S. Coffman, then editor of the Helps, came to view: "Stick to your Bible. Do not allow the Lesson Helps to crowd you into your Bible, better discontinue the Helps. The Helps are to study by, not to recite by. Keep your Bible open before you while you are studying the lesson, carry it with you to the class, and use it in the recitation if you use a book at all. Better have the lesson in your head—committed to memory—but have your Bible with you at least. To those who rightly appreciate and rightly use the Helps they are helps indeed, but the way many use them they make some appear wise and knowing when they know scarcely anything so far as the lesson is concerned. Reading questions and then reading answers, no matter how pointed the questions and appropriate the answers, is a meaningless, unprofitable exercise. But to use the Helps to get the broadest possible view of Bible teaching on the lesson will make the Bible clearer and dearer than it would be without the Helps. Stick to your Bible by all means." A great number of those who read the Young People's Page are teachers. Many have not the right idea of the place the Lesson Helps are intended to occupy in Sunday school work. The foregoing advice by the first editor of the Helps makes it plain. Follow it.

For the Herald of Truth.
THROUGH THE CANADIAN NORTHWEST.

By N. S. Gingrich.

III.

"The last West" is being slowly but surely won. The surveyor and engineer with rod and transit, the railroad builder with his dredges, scrapers and pile-drivers, are closely followed by swiftly scattering bands of settlers. In many cases the settler has already preceded the railroad. I found one sturdy frontiersman who had carved his house, his stables and his granary out of the poplar groves of northern Saskatchewan while he was yet seventy miles from a railroad station. Neighbors there were none. Now both railroads and neighbors have come to him and above the door of his fine log-house is the sign, "E. R. Post Office."

"I'm a Canadian; I was born with an axe in my hand," he told me with a merry glint in his blue eye, and I am sure his neat, tight log buildings were the best proofs I have ever seen of an axeman's skill.

The conquest of Western Canada is a work of peace. Though nearly every settler has a gun, there are no hostile Indians to dread as was the case when "the West" was won in the United States. A good shotgun is a very useful "implement," on which the fresh meat of many a settler depends during the open season. Ducks, geese, sand-hill cranes, prairie chickens and rabbits, the luxuries of city epicureans, can be had here for the cost of powder and shot.

It is now about twenty-one years since there was an Indian uprising in this country and I passed within a few miles of Batocwa where a summary end was put to the rebellion in 1885 by militia from Manitoba and Ontario. One of the finest organizations in the world, the Northwest Mounted Police, keep the peace throughout this country. Only in the incorporated towns are local police to be found. Each member of the N. W. M. P. is an expert cavalry man. Many of them have seen service in the British army in India, China and Africa. Not a few of them are "the younger sons" of England's nobility. Clad in scarlet blouse, dark trousers with wide gold stripe, and laced tan boots with spurs, revolver and belt, and in the mounted, they also carry a carbine, and I am told that when they are sent out to arrest a man they get him. Through their efforts Indians

are kept pacified, smugglers and horse thieves have been driven out, and the country is as safe as any part of America.

Alberta is still a great cattle country. The many wide, gray Stetson hats with embossed leather belts around them, proclaim it. The man on horseback, the man who can ride a "bucking broncho," the man who can rope a cow or a wild pony, the cowboy of fact, has not yet disappeared from Alberta. Cattle still have the run of the range. He who would raise a crop must fence his field. Brand your cattle and turn them loose with a hundred others belonging to different farmers in your neighborhood. One hour they may all graze on your quarter; the next two hours the whole herd may be on your neighbor's half section; next day they may be miles away, but so long as the creeks and sloughs do not dry up you need not worry about them.

It was in northern Alberta that I first saw a prairie fire. It was just dusk. There was not much wind, neither was the grass long, so I did not see a terrible wall of flame rolling forward at racehorse speed, such as others have seen. On the contrary, it was more like a festive illumination or fireworks entertainment. On each of four ridges, rising one above the other, a thin red line of fire blazed up with forked flames of constantly changing height, lighting up the sullen blackness of the burnt area behind, and cresting the hills with a fiery brilliance that could be admired many miles away.

Edmonton, now the capital of the Province of Alberta, is known as "the jumping-off place." It was so named because it is the farthest point north reached by a railroad. From this place many men with the "gold fever" started for the Klondike with dog sledges in 1898. Edmonton has long been an important trading-post of the Hudson Bay Company which has for many years maintained communication between here and the Arctic Ocean by cart, steamer, sailboat, canoe and dog sledge. Edmonton and its sister town, Strathcona, are perched on opposite bluffs, overlooking a beautiful valley through which the Saskatchewan river threads its sandy way. A good grade of coal is mined in this vicinity, and small quantities of gold can be washed out of the sand bars of the river with a common gold pan.

From what I saw, Alberta has more brush and timber than has Saskatchewan, and the trees and brush are much larger. This applies more especially to the northwestern part of the province, as there are great tracts of virgin soil to be found that are ready for the plow without any cutting and grubbing of brush. And about these two kinds of land you can hear arguments pro and con the instant any comparison is suggested.

"No, sir, no brush land for me," says the man who owns or sells clear land covered with grass and wild-flowers only; "I burned brush and grubbed stumps back East and don't have to do it here."

"Where brush grows, it stands to reason there is more moisture in the soil," answers the man who owns or sells land dotted with clumps of shrubs from five to ten feet high. "And there you are. As a matter of fact, one kind is as valuable as the other unless it is found in the dry belt."

South of Edmonton the land near the Canadian Pacific line to Calgary has been settled for a number of years. Substantial farm buildings and fine villages and towns are more numerous than in northern Saskatchewan. Good roads and fences remind one of the East.

At Inuitfall I stopped off for a short visit with my brother at his homestead west town. Here I enjoyed my first gallop over the plains on the back of a broncho, and bagged my first prairie chickens and ducks. To a man who works at the desk year in and year out, even a few days of outdoor life in the bracing air of Western Canada is a rare treat. For the air of Alberta is not the air of Indiana, or Pennsylvania, or Ontario. It is air of Indiana, or Pennsylvania, or Ontario may be that there is more ozone in the atmos-

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phere. It seemed to me that there certainly was more wind. And I suppose that same wind stealing over the Rocky range draws to it the fragrance of the mountain woods and brushes up the snow-capped summits, just enough to get a breath of coolness in its "edge," and—well, it's bracing, that's all. Where such a wind blows you find clear-eyed, ruddy-cheeked men, women and children. Such a wind is the best tonic known, and I am glad it prevails quite generally throughout Western Canada. Most people "take a cold" soon after arriving in this country, but after the first attack, colds are said to be rare. The climate is very highly recommended for those suffering from pulmonary troubles, on account of the high elevation, clear, dry atmosphere, sunny days, cool nights, short winter, and the absence of damp winds and malaria. Well, I was seized by a cold two days after my arrival at Inuitfall, but the climate, assisted by a little quinine, soon restored me.

ITEMS.

Up to Thursday, Oct. 18, the number of casualties of the hunting season just opened was eight killed and eleven wounded. The hunting season running parallel to the railroad, there was a thin red line of fire blazing up with forked flames of constantly changing height, lighting up the sullen blackness of the burnt area behind, and cresting the hills with a fiery brilliance that could be admired many miles away.

Moderator Marquis of Rock Island, Ill., in the opening sermon at the Presbyterian Synod at East St. Louis, Ill., on the 16th declared that the church needed a general house cleaning as much as a year's advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the committee.

The Kansas corn crop this year is a little less than 200,000,000 bushels; wheat, about 100,000,000 bushels. The savings in the banks of that State amount to \$157,500,000 or about \$100 for every man, woman and child in the State. Will Thanksgiving Day be observed in Kansas?

Mrs. Jefferson Davis, widow of the president of the Confederacy, died of pneumonia in New York City on the 16th inst. She was born May 7, 1826, and was married to Davis in 1845. The South loved her and still looked upon her as the most prominent woman of the South, although for health reasons she had lived in New York for some years.

The submarine boat "Lutin" of the French navy sank off the coast of Tunis, Africa, on the 16th inst. with sixteen men on board. The boat is so built that it can be kept under water for from twenty-four to forty-eight hours without danger to the crew, but as the vessel could not be located until the 18th and a day or two more will be needed to raise it, there is small chance for the crew to escape death by suffocation.

A severe storm passed over the island of Cuba on the 17th inst. At Havana the storm assumed the nature of a cyclone and immense damage was done in and around the city. The storm extended northward along the east coast of Florida and then swerved out into the Atlantic Ocean, crossing the Bermuda Islands. The extent of the damage done is not yet known as we close our forms, the wires being down in the storm-swept sections.

Sam P. Jones, the well-known Methodist evangelist and lecturer of Cartersville, Ga., died suddenly Oct. 15 of heart disease on the train as he was returning to his home from a series of meetings held in Oklahoma City, Okla., to attend a family reunion. His wife and daughters were with him. He was aged fifty-nine years and had lectured and preached to many millions of people in the country. He had qualified for the bar, but the bar-room had greater attraction, and for a while he drank heavily. Soon after his conversion he began to preach, and thereafter he was one of the strongest-temperance lecturers in the country.

HERALD OF TRUTH.

His manner of address was often coarse, but it was direct. His private life was exemplary. At his revival meetings in the South one stipulation always was that white and black alike should hear him.

Just now women's clubs are having the public eye by their meetings and their display of gowns and their plans for reform. Prof. James H. Angell of the University of Chicago was a hit outspoken but altogether in place when he stated at one of their meetings that the highest duty of woman is to master the duties pertaining to home and family life.

CONFERENCE NOTICES.

A Sunday School Conference is to be held at the Canton Mission, 1824 E. Tuscarawas St., Canton, Ohio, Saturday, Oct. 27, 1906. A two weeks' series of meetings conducted by S. E. Alkyer will begin on the 29th. I. J. BUCHHEIT, Secretary.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 29 and 31 and Nov. 1 and 2, the Lord willing. Brethren and sisters from the Eastern conferences are heartily invited to come and help in the work of the Lord. Those coming from the West will please announce their coming to D. Hilty, E. Stahly or A. M. Shenk, who will meet them at Nampa, Idaho. Come, help and receive help. J. P. BONTRAGER, Sec'y, R. F. D. No. 4, Albany, Oregon.

General Conference. The next meeting of the Mennonite General Conference will be held some time during the latter part of 1907. In order that there may be ample time to make all necessary arrangements, secure railroad rates, etc., it was decided that the time and place of the next meeting be announced a year in advance. Congregations desiring the General Conference to be held with them next year are hereby invited to correspond with the committee. D. F. DRIVER, Versailles, Mo. D. H. BENDER, Scottsdale, Pa.

MARRIAGES.

Herr-Hersh—On the 10th of October, 1906, in Lancaster Co., Pa., by Bish. Abram H. Herr, Bonjamin L. Herr of Lampeter and Amy Hersh of New Danville. The newly married couple left for an extended wedding trip.

DEATHS.

Eby—On the 5th of October, 1906, near Berlin, Ont. Lore, son of Bro. and Sister H. B. Eby; aged 11 M. 23 D. Funeral services on the 7th by Bish. Jonas Snider of Waterloo.

Loux—On the 12th of October, 1906, in Bucks Co., Pa., of consumption, of which she suffered for several months, Marietta, daughter of Enos H. Loux, aged about 16 years. She was much beloved and respected, and besides her parents leaves a large circle of relatives and friends to mourn her early death. She was buried at Blooming Glen Mennonite burying-grounds. May the Lord comfort the sorrowing family.

Stoltzfus—On the 8th of October, 1906, at St. Joseph's Hospital, Lancaster, Pa., Nancy, wife of Benjamin Stoltzfus of Gap; aged 42 years. Her death was caused directly from an operation performed at the hospital for the removal of a tumor. She had been in the institution for ten days. She was a member of the Amish church. She was formerly from Millin county and her maiden name was Hartzler. Her husband and two children survive her. Funeral on the 10th.

Reif—David I. Reif was born near Farmersville, Lancaster Co., Pa., Dec. 4, 1841. It was at this place he spent the days of his childhood and youth. In the year 1861 he married Mary Horst of Harpersburg, Md. To this union were born fourteen children, eight of whom grew to manhood and womanhood. Seven are now living. One daughter preceded him eight years ago. After marriage Mr. Reif began farming which he followed for three years near the place of his birth, after which he moved to Washington county. He then moved with his family to Nemaha Co., Kan., and later to Harvey county, where he resided until his death. His last sickness was brief, he being confined to his bed seventeen days with abscess of the liver. He suffered intensely until

the last eighteen hours, when all pain left him and he quietly passed away. He died Sept. 29, 1906, aged 64 Y. 8 M. 23 D. He is survived by his wife and the following children: Joseph, of Fayetteville, Pa.; Christian, of Newton, Kan.; John, of Kansas City, Mo.; David, of Garden City, Kan.; Martin, of Newton, Kan.; Leah, of Elkhart, Ind.; Hilshboro, Kan., and Annie, residing at home. The funeral was held at the Mennonite M. H. near Treadwell, where the deceased was a worshiper in adjoining cemetery. Preaching by J. M. R. Weaver, from Eph. 5:16, "Redeeming the time because the days are evil." Hahn—On Oct. 15, 1906, in Elkhart, Ind., of consumption, Melvin J. Hahn, son of Jerry Hahn; aged 32 Y. 2 M. 28 D. He suffered very patiently and died in the full assurance of a blessed resurrection and the glorious life beyond. He leaves a sorrowing companion, two children, an aged father, a brother and three sisters to mourn his early death. He was buried on the 18th at the Olive cemetery; services by Pre. Lutman. May God comfort the sorrowing family and friends.

Beer—On the 7th of October, 1906, in Rohrerstown, Lancaster Co., Pa., from a complication of diseases, Anna, wife of Benjamin Beer; aged about 80 years. She had been in failing health for the past three years. She lived a diligent and whole life, was a member of the Mennonite church. Funeral services on the 11th. Burial in the Rohrerstown Mennonite M. H. Buried in the adjoining cemetery.

Martin—On the 14th of October, 1906, in Brecknock Twp., Lancaster Co., Pa., Bro. Martin, aged 85 years. He had enjoyed good health and was visiting his son-in-law, B. Frank Eck of Ephrata, and attended the evening services in the Mennonite M. H. the evening before his death. It was noticed that he was ill and members present hurriedly carried him out into the fresh air, where he died before a doctor, who was sent for, arrived. He is survived by his wife, three daughters and two brothers. Buried in the Martin cemetery near New Holland.

Nisley—Joseph R. Nisley, son of Joseph Nisley of Florin, Lancaster Co., Pa., died at the home of his parents on the 12th of October, 1906; aged about 40 years. He resided in Des Moines, Iowa, but on account of failing health he returned to the home of his parents about a month ago. He is survived by his parents, one brother and one sister. Services were held at the home of his parents. Burial in the adjoining graveyard.

KANSAS-NEBRASKA LOCAL MISSION BOARD.

Treasurer's Report for Third Quarter, 1906.
Banna Cong. H. contributed for Incidentals, 50c; Evan, fund, 5c; Chicago Mission, \$4; Kansas City Mission, \$5.50; Old People's Home, \$2; Orphans' Home, 50c; India Mission, 7c; not specified, \$20.50. Total, \$43.

West Liberty Cong.—For Incidentals, 50c; ministerial, 5c; Home Missions, \$2.50; K. C. Mission, 15c; Evan, fund, \$2.70; Chicago Mission, \$3.75; K. C. Mission, \$3.15; O. P. H., \$5.25; Orphans' H., 6c; India Mission, 8c; not specified, 30c. Total, \$35.40.

Spring Valley Cong.—For Evan., \$10.61; Chicago Mission, \$2.85; K. C. Mission, \$1; India Mission, \$20.85. Total, \$35.31.
Pleasant Valley S. C.—For India orphans, \$9.99; K. C. Mission, \$1.25; Orphans' H., \$1; India Mission, \$1.25. Total, \$12.49.

Roseland (Neb.) Cong.—Home Missions, 50c; Chicago Mission, 50c; K. C. Mission, 50c; Orphans' H., \$1; India Mission, \$5.50; not specified, \$1. Total, \$7.

Catlin Cong., Peabody, Kan.—Ministerial, \$1; Evan., \$1.50; Chicago Mission, \$2.50; K. C. Mission, \$7.25; O. P. H., 5c; Orphans' H., 50c; India Mission, \$12.60; J. A. Reaser, \$1.50. Total, \$31.66.
Fairmont Cong., Albany, Ore.—Orphans' H., \$6.25; Osborn Co. (Ind.) Cong.—India Mission, \$8.90; Hubbard (Ore.) Cong.—K. C. Mission, \$5.23; India Village, \$18.10. Total, \$22.33.

Larned (Kan.) Cong.—Home Missions, \$2; Home Charity, \$1; Evan., \$4; Chicago Mission, \$1; K. C. Mission, \$2; O. P. H., \$1; Orphans' H., \$6.25; India Mission, \$1; not specified, \$1. Total, \$24.25.
West Liberty (Kan.) Cong.—Incidentals, 35c; Ministerial, 50c; Home Missions, 65c; Home Charity, 10c; Evan., \$2.85; Chicago Mission, \$3.75; K. C. Mission, \$3.15; O. P. H., \$4.20; Orphans' H., \$7.30; India Mission, \$2.30; not specified, 10c. Total, \$53.82.

Graty Cong., Kansas contributed, \$294.36.
PAID—To Chicago Mission, \$30.82; to K. C. Mission, \$7.98; to O. P. H., \$12.30; Orphans' H., \$28.80; India Mission, \$19.10; India orphans, \$9.25; for postage, 20c; general, \$19.60; for printing programs, \$3.50. Total, \$235.76.

Respectfully Submitted,
J. G. WENGER, Treas.

APPROVED BOOKS

Recognizing the need of protecting, as far as possible, the homes and Sunday Schools against the inroads of questionable literature, we offer herewith a Special Collection of books embracing titles submitted to and approved by the Southwestern Penna. Conference, in August 1905. This list also includes a number of titles which were not submitted by the special committee having this matter in charge (their attention not having been particularly called to them) but which have been approved by other brethren who have examined them, and found them deserving of study. We have arranged these books in sets or groups and for the benefit of our patrons who are looking for "safe" reading for themselves and their children, we recommend these books and offer them at

EXTRAORDINARILY LOW PRICES

The prices named with each individual book are the original retail prices. Thus it can be readily seen that a very liberal reduction may be obtained by ordering in "groups" as we have arranged them.

Group No. 1. Price \$1.00
The Christian's Secret of a Happy Life. Smith. 250 pages. 30c.
With Christ in the School of Prayer. Murray. 274 pages. 35c.
The Good Shepherd. 124 pages. 35c.
Children of the Bible. 124 pages. 35c.
The Childhood of Jesus. 64 pages. 20c.
The Children's Friend. 42 pages. 20c.
(These books contain a total of 868 pages.)

Group No. 2. Price \$1.00
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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 1, 1906.

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NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH.** All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Some of the matter for the Young People's Page is crowded out this week. There are also two very interesting articles from the pens of Sisters Lydia Schertz and Anna Stalter of India which came too late for this issue. We are sure that they will be read with pleasure.

Large Shipment.—The Mennonite Publishing Co. on the 25th of October sold and shipped to a Chicago party over three tons of books. This was a bona fide sale, and probably the largest shipment of books ever sent in one shipment and to the same party, from Elkhart.

Change of Name.—As will be seen by the Kansas-Nebraska Conference report, by a resolution adopted at their recent session, the name of the conference has been changed from Kansas, Nebraska, Oklahoma, Colorado, Idaho and Oregon Conference to "Kansas and Nebraska Conference." The change is certainly commendable, and much more convenient.

Sunday school lesson for Sunday, Nov. 4, will be, "The Lord's Supper" (Matt. 26:17-30). Golden text, "This do in remembrance of me." Truly this is one of the most solemn and important lessons in the Bible and everybody should study it with the most prayerful and serious devotion. It is the commemoration of Christ crucified for the sins of the world.

Now is the time to renew your subscriptions for the Herald for 1907. Do not forget our special offer. The Herald from now on to January, 1907, for \$1.00, or \$1.50 for the Herald and the book, "Around the Globe and Through Bible Lands," a book of 432 octavo pages and 140 beautiful and valuable illustrations. This offer applies to new and old subscribers alike.

Bro. Shoemaker's article in this issue came just as we were closing our forms and hence after we had written on the situation in India. The feeling that some may have that we spoke rather strongly will be modified, we believe, by the perusal of Bro. Shoemaker's article. We believe our congregations will be prompt in making contributions. Money is needed. Let the offerings be liberal.

Wonderful Changes.—It is said concerning missionary work in India, that when William Carey went to India in 1793 he had to seek shelter on a little plot of ground owned by a foreign power, and for twenty years after he reached India the East India Company kept the country locked against missionaries. Now, though the country is open everywhere to missionary work and much good work is being done, the missionary worker still has his trials and difficulties to contend with, and we who live in quiet and comfort in this land of religious liberty and prosperity should remember our brethren in far-off India and contribute to their support as the Lord has prospered us.

Divorce Law.—It is said that the ancient Greeks had a law that when a man obtained a divorce from his wife he could not under any circumstances marry another woman that was younger than his former wife. An exchange says, "An innocent law. A brief law. Not much to look at. But how many divorce suits would be nipped in the bud, if all husbands knew that after their separation they could not marry younger women than the wives they had cast off!" Better still the law of God's word: If all husbands and wives knew that after being divorced the husband from his wife or the wife from her husband, they would have to remain unmarried or be reconciled, there would be few divorces. This is a grand subject of study for preachers, professors and law makers.

Thanksgiving Day.—President Roosevelt has issued his Thanksgiving Proclamation, appointing Nov. 29, 1906, as a special day of thanksgiving and praise to almighty God for the blessings and mercies we have enjoyed, and of prayer that these blessings and mercies may be continued. We trust our Mennonite people everywhere will observe also this reasonable request of our chief magistrate in accordance with the admonition of the apostle to be subject to every ordinance of man for the Lord's sake and to give honor to whom honor is due. Let us hear from all our congregations that they have spent Thanksgiving Day in sincere and devout worship to the great Giver of every good and perfect gift, and not in feasting and rioting, as so many do. Let us remember that God's people are to be a peculiar people.

Our missionary page this week is filled with unusual matter. Our dear brethren Mahlon C. and George J. Lapp give a deeply interesting sketch of their beloved Bro. Jacob Burkhard's life and work both in America and in India, and pay loving and well-deserved tribute to his memory. Following this is Bro. Kessler's stirring sentence letter, the burden of which seems to be, "Pray for us." His letter shows under what strain Bro. Burkhard and the rest of our overworked missionaries have spent their days. Then follows Bro. J. S. Shoe-maker's earnest appeal to the brotherhood in general. Shall we not rise in the strength of the means which God has placed into our hands to help and give our faithful workers in India such a tangible evidence of our sympathy for and interest in the work in India as shall fill their hearts with joy and strengthen their hands to the work? God grant that the response shall be liberal and prompt.

In the Lord's House.—David said, "I was glad when they said unto me: Let us go into the house of the Lord," and every true Christian will delight himself in the worship of the living God. There are many, however, who often feel it a severe task to attend regularly the public services of their church, and justify their staying away with the most trifling excuses. In winter the weather is too cold; in summer it is too warm; sometimes it is too far, or the roads are too heavy, or they feel just a little indisposed, or they are too tired, or something or other does not suit and they stay at home. All who are inclined to absent themselves from public worship for any cause should especially remember, in most cases at least, the old proverb, "Where there is a will, there is a way." There are, of course, reasonable and valid

excuses, which are always in order; but when people feel, like David, "glad to go to the house of the Lord," hungry for the bread of life, having their affections set on heavenly things, hearts overflowing, as they should be, with love to God and rejoicing in his praise, all difficulties, all hindrances, all impediments would vanish and the courts of the Lord's house would be full and the preacher would have no need to complain that he had to preach to empty seats.—F.

Urgent needs are not always expressed in long appeals. Peter's "Lord, save me!" as he began to sink was a short petition, but it was intense. Bro. Kessler's brief letter in this issue should be read as a telegraphic communication. Read it over several times. Read also what is plainly implied as regards the needs of our American Mennonite Mission in India. Consider what has come of Bro. Burkhard's illness mentioned in Bro. Kessler's message. Remember that our missionaries have given not only their time and—some of them at least—all of their private means to keep the mission afloat, but that they are giving their lives for the salvation of souls. Two of them reluctantly returned only when all hope of health and help in the field had to be abandoned. The return of these two meant the return of their companions. One has died on the field, leaving a companion with her little ones. What our dear, bereaved Sister Burkhard will do, we do not at present know; what the missionaries on the field will do, or what the increased work will do with them, we do not know. We do know that they are in need of men and money—and rest. What is the church going to do? The two mission boards in the church have been merged into one, and what is being done now? If merging means unanimity, concerted action, public confidence and public support, it should mean that the situation in India will be relieved instead of becoming more trying. Let it be known that the merging did not loosen any thousands for India. Our missionaries are extravagant only in the matter of work. They are obligated because of the burdens resting upon them to make severe drudgery upon their vital forces. This cannot last. Human endurance has its limits, and missionaries are human. The Mennonite church in America, by its members, has probably considerably over \$100,000,000 invested in safe, profit-bringing enterprises. We support a few little home institutions in several cities, and a little mission in India, or we have the name of supporting them, but if we supported our children as we support these charges of the church we would probably be found guilty of criminal neglect. The Mission Committee asks for volunteers. Let us have them. And let the \$100,000,000 investment do something. The mission work is God's charge entrusted to us; the earth is the Lord's, and the fulness thereof, and we are his stewards; let us remember his cause and our responsibility and do something. As a beginner we suggest that every Mennonite-congregation in the United States and Canada make a contribution to the mission fund and send it at once, and more later.

Pre. Henry Weldy, of the Holdeham congregation, Elkhart Co., Ind., spent Sunday, Oct. 28, at Tegaraden, where our people have nearly a half-interest in a union meeting-house and have maintained preaching services for a number of years, which have devolved largely on Bro. Weldy and which he has faithfully supplied.

PERSONAL MENTION.

Pre. J. M. R. Weaver of Newton, Kan., has purchased a farm near Normanna, Texas. He may move to the new settlement early in the spring.

Pre. Michael Moyer, of the Fraconica congregation in Montgomery Co., Pa., who passed through a severe affliction from catarrh, is able again to attend to his usual duties.

Bish. D. D. Miller of Middlebury, Ind., recently made an extended trip among the congregations in Iowa, holding communion services with the brotherhood in Calhoun county on the 7th of Oct.

Pre. A. W. Hershberger of Walnut Creek, Holmes Co., Ohio, spent Sunday, Oct. 21, 1906, in Portage county, where there are several families of the Mennonite faith. He held divine services for their benefit.

Bro. John E. Hartzler of East Lynne, Mo., is expected to begin a series of meetings at the Barker St. M. H., St. Joseph Co., Mich., Oct. 29. God grant a blessing to the brotherhood and an ingathering of souls.

Bish. Jonathan J. Troyer of Chalm, Holmes Co., Ohio, has been visiting during the past few weeks among the A. M. congregations in Lancaster Co., Pa., and attended communion services with the congregation near Gordonville on the 14th of Oct.

Pre. Josiah Miller and wife of the Mennonite congregation at Shore, Lagrange Co., Ind., are visiting friends and also the congregations in Somerset Co., Pa. We hope they may have a pleasant and enjoyable time with the brotherhood in that vicinity.

J. S. Lehman and wife and Amos Landis and wife of Lancaster Co., Pa., are the guests of Dr. H. A. Mumaw and family of Elkhardt, Ind., for a few weeks. Bro. Landis and wife are making their first visit in this part of the country. Bro. Lehman is looking after some temporal interests during his stay.

Pre. Emanuel Schlabach and wife of Fairview, Oscoda Co., Mich., were visiting relatives and friends during the last week in Lagrange Co., Ind., and on Oct. 25, in company with his uncle, Jos. D. Schlabach of Lagrange Co., Ind., called at the Publishing House. They were much interested in the different departments of work carried on in the Publishing House. We much enjoyed their visit.

Bish. John Garber, of the Clinton congregation, east of Goshen, Elkhardt Co., Ind., had rather a serious accident recently, in falling from an apple tree, by which he was disabled from attending to his ministerial duties, as will be seen by the correspondence from Shipshewana. We hope he may be speedily restored and enabled to resume the work enjoined upon him.

Pre. C. E. Troyer, who for some time has been residing near White Cloud, Mich., has traded his farm for a home near Dodge City, Kan., and will leave his former home in Lagrange Co., Ind., where he is spending some time while his goods are in transit, on the 6th of November for the new home in Kansas. He, in company with his brother-in-law, S. M. Miller, called at the Publishing House on the 26th of October.

For the Herald of Truth.

THE SONNET PSALMS.
(Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXIV.

O God, why hast thou cast us off forever?

Remember thou thy congregation old.

Let not the roaring adversary sever

The bonds that firm unite thee with thy fold.

The enemy shall overcome thee never.

Thy ruling strength the earth doth firmly hold.

The poor and faithful thou wilt safe deliver

From greedy multitude, perverse and bold.

Let not the oppressed render to thee in shame.

But let the poor and needy praise thy name.

Arise, O God, and thine own purpose plead.

Remember how the foolish ones defame.

Unto thee adversary grant due meed.

His tumult 'gainst thee he doth constant lead.

HERALD OF TRUTH.

THE CHURCH A PRESERVATIVE POWER.

By John Seitz.

The church is the house of God. The believers are God's children. He is their Father; they are his sons and daughters.

The Holy Ghost, speaking in a figurative sense, carries the idea of security for his children to dwell in safety. The psalmist declares, "The name of the Lord is a strong tower; the righteous fleeeth unto it and is safe." And again, "Lord, I have loved the habitation of thy house," etc. A father builds a house for his children to dwell in, where they can abide in security and enjoy themselves.

A father may build a house for his children and lead them into it. The house did not give them life; but they are brought into the house for the preservation of their lives. In this way and for this purpose God has established and built the church, and by his Spirit leads his children into it as a means of safety and comfort. They are not born of the church, but of God, by the incorruptible seed of his word.

When a father builds a house for his children or his family he builds it as securely as possible, and if there is danger of attacks from enemies without he places in their hands such weapons as he thinks will enable them to resist any attacks that may be made. But he will not build his house without the means of ingress or egress.

God has the power and made his house so secure and put in the hands of his children weapons of defense so powerful that no attack of enemies shall be able to harm them, and that even the gates of hell shall not prevail against those who are sheltered in the true spiritual house of the Lord.

But there is a door by which he can go out, if he loses his sense of danger. It would seem as if the Apostle John held the idea that those in the church could not be overcome; but it is evident that he meant those who really, in spirit and truth, were the children of God.

He spoke of many anti-Christians existing and of their having gone out of the church. In the second chapter of the first epistle of John he says, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). It is evident that these were not of the true children of God when they thus went out from them. Whether, however, they were of them at any time is not so distinctly said.

If it did not agree with the wisdom of God to make man incapable of falling in the first creation, why should it be in the second? In the warnings (Luke 21:37; Acts 20:31) to the believers, we have such a strong support of this idea that I do not see how we could reconcile our minds to any other doctrine.

The cities of refuge in Israel were a figure of Christ. The manslayer was entirely safe in one of these cities. No power could hurt him there; but if he went out of the city and was taken, he had to die.

When King Solomon commanded Shimei to build a house in Jerusalem (1 Kings 2:36-46) and dwell there securely and not go out over the brook Kedron, or he should surely die and his blood should be upon his own head, Shimei said, "The word of the king is good. As my lord, the king, has said, so will thy servant do." And Shimei dwelt in Jerusalem many days. But two of his servants ran away from him, and he went after them to Gath. Then it was told to Solomon and he had him arrested and slain.

No one could have slain him if he had remained in Jerusalem, for he had the king's protection. Not even Solomon, the king himself, could harm him, for he had his promise. But he followed his own fleshly adversary grant due meed.

His tumult 'gainst thee he doth constant lead.

November 1.

Jerusalem. Had he kept them with him, they would have served him; and when they ran away, if he had let them go, he would still have been safe, but because he disregarded the king's command and went out of the city and followed them, he had to die.

The children of God have natural faculties and endowments which serve them in their carnal life in the new life under grace, these faculties will also serve them if they are kept under the restraint of the Spirit of God, but if they suffer them to roam unbridled, go abroad out of Jerusalem and then follow them, they may be assailed by the adversary and slain.

In Christ they are always secure; but out of Christ they are exposed to every danger. For this reason we are so earnestly entreated, to watch and pray that Satan does not lure us out of our stronghold or fastnesses.

Newville, Pa.

For the Herald of Truth.

FELLOWSHIP.

By W. W. Kauffman.

I have of late been much impressed with the thought of writing a few lines for the columns of the Herald on "Fellowship." I will, however, consider only one side of the question, and that is our inner life toward God. In taking the word "fellowship" and looking up the references we find that the Bible frequently refers to this subject. Fellowship with the saints is twofold, namely:

1. With God. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3; also 1 Cor. 1:9).

2. Fellowship with one another. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The same truth is set forth in Christ's sermon on the mount (Matt. 5:3-11). The inner life toward God shows the outer life toward man. The outer life toward our fellowman cannot be real unless the inner life toward God is genuine. The underlying principle of all our work must proceed from our love to God to our fellowmen before either life can be manifested.

Fellowship with God consists of a knowledge of his will. In Job 22:21 we read, "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee." In order to become acquainted with God we must have experienced repentance. There are four elements in repentance: (1) Contrition of heart; (2) confession; (3) faith; (4) amendment of life. Rom. 8:7 tells us that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." In the latter clause of Phil. 2:12 the apostle says, "Work out your own salvation with fear and trembling." Therefore we must conclude that the new life must be imparted before we can acquaint ourselves with the word of eternal truth. After we are regenerated we will search his word and pray the good Lord to open the eyes of our understanding, so that we can behold wondrous things in the "store house of God."

God has left his word on record concerning his will, and his word is the only consolation and warning we can have to find out his will concerning us. "If any man will do his will he shall should be upon his own head, Shimei said, "The word of the king is good. As my lord, the king, has said, so will thy servant do." And Shimei dwelt in Jerusalem many days. But two of his servants ran away from him, and he went after them to Gath. Then it was told to Solomon and he had him arrested and slain.

No one could have slain him if he had remained in Jerusalem, for he had the king's protection. Not even Solomon, the king himself, could harm him, for he had his promise. But he followed his own fleshly adversary grant due meed.

His tumult 'gainst thee he doth constant lead.

1906.

(Amos 2:3). The answer is, No. This holds good in every particular concerning our life toward God. It is utterly impossible for two to walk together unless they do agree. Light and darkness can have no fellowship together. One or the other predominates. When we become so pliable that God can mould us as the potter does the clay, as then, and then only, can man walk with God, as with his father, friend, guide and best portion.

After man has agreed to walk with God, there will be a wonderful affection manifested. Paul manifested his affections, for he says in Rom. 8:38, 39, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." If assured that we really love God and that we habitually endeavor to keep his commandments, we may rest satisfied that all things shall finally terminate to our greatest advantage; for the love of God ruling in the hearts of those who were once in enmity with him proves that they have been called "according to the image of God," in order to be conformed to the image of his Son, and made meet as his brethren to be joint-heirs with him.

Men have no reason to think themselves predestinated, called, justified, or expect to be glorified, unless they love God, bear the image of Christ, walk in his steps, and try to honor him: and no matter what man may say to the contrary, those persons who are thus chosen shall without doubt also be glorified. There will not be a single exception to this rule, though many others will appear to have deceived themselves and others. If God has determined to save us, who can destroy us? If "he spared not his own Son," but delivered him to death for us, how could he refuse anything to us? If this was not too large a gift for his enemies, what can he withhold from his friends and children? If he justified us, who can condemn us? If our crucified and risen Lord Jesus pleads and fights for us, who can pierce and fight against us with any possibility of prevailing? If the Judge himself is our friend, who can pronounce a sentence against us? Or what can separate us from the love of Him who bled on the cross for us when we were so guilty and depraved that hell would have been our just desert? Therefore we rejoice in this security, and cheerfully become soldiers and conquerors in every conflict and gainers by every loss and tribulation, till "death he swallowed up in victory."

Let us, then, show the purity and reality of the doctrine by sparing no effort, shrinking from no hardship or experience in the cause of Christ, willing to endure every cross of Christ by obeying his commandments, and being steadfast, immovable, "always abounding in the work of the Lord." We also notice that the Apostle Peter signally failed in his adherence to Christ by being accused of being one of the followers of Christ, even to the extreme of cursing and swearing that he knew not Jesus, but the same apostle after he was ended with power from on high was as bold as a lion. Notice his affection for Christ at the day of Pentecost. The words of Paul, in Rom. 8:38, 39, were manifested in Peter's life. Daniel and the three Hebrew worthies manifested the same affection.

These are some of the noble characters that the Bible holds out to us, and God stood by them and delivered them on many occasions. Would to God there were more men and women of the same stamp, especially ministers. The greatest sin in the world to-day are the men and women who are apostate from the ministerial and especially the laymen. Paul said he was "not ashamed of the gospel of Christ." Let us free ourselves from the blood of all men. Peter said, "We ought to obey God rather than men."

My brother ministers, let us manifest our affections by fighting sin in all its forms. There can be not an "enjoyment of its presence" unless we love God supremely. It is in the "whomsoever will" that God bestows favors. Those who worship God in Spirit and in truth are the only ones who delight themselves in his presence. If we would always realize the exalted presence of our King, many doubling castles would be removed, and we would not fall into the hands of the Giant Despair and be locked up and compelled to receive the stripes. But Rom. 8:28 is a grand consolation to the children of God.

He that saith he abideth in him ought also to walk even as he walked. If we are with him and will imitate him in all things, we will never be ashamed of our personal appearances before the world. Our influence depends much upon our appearance. We should be living epistles, known and read of all men, but said to say, too many do not want to be known by their personal appearance. May the good Lord grant us grace, and may we be ready to accept his grace, and walk accordingly.

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ship God in Spirit and in truth are the only ones who delight themselves in his presence. If we would always realize the exalted presence of our King, many doubling castles would be removed, and we would not fall into the hands of the Giant Despair and be locked up and compelled to receive the stripes. But Rom. 8:28 is a grand consolation to the children of God.

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RESPONSIBILITIES OF PARENTS AND SUNDAY SCHOOL WORKERS.

By Peter Metzler.

We are commanded in the word of truth to bring up our children in the nurture and admonition of the Lord, and the wise man Solomon says, "Bring up a child in the way he should go, and when he is old, he will not depart from it."

This applies to parents and all others who have children entrusted to their care. They are held responsible for their training and their bringing up and what they teach them as long as they are under their care.

The training of our children should begin while they are quite young. What we teach our children and impress upon their minds and hearts in their young and tender years will make impressions upon their minds that will follow them to the end of their days.

Children are great imitators and close observers when they are still very young, and they notice many things that they see their mamma and papa do. Sometimes they begin very early to imitate their parents and follow their examples. Therefore it is of great importance that we teach them both by precept and example, and that we so conduct our walk and conversation that we need not be ashamed if they imitate us or follow our footsteps.

In Deut. 6:6, 7, we read, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

I think these words apply to us in our time just as they did to the children of Israel at that time. Dear readers, how is it with us? Are we doing our duty in this line? Are we obedient to this commandment? Or is our conversation more of the world and worldly things in the presence of our children? I find myself lacking in this respect and I think many of us would find in our selves the same weakness. If we would carefully examine ourselves and compare our conversation, our walk and conduct with the word of God.

Let us meditate on these things and think of the great responsibility that is resting upon all those who have children entrusted to their care. A certain writer has said, "Keep the mind and heart of a child filled with the love of Christ and there is little danger of its wandering far into the right way. The Sunday school, if it is conducted in the right way, is also a great factor to assist parents in the training of their children in the way in which they should go. These are great responsibilities resting on the Sunday school workers, as well as on the parents.

The chief object of a Sunday school is, or should be, to get children acquainted with the word of God, bring them to Christ and teach them the plan of salvation. The superintendent and teach-

ers ought to be Christians and have their hearts filled with the Holy Spirit and the love of God. Teachers also ought to be well acquainted with their Bibles and teach the Word in its purity, and guard themselves that they teach nothing that is not in accordance with the word of God. They should also have love for the children and the salvation of their souls at heart, and should teach by example as well as by precept; and should teach their light shine before the world and themselves also to live out what they teach to others.

If teachers would teach to the children simplicity of attire and non-conformity to the world, and would not live it out themselves, I am afraid their teaching would not have the desired effect. But on the other hand, if we teach our children to give them a good example ourselves, not only in the week, at home and abroad, they are more apt to be obedient to our teaching than if we teach them certain things and not do them ourselves.

Oh, how glad and thankful we ought to be that we are living in a land of Bibles and churches, and that so many of us have the privilege of taking our children to Sunday school and church services every Sunday where the gospel is preached and taught.

When we read the writings of such as traveled through heathen lands beyond the ocean, and hear how ignorant many of those people are, and how little they know of the gospel of Christ and of the plan of salvation, and how they are worshipping idols made with their own hands of different kinds of material, which have no life in them, instead of the true and living God, oh, how sad it is! A certain traveler says, "It is estimated that there is an idol for every heathen in India. If this estimate is correct, there are now over 200,000,000 idols in the country. Oh, what a deplorable condition!" How thankful we ought to be for the privileges we enjoy in this land of ours! The same writer further says, "When the beauty of the Christian religion is shown to them, many say, 'We know that your religion is better than ours; but our fathers worshipped in this way and these things are good enough for us.' Why are these things so? Because they were taught these things from childhood up and are not willing to depart from them in their mature years."

This brings to our minds again very forcibly the fact that what we teach the children and impress upon their minds will follow them through life and tender years will follow them to the end of their days. This shows to us very vividly the great responsibility that is resting upon us as parents, teachers and Sunday school workers and all who have children entrusted to their care. How important that we do not teach these innocent young minds, who do not know wrong from right, anything that is not in accordance with the divine word or that has a tendency to lead them astray.

Above all things, let us give them a good example, by living such lives as are a light unto them. Our influence goes out from us either for good or evil.

Columbiana, Ohio.

For the Herald of Truth.

HOME.

By Jennie Hummel.

Home's not merely four square walls.

Though with pleasures hush and gilded;

Home is where affections cling and hold;

Home is where the heart hath hold.

Home! Go, watch the faithful dove

Sailing in the heavens above;

Home is where there's one to love,

Home is where there's one to love us.

Home's not merely rock and room.

It needs something to endure it.

Home is where the heart can bloom.

Where there's some kind lip to cheer it.

Where there's some hand to meet,

Where to welcome, none to greet us?

Home is sweet and holy ground.

Where there's one we love to meet us.

Home is where there's one we love to meet us.

Home is where there's one we love to meet us.

Home is where there's one we love to meet us.

Home is where there's one we love to meet us.

Home is where there's one we love to meet us.

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Home is where there's one we love to meet us.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.

Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.

Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Sts., Philadelphia, Pa.

Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind. Lancaster.—462 Rockland St., Lancaster, Pa.

Canton.—Mission Home, 216 S. Belden Ave., Canton, Ohio. P. R. Lantz, Supt.

Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

A LIFE SPENT FOR CHRIST.

By M. C. Lapp.

This short sketch of the life of our beloved brother, Jacob Burkhard, deceased, will contain events with dates fixed to them, given in his own words as they are written on the third page of his Bible, which he loved so much. He states:

"I was born Oct. 2, 1873, in Stephenson Co., Ill. In March of 1894 I was born the second time (converted).

"Some time in April of the same year I was baptized and became a member of the Mennonite church, Blah. Albrecht Schiffer officiating.

"Last Sunday in May, 1896, I was elected superintendent of the Antioch Sunday school (near Pauline, Neb., U. S. A.)

"On the 17th of April, 1900, I was examined for foreign missionary work.

"On the 18th of April, 1900, I was married to Sister Mary M. Yoder of Champagne Co., Ohio.

"On the 18th of April, 1900, my wife and I were appointed as foreign missionaries to India, by the Mennonite Evangelizing and Benevolent Board.

"On the 6th of April, 1901 (Good Friday), I was ordained to the ministry by Blah. J. A. Ressler, Jr. in Hindi language."

Bro. Burkhard, from the early part of his Christian life, was a very willing worker in the church, always ready to make any sacrifice necessary for the spread of the gospel.

The writer remembers well when he was appointed to superintend the Sunday school at Antioch, about fifteen miles from his home, he had a feed trough fastened on a hitching post at his home church, and oftentimes he would attend Sunday school in the morning there, feed his horses during the Sunday school, have a lunch in the buggy for himself, which he would eat on the way, and reach Antioch, a distance of fifteen miles, in time for Sunday school at 3 p. m.

After Sunday school he would again drive back and many times attend Young People's meeting in the evening at 7:30 in the Roseland Mennonite M. H.

On one occasion while the writer and he were returning from Antioch we saw a sad-looking, dirty, poorly dressed man walking on the railroad track, with his head bowed. He, I think, suggested that we cheer the man up on his way; some tracts were taken to him and with a hearty handshake and a kind word of encouragement the man was sent on his way. With tears in his eyes he pressed the hand of the one who gave the tract and said, "This is the first pleasant word I have received since I left Germany." After leaving him, songs of praise were sung for having had the privilege of cheering one poor soul that day.

This incident was quite forgotten until Thursday evening, two days before Bro. Burkhard passed into glory, my brother George and myself were sitting by his bedside, when he made mention of this incident and asked if I remembered that man. He also spoke of those pleasant days, not thinking of the dreary drive.

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His Christian life in America was largely spent for the good of others. He was a man of prayer and exercised great faith. When any great difficulty would arise, the first proceeding would be prayer.

While he and wife were on their way to India, Sister Burkhard was taken very ill and they did not know if she would reach the shores of India or not, but in answer to prayer she recovered.

Thus his life was propelled by the invisible power through prayer.

He often quoted this passage of Scripture: "For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

"Precious in the sight of the Lord is the death of his saints."

Dhamtari, C. P., India.

For the Herald of Truth.

SIX YEARS' WORK IN INDIA.

By Geo. J. Lapp.

It is indeed fitting to put in print a few facts concerning the work of our dear departed Bro. Burkhard, who for six years (less one month) labored so faithfully in this benighted land. Those who must take up the work he has so recently left, fully appreciate the thoroughness of his work.

He, with his faithful companion, arrived in India on the 19th of Oct., 1899. A few weeks less than six years were spent in faithful labor. When they first arrived, Bro. J. A. Ressler was the only American resident in this part of India. A stupendous work had been begun, and for a number of months only one lone missionary was left to keep it going. A great famine had been raging. As a result, famished children were being brought in daily. The orphanage was becoming crowded with nearly starved children. The preparing of food for them, the clothing of them, and protecting of them from the sinful influences from without, besides their spiritual training and the vast amount of business, etc., were here. All of this was too much for one man to do. He halted our brother's and sister's coming with untold joy.

It was not a question of a year study, but they were obliged to take up their work before they were really prepared for it. General orphanage work was the first; then, as the language was acquired, public work began. The colportage work, which had been begun, was given into Bro. Burkhard's hands to do. Bookkeeping was no small problem. Bro. Burkhard's knowledge of the double entry system especially fitted him for that work. He took hold of it and developed it, till to-day it stands out as a monument of his perseverance and accomplishments along that line.

His successors will appreciate that fact as the work increases more and more.

Complete records are left of all his work. And, while tributes of praise are oftentimes given to men during their lives, yet the direct results of their work and the real appreciation for what they have done cannot be realized or expressed till they have left us. So with our brother; while appreciated, yet the value of his work was not fully realized.

We have lost a brother beloved by all. We have lost a friend to the poor heathen of India. We have laid in the grave the first one to give up his life at this place. While we miss him and while his being taken makes the work doubly heavy, yet we would not deny him the rest which he now enjoys. Our hearts are sad when we look at his heretofore companion and the three fatherless little ones. But we rejoice that her trust is in God; and we know he will sustain her in these dark hours.

The colportage work will go on. Two colporteurs are in the field regularly. Their monthly reports show quite faithful labor. Bazaar preaching had been done regularly. During the six years of labor thousands of souls had heard the gospel message. Many a verse repeated or hymn sung

by the orphan children were the results of our brother's untiring efforts. He was especially fitted for the work of conveying the gospel message to the poor heathen.

But, if it has taken the life of this one to cause the churches at home to respond more to the urgent calls which constantly come, we are ready to bend to the will of God and say, "Thy will be done, only that thy name may be glorified."

Dhamtari, India.

For the Herald of Truth.

PRAY FOR US!

Dhamtari, C. P., India, Sept. 27, 1906.

Dear Brethren:—

For about five months mission funds have been very low most of the time.

The lack of hite has been the subject of many an anxious thought and prayer during the month our dear ones were at Kasaull and since.

Bro. Kaufman's worn look and slow movements indicate a condition of tiredness that has caused some anxious conversation lately.

Bro. Burkhard is in bed with a carbuncle on his back between the shoulders. He is delicious much of the time and has high fever.

Sister Burkhard with her month-old baby, whom his father has not seen as yet, is expected on to-day's train. It will be a sad home-coming for her.

Sister Lina's headaches have not yet disappeared. She has been in bed the greater part of the past three days.

You who believe in prayer, pray for us!

THE DHAMTARI WORKERS.

Per J. A. RESSLER.

For the Herald of Truth.

AN APPEAL FOR INDIA.

By J. S. Shoemaker.

As we turn our eyes toward India we behold a dark cloud obscuring from our view the brightness we had beheld for some time in the eastern horizon. Our hearts are filled with sorrow because of the sad intelligence received from India of Bro. Burkhard's death.

The question naturally arises in our minds. Why should the Lord call one so useful, and so much needed, to his reward? Perhaps it was the only means by which our sympathies could be aroused for the work and workers in India through which the means would be forthcoming for the liberal support of the noble work established in that far-off heathen land. While gazing upon the darkness hanging over the eastern horizon, because of the death of one of our faithful missionaries, instead of seeing a silver lining about the cloud dispelling the darkness, other clouds have gathered causing the darkness to appear more intense.

A sentence letter written by Bro. J. A. Ressler, dated Sept. 25 and just received by the writer, has caused the darkness to appear appalling. We herewith give a number of the sentences contained in the letter, as follows:

"For months and months we have been short of funds."

"There is a debt of \$2,000.00 yet to pay on the village."

"We are paying 12 per cent. interest on the debt."

"We got into debt because of circumstances which we could not control. Mahlon Lapp and two girls bitten by a mad Jackal. The alternative was to spend 400 rupees or let them die of rabies. We spent the 400 rupees."

"Owing to the Jackal bite there was no medical help left at home. She (Sister Burkhard) had to go to the hospital at Nagpur, thus making more expense."

"To-day my wife is in bed all day with nervous pain, and yet my work in looking after other sick people must be done."

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"Bro. Kaufman is wearing down under heavy orphanage work."

"It takes about all the strength we have to do our work now."

"Kaufman says there is rice for the boys until Thursday; after that we don't know what."

"I don't know how long the supply of rice will last for the girls."

"All this is not in a corner where none are present to see."

"It is in the midst of enemies of our God anxious for our overthrow."

"God will not forsake; but do his people remember!"

"We are grateful for the prospect of grand things in the future, but in the meantime the hungry must be fed, and that takes money. Prompt, definite and decided action is needed."

Will we as a brotherhood arise to a sense of our duty and contribute promptly, cheerfully and liberally to the needs of the Lord's work in India?

The Lord hath blessed us with an abundance of everything. Will we be so ungrateful and selfish as to consume these temporal blessings upon our own lusts? Or will we as faithful stewards of our Master contribute liberally of our means to feed the hungry, clothe the naked and carry the gospel of Christ to the lost in India and elsewhere?

We feel confident there will be a hearty response from the various congregations in the home land, inasmuch that the station in India will be abundantly supplied with both means and workers to further carry on the noble work of extending the kingdom of Christ among the lost in India.

May the Lord constrain the entire brotherhood through love of his cause to act promptly and as the Lord hath prospered.

For the Herald of Truth.

WAYS OF HELPING.

By I. R. Detweiler.

A passion to enlighten souls was very evident in the life of Jesus. This passion gave its last expression in the words, "Preach the gospel to every creature." But this means more than merely heralding the gospel at home and abroad. It includes every method, every thing necessary to secure the information, the interest, even the inspiration; whether it be the building of a house of worship, translating the Bible, training workers, securing a knowledge of Bible truths, or caring for and educating the missionaries' children.

This work is of such a nature that it costs money. The gospel will not preach itself. The gospel in this sense has never been free. There was a financial consideration in the first conversions. Salvation has always been free, but for the message some one must pay.

Even under the old dispensation they had a priest and the altar; and what is an altar without a sacrifice? One tenth was the least consideration, and besides this there were other offerings. The giving of the tenth worked so marvelously that even Rome and Greece followed the plan to a certain extent. Perhaps if it would have been the mind of Christ to give instructions on the details of church organization he would have not only sanctioned the tenth, but have included the same. He leaves that to Paul, who puts it in these words, "As God hath prospered him."

No sooner can we have the Christian form of a church than we must also have a financial consideration. In the New Testament we have our precedent for organization, for officers, for courts, for discipline, for immorality and heresy, and for the conducting of finances as well. People sometimes wonder when this "begging" for money will stop. Not so long as preachers declare the whole gospel. It is included. Leaving out one side of the gospel is as serious as another. It is perfect only as a whole. The people do not like the whole gospel at first. It is natural. "The natural man receiveth not the things of the Spirit of God," says Paul. Until we see that the financial con-

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sideration is one of the things of the Spirit of God we may not be able to fulfill the desire of the heart of Jesus.

For the Herald of Truth.

A WORD OF WARNING.

By a Sister.

I have been very much impressed lately by the way our dear young sisters are gradually conforming more and more to this world. The Word says, "If any man love the world, the love of the Father is not in him." So then how can we be God's children, and yet love the things which are of the world? Many a thing which by the possessor is considered very insignificant, has been the cause of more than one prayer unanswered, more than one soul unsaved. Can we afford to do such things as wearing apparel that is not at all becoming for a Christian, or attending such places which are just for worldly amusement, where not a soul is made better, but which only tend to draw one still farther on down the broad road to everlasting destruction, and by so doing keep some one out of the kingdom of heaven? Oh, why can we not be a stepping-stone, instead of a stumbling-block in somebody's way?

And another thing is the combing of the hair. Now I know you do not like people to pick flaws all the time, but I earnestly ask the question, Do you want to keep some one out of heaven just because you dress your hair like the world? If Jesus were standing directly in front of you and could not see your prayer headcovering on account of the way your hair is arranged, do you suppose he would commend you? "I commend you not."

Do not think, dear sisters, because others do thus or so, therefore we may do it also; but let us take God's word for our guide.

1 Pet. 3:2, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

For the Herald of Truth.

KANSAS SUNDAY SCHOOL CONFERENCE.

Report of Sunday school conference held at the Pleasant Valley M. H. near Harper, Kan., Sept. 16 and 17, 1906.

Session opened at 7 p. m. by singing several hymns. Devotional exercises were led by Bro. T. M. Erb.

Opening address by N. E. Ehlersole. In behalf of the home congregation he expressed a welcome to all visiting brethren and sisters and spoke of some of the needs of the Sunday school conference.

Organization.—Moderator, D. G. Lapp; assistant moderator, David Garber; secretaries, J. B. Brunk, Jos. C. Driver; choristers, J. D. Charles and R. M. Weaver.

Sunday School Reports.—Sixteen schools reported and brought out the encouraging fact that nearly all are evergreen and quite a number held sessions every Sunday in the year.

The secretaries were instructed to supply the different schools with blanks for a more systematic report at the next meeting of conference.

WEDNESDAY MORNING.

Session opened at 9:30 with a full house. Devotional exercises were led by J. B. Brunk.

Quest. 1.—"Possibilities of the Sunday School." Discussed by T. J. Cooprider, T. M. Erb and C. D. Eash. The following thoughts were brought out: (1) The Sunday school is the nursery of the church; (2) to grow plants for the vineyard of the

Lord; (3) to implant Bible truths; (4) to save many souls through Christ; (5) to attain to the possibilities, we need a deeper consecration on the part of all Sunday school workers; (6) that teachers should have a greater burden for the future welfare of their classes if they would obtain results; (7) possibilities cannot be measured and can only be attained through Christ.

Quest. 11.—"Willing Workers," by R. M. Weaver and J. D. Charles. (1) One who loves the cause of Christ above all other things; (2) one who is constrained by the love of God; (3) one who does not make excuses, such as "I did not study the lesson," "I was too tired," etc.; (4) one who will not only come when rest is offered, but will be ready to go when the yoke is offered; (5) one who gives voluntary service; (6) Christ, the great example.

Quest. 11L—"Things that Hinder the Cause," by Emma Detweiler and J. M. Brunk. Hindrances come from the evil one and some of them are: (a) Inconsistencies of church members; (b) lack of faith, prayer, sympathy, etc.

Quest. 1V.—"The Master Calleth for Thee," by Harry Buchwalter and L. L. Beck. (1) Call to the young (1 Sam. 3:1-10; Eccl. 12:1). (2) Call to carry for power. (3) Call to prayer. (4) To speak. (5) To give. (6) To go.

Quest. V.—"Qualification of the Sunday School Workers in the City Mission," by J. B. Brunk and Fannie Landis. (1) Consecration. (2) Infilling of the Spirit. (3) Dependence on God. (4) Apt to learn. (5) Apt to teach. (6) Consistent Christian living. (7) A cheerful disposition, but not foolish. (8) A willingness to work at natural things as well as spiritual things.

The evening service consisted of songs, question box and a missionary sermon by D. G. Lapp. May God's blessing attend all those who were present at these services and help them not to be forgetful hearers of the Word, but doers of the same.

J. B. BRUNK.

JOS. C. DRIVER, Secretaries.

For the Herald of Truth.

"PREPARE YE THE WAY OF THE LORD."

Mark 1:3.

By S. E. Roth.

We often notice the great difference in the way that some people nowadays work in the spiritual harvest field. Let us compare it with the way that John the Baptist did. In the first place, John the Baptist did not have a trail of D. D., Ph. D., etc., following his signature. He was simply "a voice crying in the wilderness, Prepare ye the way of the Lord," etc.

In the second place, he did not preach to please the people, but told them to repent and bring forth fruits (or works) meet for repentance. John the Baptist also lived an exemplary life. There were no luxuries spread on his table. His meat was locusts and wild honey, and his garments were of the simplest and plainest kind—made of camel's hair, with a leathern girdle about his loins. Who doubts that the efforts to evangelize the world would be far more successful if we followed more the plain, self-denying example of John the Baptist?

See unbraiding of repentance, self-denial, humility, sincerity, etc.; more crying, "Prepare ye the way of the Lord," and more sacrificing of comforts and pleasures on our part is what the world needs, if it shall or can ever be brought to Jesus. Woodburn, Oregon.

Be happy, peaceful and satisfied just as you stand, having sufficient stoutness and independence to hold your own against the eddies and rapids about you. Accept practically that which you perceive spiritually.

A Christian is never placed in any situation in which he has not abundant reason for great, exceeding joy. Hold fast that which is good, then we will have joy beyond measure.

HERALD OF TRUTH.

Thursday, November 1, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Bish. Jacob Swartzentruber and daughter of Kalona, Washington Co., Iowa, are at the present time on a trip to Oregon. Bro. Swartzentruber, like the apostles of old, is preaching the Word as he travels along on his journey. He spent a Sunday with some of his brethren in the vicinity of Hutchinson and Haven, Reno Co., Kan., and also visited in Oklahoma and Colorado. We hope he may have a profitable and edifying visit in Oregon.

From Topping, Ontario, we are informed that Bish. Joseph Schlegel and wife and Pre. N. Roth of Seward Co., Neb., are visiting with the congregations in that vicinity, and that the people are much encouraged and edified by their earnest admonitions. They preached in the Poole meeting-house and also at Zorra and Upper Wilmet.

The congregation near Fairview, Onondaga Co., Mich., is building an addition to their meeting-house, and will have a Bible conference to begin on Nov. 24, 1906. These conferences, when properly conducted, are a means of establishing the members in the doctrines once delivered to the saints, and we hope this one may prove a special blessing to the brotherhood there.

Bro. J. S. Shoemaker of Freeport, Ill., is holding meetings at Sea Ridge M. H. near Palmyra, Mo., with good interest. Bible conference was announced to begin there on the 29th, with Bro. Daniel Kauffman of Versailles, Mo., and Bro. J. S. Shoemaker as instructors. We pray that the congregation may be richly blessed through these efforts.

Waynesboro, Va., Oct. 23, 1906.—Dear Herald Readers:—Greeting in Jesus' name. Communion meeting season is here and is upbuilding to all true believers. Two such meetings have been held in Bish. A. P. Howtelle's district, one at the Hillsbrand church on the fourth Sunday in September, which was fairly well attended. At the Springs Dale M. H. we had communion on the third Sunday in October. The number present was not large, owing to inclement weather, although we had a good meeting, feeling assured that God's promise of being with his people, if only few in number, was verified. The meetings yet to be held are at Union Chapel, the fourth Sunday in October, and at Mt. View, the second Sunday in

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November 1,

November. Our bishop brother expects to be away and has made arrangements that these meetings be conducted by other brethren. He, in company with Bro. J. H. Martin and their wives, expects to spend a while visiting the churches in Maryland. May they and also those who are visited be strengthened and built up in that faith which is so precious to every child of God, through which great things can be done for Him who died that we may have life.

Bro. M. V. Brunk is not able yet to do much in the ministry; does not gain strength as we would like to see. May God's richest blessings be upon all his children. Your humble COR.

Concord, Tenn., Oct. 22, 1906.—The church at this place has had a much appreciated visit from two John Blosser of Rawson, Ohio. During his two weeks' stay a series of meetings was conducted at the Mennonite M. H., in which great interest was manifested. Meetings were also held in different localities, making in all twenty-one services conducted by the brother while in our midst. One young man made a public confession of faith in Christ, expressed a desire of connecting himself with the Mennonite body, and was baptized on the 13th. On Sunday, the 14th, communion services were held, conducted by Bros. Blosser and I. W. Royer of Goshen, Ind. Bro. Blosser has greatly endeared himself to the people of this place and they feel grateful for his visit. COR.

Canton, Ohio, Oct. 25, 1906.—To the Editors and Readers of the Herald:—Greeting in Jesus' name. The Canton (Ohio) mission workers are now located just across the street from the meeting-house, where they welcome their friends. Our correspondents will also note the change of address from 216 S. Belden avenue to 1934 East Eighth street. Yours for the Master, May God bless the work. P. R. LANTZ, 1934 E. Eighth St., Canton, Ohio.

Vistula, Ind., Oct. 22, 1906.—Dear Editor:—Greeting. Bro. Amos Cripe and wife of Emma, Ind., were with the Barker Street Cong. St. Joseph Co., Mich., Sunday, Oct. 21. Bro. Cripe preached an interesting sermon from Acts 1:8, first clause. We expect Bro. John E. Hartzler here to begin a series of meetings Monday evening, Oct. 23. We ask an interest in the prayers of the brotherhood. HARVEY PRIESNER.

Woodburn, Oregon, Oct. 19, 1906.—Editors and Readers of the Herald of Truth:—Greeting to all who fear God in his worthy name. Many are the blessings which God has showered down upon us in the past, both temporal and spiritual; to him be all the glory.

Health in this vicinity is good. A number of the brethren here in the valley expect to attend the conference at Kampa, Idaho, J. P. Bontreger of Albany was here on Sunday, Oct. 14, and attended the communion services at Hopewell. Jacob Egli and Ida Kauffman were married last Sunday at Zion meeting-house by Bish. A. P. Troyer. Zion congregation will have communion services on Sunday, Oct. 21. May God grant us all more perfect communion with him and among each other as we grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Brethren, pray for us. COR.

Skippack, Montgomery Co., Pa., Oct. 21, 1906.—Greeting to the readers of the Herald. On Sept. 16 we were favored with a visit at Skippack by Rev. Noah H. Mack. He told the life of Christ in such a clear way and our necessity of imitating him in truth and in spirit if we want to be saved, that the slumber had to be almost persuaded to leave the ranks of Satan.

On Oct. 7 our Sunday school closed for the season. We were very glad to have in our midst on this occasion Dea A. B. Lutz and Pre. Peter R. Nissley of Mt. Joy, Lancaster Co., and Pre. Joseph Ruth of Lexington, Bucks Co., Pa. May

their words of admonition not soon be forgotten and bear fruit to the honor and glory of God. Such visits at our regular services are upbuilding to our church. Strange voices often make a deeper impression than those with which we are familiar. There are some in our vicinity who feel the necessity of leading consecrated lives. May they be helped along at the throne of grace and by visits of our ministers to our church. COR.

Centralla, Mo., Oct. 21, 1906.—To the Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. Since Oct. 10 W. K. Miller of Parnell, Iowa, accompanied by his wife, was in our midst holding council meetings and communion services, also baptismal services. Five young souls were received into church membership by baptism. Communion services were held on the 21st. Bro. Miller expects also to visit the congregations in the vicinity of Arthur, Ill., before returning home. A READER.

From Johnstown, Pa.—On Sept. 28, 1906, Bro. Josiah Miller, accompanied by his wife and Bro. Jacob Hosteler and wife, all of Shipshewana, Ind., came to us to visit friends and relatives; and while here Bro. Miller preached in the Blough, Thomas, Stahl and Weaver meeting-houses, and on the 13th of Oct. he conducted the preparatory services from John 14:10, in the Blough M. H., after which two dear young sisters were baptized and received as members into the fold by Bish. James Saylor.

The same evening Bro. Miller took for his text Mark 13:32 and preached to an attentive audience. Sunday morning, the 14th, several hundred brethren and sisters came together and Bro. S. D. Yoder took for his text Heb. 10:1. After the sermon about three hundred members partook of the bread and wine and observed the ordinance of feetwashing. This was indeed a pleasant meeting and should long be remembered.

In the closing part of the meeting Bro. S. G. Shetler made mention of some words that our aged Bish. James Blanch used to say at the communion. This caused many tears to flow and my mind was drawn to what Bish. Samuel Blough said twenty-four years ago, while he stood in this same pulpit, after having officiated for the last time at the communion services here upon earth. The words were these: "My dear young sisters, do not become ashamed to dress like your godly mothers dress." Oh, where is the plainness that was held so dear by our forefathers? Are we not getting too worldly?

On Oct. 19 Bro. Abram Metzler and wife of Martinsburg, Pa., came to our home and the same evening Bro. Metzler spent a short time with my parents. The next morning we took them to the Stahl M. H., where Bro. Metzler preached a preparatory sermon from Song of Solomon 2:1. The same evening Bro. Metzler preached at the same place from 2 Tim. 2:15. On Sunday, the 21st, Bro. Metzler took for his text Rev. 22:14, and preached a communion sermon, after which Bro. James Saylor took charge of the meeting, giving an edifying talk for a few minutes; then about four hundred members partook of the bread and wine, and the ordinance of feetwashing was observed. In the evening Bro. Metzler preached again at the same place from Matt. 4:11. This was also an interesting communion service. While I stood at the door and looked toward the pulpit over the large audience of brethren and sisters, my mind was drawn heavenward. I was made to think of the heavenly Jerusalem and of the thousands who have gone before. What a communion that will be over yonder! LEVI BLAUCH.

Bay Port, Mich., Oct. 24, 1906.—To the Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. I wish to write a few items of news from this place. We had our communion services on Sunday, the 21st inst. Quite a number of brethren and sisters partook of the sacred emblems.

May we ever live in fellowship with God that in the day of his coming we may meet him in peace and be forever with the Lord. I am deeply interested in the Herald, especially in the Young People's Page. We have evening meetings every two weeks. We also have church services and Sunday school every Sunday. Our Sunday school averages about one hundred pupils. Remember us at the throne of grace. COR.

Shipshewana, Ind., Oct. 25, 1906.—To the Readers of the Herald:—Greeting in Jesus' name. I send you herewith a few lines from the Shore congregation in Lagrange Co., Ind. Preparatory meeting was held on the 20th and one precious soul, being willing to accept Christ, was baptized and received into church fellowship. Services were conducted by Pre. Y. C. Miller, on account of Bish. John Garber having been disabled by a fall from an apple tree, by which he sprained his knee.

On the 21st communion was held, in which a large number of brethren and sisters participated, again manifesting their love to Him who said, "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come." This solemn meeting was also conducted by Bro. Y. C. Miller and Bro. Oscar Hosteler, on account of Bish. Garber not being able to attend. May God's blessing rest on those dear servants of the Lord. During the past year twenty-three persons were added to our congregation by water baptism, four by letter and one reclaimed. COR.

Newton, Kan., Oct. 17, 1906.—Editors of Herald of Truth. Dear Brethren:—Greeting. If you will kindly allow me space in the Herald of Truth I would like to answer received letters of inquiry by this one. I spent six weeks in Texas this fall (in August and October) and looked over the country over where I thought it justifiable, especially where some of the brethren had settled—Ponder, Houston, Normanna, Amarilla, Panhandle, etc. After considering all things—first, spirituality; second, physically, health; third, financially—I have decided to settle at Normanna, Bee county. I bought a farm there and the same day the brethren M. W. Weaver, S. E. Neuhauer, S. S. Stiller, Reuben Steiner and ——— Lehman bought also. These with the brethren who had bought before and some living here (Bro. Peter Unicker, C. C. Shrock, David Hamilton, Noah Miller, Blosser, Miller, Apple, Miller, Aaron Zook, D. S. King, Grandpa King, John Unicker, Slabach, and others whom I cannot recall now) will form a goodly Mennonite congregation to start with. The building where they will hold church services is a room 24 x 40 feet, and was about half completed when I was there Oct. 10 and may be completed by this time. Land sells from \$10 to \$20 per acre; one-fourth cash; balance on four years' time. The land brings from two to three crops a year. Forty acres will support a family and much more if handled intelligently. Bro. Shrock got \$10 per acre rent, one-fourth of broom-corn. Cotton brings nearly as much; vegetables much more. Gardening is carried on all winter; early spring vegetables. On account of the gulf breeze, the climate is not as warm as in Kansas, where I have lived twenty-seven years, or northern Texas on the Panhandle. Normanna is 600 miles southeast of Amarilla.

Hundreds of invalids from all over the world are coming to this climate for help, both rich and poor. Costly houses and cheap tents, especially in San Antonio, are in demand. This city is eighty miles north of Normanna and has a population of 55,000. The same is equally true of Corpus Christi, forty miles south of Normanna on the gulf coast. This place is especially beneficial for rheumatism, catarrh and lung trouble. Rainfall is thirty-eight inches per year on the average.

On the gospel or spiritual side the possibilities are great. These Mexicans are all Catholics, but live away from their church and priests. As they

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are not allowed to go to white schools, they have no schools, no preachers and no doctors. They are very superstitious, but a simple people who live from hand to mouth, care not for the morrow or what it may bring forth. It is only possible to live such a life in a southern latitude. These Mexicans know positively nothing of the gospel. There is a big field open in southwestern Texas, where there are many hundreds of them; also in Mexico, Central America and South America. Here they can be reached more quickly than where they live in Catholic countries. The Catholic church has lost her grip on them. I believe that by learning their language and customs (and send her people to win those poor benighted ones for Him who died for them and us).

What is needed are young men and women to make the consecration, learn the language, lead exemplary lives, teach them the way of cleanliness and health, preach Jesus that they might get salvation which brings happiness. Oh, that I were young again to go to these people with their dividual's conscience (2 Cor. 9:7), and the wise man knew already that "he that withholdeth teaching to poverty, and he that scattereth (meaning to give) yet increaseth" (Prov. 11:24; Mal. 3:8).

J. M. R. WEAVER.

La Junta, Colorado, Oct. 25, 1906.—Dear Readers of the Herald of Truth:—Greeting in the Master's name. I herewith let you know that we are still enjoying good health. We arrived at La Junta on Oct. 21, and were conveyed to the home of Pre. D. S. Brunk, where we met Bro. Isaac Kulp, also of Bucks Co., Pa. He is well and happy. We had services at the La Junta M. H. We had meetings there until Thursday evening. To-day (Friday, Oct. 26) we left for the Holbrook district to hold some meetings there. We expect to stay at that place until Nov. 3. We have visited the brotherhood in this vicinity. Sister D. S. Brunk took us out to the Sanitarium, where we spent an hour. This is a beautiful place. They are making an artesian well now and expect to erect a building for consumptives and persons afflicted with other diseases also. There is a house there now which is occupied by Bro. Weaver and family, but that does not mean that they are ready to receive patients, but will do so after the proper accommodations are provided. They have a nice location and pure, invigorating air, which is in their favor for the work proposed.

We expect to leave La Junta on Nov. 5 for Sterling, Ill., from which place the readers of the Herald may expect to hear from us again. H. G. ANGLEMOYER AND WIFE.

KANSAS AND NEBRASKA CONFERENCE REPORT.

Held at Pleasant Valley M. H. near Harper, Kansas, Oct. 18-20, 1906.

The meeting was called to order by Bish. T. M. Erb. Bro. Erb was chosen moderator; David Garber, assistant moderator; C. D. Eash, chorister. J. C. Driver, Andrew Shenk and D. G. Lapp were chosen as a committee on resolutions.

The conference sermon was delivered by Bish. S. C. Miller, from Eph. 2:10-22. It was decided to change the name of this conference from Kansas, Nebraska, Oklahoma, Colorado, Idaho and Oregon, to "Kansas and Nebraska District." There were 757 members reported in the conference district.

Resolved, That we discontinue the Home Support Fund, and all money on hand shall be turned over to the Home Mission Board.

Daniel Burkhardt, Russellville, Neb., was elected as a trustee of the Mennonite Board of Missions and Charities.

T. M. Erb and J. B. Brunk were elected as trustees for the Kansas City Mission.

Resolved, That we, the Kansas and Nebraska Conference, do hereby instruct the Board of Trus-

tees of the Kansas City Mission to deed the property of said mission to the Board of Missions and Charities as soon as the debt can be raised.

The congregation at New Kirk, Okla., was admitted into this conference district.

The following topics were discussed:

1. "Popular Evils." (a) "Worldly Conformity," opened by D. Garber. (b) "Worldly Amusements," opened by C. D. Yoder. (c) "Literature," opened by T. M. Erb. (d) "Secret Societies," opened by D. G. Lapp. Open discussion followed the introduction of each subject.

II. "Is systematic giving according to gospel principles?" opened by J. F. Brunk.

Resolved, That it being according to God's order to give the tenth before there was a law (Gen. 14:20; Gen. 28:22) and according to the law he ordained (Lev. 27:30-34) and according to Matt. 23:23 it evidently was not annulled by Christ, but ordered to be observed, and the same commanded by Paul (1 Cor. 16:1, 2). According to 2 Cor. 8:14, the apostle commended equality, which necessitated giving. More than that is left to the individual's conscience (2 Cor. 9:7), and the wise man knew already that "he that withholdeth teaching to poverty, and he that scattereth (meaning to give) yet increaseth" (Prov. 11:24; Mal. 3:8). Therefore we recommend that we place ourselves in line with God's word and follow its teachings in all things.

III. "Witnessing for Christ." Opened by J. C. Driver and followed by general discussion. Is it right for non-resistant people to donate money to the Kansas State Temperance Union, which use same for employing lawyers and prosecuting criminals?

Answer.—No. We can put our money to better use; we cannot be partakers of other men's sins (1 Tim. 5:22). Take God's method for putting down evil (2 Cor. 10:4-6).

The last question was not on the program, but handed in by a brother, and the above resolution was adopted.

Conference closed to meet next year at La Junta, Colorado. R. M. WEAVER, Sec.

For the Herald of Truth.

VIRGINIA CONFERENCE MINUTES.

Oct. 12 and 13, 1906.

The Semi-Annual Conference of Virginia met at the Bank M. H. (Middle District) on Friday, Oct. 12, at 9 a. m., and was opened by singing from "Church and Sunday School Hymnal" the words, "And are we yet alive," etc., also Hymn No. 91. Bish. A. P. Heatwole read the first chapter of Philippians, which was followed by secret prayer. Christian Good, the moderator, read the rules of conference, and made some remarks upon the same.

The bishops being accorded the privilege of first speaking, A. P. Heatwole said in part: I am glad that the Lord has been so merciful and gracious toward us. I am glad we can be together in his name and in his fear. The minister of the gospel must yield himself into his hands in an obedient way so that the Lord can help and use him and receive the needed grace and blessing. In the spiritual, like in the natural, things do not always go as we would like, and so we are often face to face with trials, but to be true soldiers we must withstand trials. Paul, in speaking to the Philippians, commends them for their endurance of trials even with joy, and assured them of the confidence he had that "He which hath begun a good work in you will perform it unto the end." Paul, even before his conversion, was strong and brave in the doctrines which he believed, and when he was fully converted he found that he had been working against God instead of for him—that he was a great sinner. And upon his conversion he became just as zealous for his Lord and Master as he had been against him, not only by preaching but also by writing during his imprisonment. He realized

the fact that his departure was near at hand and so he was the more earnest in trying to establish others in the faith to be his successors. He was willing to give himself up and even rejoiced to be permitted to suffer for Christ's sake, since Christ, who was his pattern, suffered so much for him. Counsel meetings were held and peace and love expressed.

Bish. Lewis Shauk: I wish that the Lord might bless us in our being together. In this meeting we show a love for the cause and for each other. We are not our own; we are bought with a price. We are in him through the atoning merits of Christ, and we should always praise him whatever we may be required to suffer; even amid trials God will always comfort and bless his true followers. He is Alpha and Omega, the beginning and the end. Though the way may sometimes seem dark we should nevertheless trust him, as his ways are higher than our ways, and his thoughts than our thoughts. We should do the Lord's will and not our own. Let us have a fuller acquaintance with God by studying his word and living in him. Counsel meetings were had and peace and union expressed in the home church, but there is some friction in the maintenance part of the district.

Bish. George R. Brunk: I am glad to be here with the brothers and sisters. I hope we may have a profitable meeting. Referred to Tim. 4:16, where Paul in writing to Timothy names two important things for thought—ourselves and the doctrine. First take heed to self. Much depends upon our own life. Referred by way of example to a man who was much impressed by a sermon of a certain minister, but upon getting in contact with the home life of the minister lost confidence. Let us not have a cloud over our character. Let us not be in doubt about the way we are going. If we were to leave the road to a certain place of a man who, we would discover, is not certain of the road himself, we would soon pass on. Let us not give out an uncertain sound. Is God with us? was the question Israel asked. We must be men of conviction and settled in our minds. God will always lead out men to do his will. There are thousands of so-called religious leaders in the world today who know not God. Let us get our messages from God and let us put everything away from us that is not for God. Take heed to thyself and the doctrine. The apostle holds up a pair of scales before up with self on the one side and doctrine on the other. The church has stood for hundreds of years in defense of a doctrine the enemy cannot overthrow—take heed to self, to the doctrine. Defend the whole truth, though it may make trouble. We cannot afford to sever from the truth, though we lose members or incur displeasure. Hold to the truth regardless of consequences. Never change the church or the Bible to suit certain individuals. There are two kinds of people in the world. The one class is willing for the church to say what is consistent for the Christian to do and to wear. The other class is willing to let the world dictate. Referred to a certain evangelist in the West who converted hundreds in certain towns and were largely gathered into the churches offering the greatest liberty. Two ways are open to the one who is seeking a church home. The one is the way of liberty, the other is a safe way, though it may be uphill and rough. Two ways—liberty and truth. Referred to the unjust steward. Let us not lose our stewardship. Where God says 100, let us say 100; where God says 50, let us say 50. We must stand against all iniquity. Let us have one plain, true church and no compromise.

Bish. J. D. Wert of Norfolk Co., Va., said he was truly thankful for the privilege of being present in this meeting. As a line of thought of special importance I was made to think of what befell Israel as a result of indifference. Jerusalem was overthrown and its inhabitants carried captive into Babylon, but the walls of Jerusalem were rebuilt, and that is what we are to be engaged in, in rebuilding the spiritual Jerusalem. Nehemiah was

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bindered, mocked and scoffed in his work of rebuilding, but not discouraged. Each man in his place and at his post, the work went on. So each of us have our place to fill, and how are we filling it? I agree with the brother that the greatest danger of the church is compromise. Sanballat said, "Come down and let us reason together," thinking to hinder the work in this way; but Nehemiah said, "No, I cannot come down, I have a great work to do." Let us put on the whole armor of God, for we have a great work to do. Worldliness is sapping the life out of the church.

Bish. L. J. Heatwole: Referred to 2 Tim. 4:2, "Preach the word, be instant in season, out of season, reprove," etc. Spoke briefly of the peculiar attitude of the preacher as referred to in this Scripture, and that though we may feel that we are over so much lacking, yet we must endeavor to be ever upon the line of our duty. Counsel meetings were satisfactory. Number of members under the care of Middle District, exclusive of the churches in West Virginia, 541; thirty-one baptized and four reclaimed in the West Virginia field and a net gain of one in our home congregations. Bro. J. D. Wert reported the conditions of the Norfolk and Warwick churches as encouraging. Bro. Jacob A. Heatwole reported the condition of the Winchester congregation as not very encouraging, but believes it should not be abandoned. Bish. L. J. Heatwole extended a greeting of welcome to visiting members from other conference districts and invited their mutual co-operation in the deliberations of this conference.

The morning session of conference closed with prayer and the singing of the hymn beginning "Nearer, still nearer, my heavenly home." The moderator announced the intermission to be 1 1/4 hours.

AFTERNOON SESSION.

Opened by using Hymn No. 8, "Once more we come before our God," etc., followed with secret prayer. The moderator requested the appointment of a committee on resolutions for this conference, which was as follows: Timothy Wenger and Joseph W. Geil.

The moderator declared the conference ready for business and accorded the bishops the privilege of first presenting such matters as they may have for consideration, and nothing being offered, the following was presented:

Question 1.—What does this conference advise in regard to our members attending the Jamestown Exposition?

Bro. Wert being from near the section of country where the exposition is to be held, gave a brief statement as to what the exposition is likely to be, viz., largely of a worldly nature.

Bro. Brunk gave the attitude of the Western churches toward similar institutions, as being opposed, and the question being further and fully discussed, the following resolution was passed: Resolved, That this conference regards it wrong for members to attend the Jamestown Exposition and similar institutions, according to the following Scriptures: Rom. 12:2; 1:32; Gal. 6:14; Jas. 1:27; 1:4; 1 John 2:15.

Question 2.—Would this conference recommend the receiving of persons to membership with us who come from other denominations while they are yet in a backslidden state and out of communion with their own church?

Resolved, That we use wisdom in receiving backsliders from other churches as well as our own, and see that they bring fruits meet for repentance.

Question 3.—Since there are many instances where application is being made for a church letter by members who remove from our conference district into other States, would it not be well for this body to adopt some fixed form for writing a certificate of membership, and also say who is the proper one to issue it?

Resolved, That we leave this question in the hands of the bishops to use their own discretion in the matter.

On motion, conference voted to adjourn, following suitable closing exercises which was by prayer and the use of hymn, "My faith looks up to thee," etc., and the benediction.

SATURDAY MORNING SESSION.

Conference met at half past eight o'clock and opened by singing Hymn No. 232, "Now the shades of night are gone," etc., also Hymn No. 278, "I owe the Lord a morning song," etc., by the reading of the fourth chapter of Ephesians, by Bish. J. D. Wert, and secret prayer.

Conference now being declared ready for business and the bishops having nothing for conference at this time, the following question was presented:

Question 4.—How should the standing of members be considered who habitually absent themselves from counsel meeting and communion?

Resolved, That after proper visitations have failed to restore such person to the communion of the church he should be no longer held as a member.

Question 5.—What is the attitude of this conference on the subject of paying tithes? See Gen. 28:20, 22; Lev. 27:30; Num. 18:21; Luke 18:12. Resolved, That we are not under the law that made tithing compulsory, but that it is the duty of Christian people to give liberally for the extension of God's kingdom and to the necessities of the poor, according to 1 Cor. 16:2; 2 Cor. 9:7.

The congregation engaged in singing Hymn No. 27, "Come, thou almighty King," etc.

Acts 2:14, 45, giving an account of the early church as having all things common, was interestingly discussed along the line of Christian duty. It not being a command that we should have things in common, we have a right to choose that which promotes the highest good.

The moderator stated that it was time that we should prepare to adjourn.

Bishop Shank said he is glad to say that his district is entitled to the next conference and that it will be held at Lindale, M. H. on the second Friday in May (May 10, 1907).

Conference adjourned after hearing the financial report, the reading and correction of the secretary's report, a short exhortation by Bish. A. P. Heatwole, prayer, the use of Hymn No. 44, "More like thee," etc., and the benediction.

The following are the names and addresses of members of conference present at this conference: Bishops—L. J. Heatwole, Dale Enterprise, Va.; A. P. Heatwole, Waynesboro, Va.; R. F. D. No. 2; Lewis Shank, Broadway, Va.; Box 2; Geo. R. Brunk, Inman, Kan.; J. D. Wert, Herring, Va.

Ministers—R. C. Shank, Waynesboro, Va.; Sem S. Weaver, Mt. Clinton, Va.; Perry E. Shank, Broadway, Va.; J. H. Martin, Waynesboro, Va.; Jacob A. Heatwole, Harrisonburg, Va.; J. S. Martin, Harrisonburg, Va.; R. F. D. No. 5; Jos. Shank, Broadway, Va.; R. F. D. No. 16; Jos. F. Heatwole, Dayton, Va.; Jos. W. Geil, Broadway, Va.; R. F. D. No. 16; C. Good, Harrisonburg, Va.; R. F. D. No. 5; Samuel H. Rhodes, Harrisonburg, Va.; R. F. D. No. 4; Aaron C. Good, Sterling, Ill.; C. H. Becker, Concord, Tenn.; R. L. Smith, Rich Mt., W. Va.

Deacons—S. M. Burkholder, Dale Enterprise, Va.; J. J. Wenger, Linville Depot, Va.; Elias Brunk, Harrisonburg, Va.; David S. Geil, Harrisonburg, Va.; R. F. D. No. 7; Jacob W. Showalter, Harrisonburg, Va.; R. F. D. No. 5; T. J. Wenger, Staunton, Va.; Isaac Grove, Mt. Meridian, Va.

C. H. BRUNK, Secretary.

Never lose a chance of saying a kind word. As Colwell never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious kind of timber.

My son, the order of the words approve, Christ first, me last—struggling between but love. Lord, keep me always low, I will abide above; Trusting to thee, not strutting restlessly—So shall I daily gain the victory: I, yet not I, but Christ "who loved me."

November 1,

1906.

YOUNG PEOPLE'S PAGE.

The charity that cannot be disbursed without the blare of trumpets is not charity. It is simply a paid advertisement.

True education aims not only at the development of the knowing power, but still more at the doing power. Learn to know how to do, but first be sure that you are doing right.

A school girl reading that great quantities of hops are raised in Germany and that beer is made of hops, reasoned thus: "Hops make beer, and beer makes drunkards, and drunkards make misery." And who can say that she was not logical?

Bro. N. S. Gingrich writes another very interesting letter of his tour through the Canadian Northwest. He sees things through the eyes of a young man who understands farming and observes the development of the country along all lines, material and spiritual. We are sure the letters are instructive as well as interesting.

Wealth acquired by wrong practices can bring no real enjoyment, let alone happiness, to him who has thus gained it. "I'll get it, I'll get it." That has been the experience of Paul O. Stoneland, the Milwaukee Avenue bank wrecker, now in the penitentiary, and of thousands of men who have broken the laws of God and men for the acquirement of wealth. Honest methods may be slow, but they are safe and good. The world needs honest young men. And the honest men are the happy, contented men.

For the Herald of Truth.

COVETOUSNESS. WHAT IS IT?

By George S. Grim.

A man's life consisteth not in the abundance of the things which he possesseth, but it does consist largely in the way in which he regards his possessions. The wear and tear of getting them and the burden of keeping them often destroys all the comforts of life, and the desire of things they cannot get robs them of the comforts which they already have. In the fifth chapter of Ephesians covetousness is put in the category of vices which no right-minded person would for a moment tolerate. The worst sins are mentioned and called IDOLATRY.

Louisville, Ohio.

For the Herald of Truth.

THROUGH THE CANADIAN NORTHWEST.

By N. S. Gingrich.

IV.

In my last article I said that Alberta is a great cattle country. It has been so for less than thirty years, or better say twenty years. Here, in the heart of the old Blackfoot Indian country, on the western curve of the old "Fertile Belt" or "Rain-bow," from which the Indian once gazed in awe upon the vast Rocky Mountains, "the Bridge of the World," beyond which to his mind lay the happy hunting grounds because through the passes of the mountains streamed the warm Chinook winds, that tempered the chill blast of the North, myriads of buffaloes blackened the plains and filled the larder of the Red man long ago. In time the terminus of the buffalo and the ranchman replaced them with Herefords, Polled Angus and other breeds of cattle, and now the cowboy is giving way to the plowboy. The raising of wheat is more profitable per acre than the raising of cattle, and

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A LITTLE THOUGHT.

By E. F. Lineaweaver.

I'd like to feel at the end of the day That I had sent some little ray Of sunshine into some one's life And helped them in this vale's hard strife.

I'd like to feel that I could do Something that's really good and true; Something to help the world along And turn to right some awful wrong.

I'd like to cheer some saddened soul And make the years more lightly roll Behind; and then I think I'd be More satisfied with life, you see.

I'd like to make some crooked way A straighter one to tread. And may I one day with this grace be blessed Before I take my last deep rest.

Alas! I'm just a simple child, But pray to Jesus meek and mild That he will help me in this task; And this for Jesus' sake I ask; Philadelphia, Pa.

ITEMS.

The annual financial statement of the Menomonee Aid Plan shows that the total valuation on which assessments are made amounts to \$4,690,402. Losses amounting to \$23,342.60 were paid out during the year. The district showing the largest amount of valuation is that of Mountain Lake, Minn., which is credited with \$753,625.

Joseph Schroeder, a youth of Penville, Pa., while out in the mountains hunting with a companion, Oct. 24, fell into an abandoned mine shaft over three hundred feet deep. After hard work he was rescued alive, although badly bruised, yet not a bone was broken. Some sinners in wandering about the mountains of evil in quest of worldly pleasure, fall so low that many abandon them to their fate. Yet the grace of God can reach even them and raise them into the light of a glorious experience.

Chicago union labor leaders and agitators are making an effort to force the union into the new \$100,000,000 city of Gary, Ind. So far the "open shop" principle has been followed by the steel men who built their mills and settled their men in the new town. It is possible that South Chicago may be involved in the strikes and boycotts which the union men propose to inaugurate in case the steel magnates will not give in.

CONFERENCE NOTICES.

The first Annual Church and Sunday School Conference of the Pacific Coast District will be held at the Antioch meeting-house near Nampa, Idaho, Oct. 30 and 31 and Nov. 1 and 2, the Lord willing. Brethren and sisters from the Eastern conferences are heartily invited to come and help in the work of the Lord. Those coming from the East will please announce their coming to D. Hilly, E. Stahly or A. M. Shenk, who will meet them at Nampa, Idaho. Come, help and receive help. J. P. BONTRAGER, Sec'y, R. F. D. No. 4, Albany, Oregon.

Notice of Mission Committee.

As the need for more workers at our mission in India has been realized for some time and as it has pleased our heavenly Father to call one of their number to his reward, making the need still greater; therefore we, the Mission Committee, desire that all such as are willing and ready to enter the mission field in the near future shall send in their applications at once, either to the secretary, A. D. Wenger, Millersville, Pa., or the chairman, D. J. Johns, Goshen, Ind. Arrangements will then be made for an examination of applicants as soon as possible. D. J. JOHNS, A. D. WENGER.

MARRIAGES.

Royer-Neubauer.—On Tuesday, Oct. 16, at the Menomonee M. H. near Concord, Tenn., by Bish. John Blosser of Rawson, Ohio, I. W. Royer of Goshen, Ind., and Christina Neubauer, daughter of C. R. Neubauer of Concord, Tenn. The Herald extends congratulations.

Leatherman—Detweiler.—On the 20th of Oct., 1906, at the home of Eli Wismer, Deep Run, Bucks Co., Pa., by Pres. Enos B. Wismer, David G. Leatherman and Martha Detweiler, daughter of the late William Detweiler. A remarkable feature of this wedding was that of the forty guests present at least twenty-five were of the name of Wismer. The Lord blessed and prospered the young couple through the journey of life.

DEATHS.

Harshbarger.—On the 7th of Oct., 1906, at his home near Stonewall, Va., Pres. Joseph Harshbarger passed to his eternal reward, aged 50 Y., 11 M., 25 D. He labored in the ministry for the Mennonite church nineteen years, always willing to do what he could in the Master's service. A few days before his death he expressed himself ready to go home if it were the Lord's will. Early in the spring he, with several of his children, went to North Dakota and took up homesteads. His health soon began to fail, and he returned early in the summer with a bad case of dropsy, for which no permanent relief could be found. There are left to mourn a wife and — children (nearly all grown, four being in North Dakota), and an aged father, three brothers and other relatives. Funeral services were held at Mt. Pleasant church on the 9th by Bish. A. F. Heatwole, assisted by other brethren.

Augsburger.—Lydia R. Augsburger (maiden name, Shurt) was born in Fulton Co., Ohio, Dec. 11, 1858; she married in 1877, married with Willis Augsburger on the 6th of Aug., 1901; died Oct. 18, 1906; aged 25 Y., 10 M., 1 D. She leaves a deeply bereaved husband, one daughter and a son, three sisters, one brother and a host of relatives and friends to mourn the loss of a kind mother and neighbor. Funeral services were held in the A. M. H., Oct. 20, conducted by Pres. Henry Craib of Trenton, Ohio. May God bless the dear father with his dear little children.

Stuckey.—On the 22d of Oct., 1906, in German Twp., Fulton Co., Ohio, Rosa Irene, daughter of Samuel and Mary Anna Stuckey, was born May 17, 1904; aged 2 Y., 5 M., 5 D. She leaves father, mother, one brother and one sister to mourn the loss of their sweet little darling, who is now resting in the arms of Jesus. Funeral took place in the A. M. H., Oct. 24, when Christian Stuckey spoke in German and Henry Rycheber in English. Text, Mark 10:15 and John 1:12. May the dear parents meet their beloved one in heaven.

Nofzinger.—Peter Nofzinger, Jr., was born in German Twp., Fulton Co., Ohio, March 13, 1846; was united in marriage with Elizabeth Sander, March 1, 1868; died Oct. 16, 1906; aged 60 Y., 7 M., 3 D. To this union were born ten children. A widow, six sons, one daughter and thirteen grandchildren are left to mourn the loss of their father. After four years of suffering he passed into the everlasting sleep from which none ever wake to weep. The funeral services were held at the Delemaison Mennonite M. H. Services were conducted by Pres. Daniel Rupp in German from Psal. 50:12, and Pres. Henry Rycheber in English from 1 Cor. 15:21, 22.

Nofzinger.—Sister Lydia Nofzinger was born in German Twp., Fulton Co., Ohio, April 26, 1867. Her disease was dropsy. She died Oct. 19, 1906; aged 39 Y., 5 M., 23 D. She leaves father, mother, five sisters and two brothers to mourn the loss of one whom they loved so dearly. She was a member of the Amish Mennonite church for a number of years, and now has gone to that sweet rest above. Funeral services were held in the A. M. H., conducted by Christian Freyberger in German from Isa. 35:10, and Eli Pres. in English. Text, 1 Pet. 1:24, 25.

Kreider.—On the 19th of Oct., 1906, in West Lampeter Twp., Lancaster Co., Pa., of Bright's disease, after an illness of about two years, Jacob L. Kreider, in his 74th year. He was a member of the Mennonite church and followed farming until about ten years ago when he retired. He was unmarried and is survived by two sisters, Lizzie Kreider and Mrs. Geo. D. Lefever of W. Lampeter township. Buried on Sunday, Oct. 21, at Mellinger's meeting-house.

Habecker.—On the 18th of Oct., 1906, in Manor Twp., Lancaster Co., in her 87th year, Anna E. Habecker, of pneumonia, after a brief illness. The deceased was the last surviving member of the Jacob and Eve Habecker family of the above named township, and was never married. Anna, an older sister, died on the 3d of October, and it is believed that grief for her departed sister hastened her death. She was buried at the Masonville Mennonite M. H. on the 19th.

Kegerise.—On the 20th of Oct., 1906, in Salunga, Lancaster Co., Pa., from a complication of diseases, Sister M. Kegerise, aged about 60 years. She was a member of the Mennonite church and a resident of Salunga for thirty years. Her kind

and helpful disposition made for her many friends. She is survived by her husband and one daughter. Funeral was held on the 24th at the Salunga Mennonite M. H.

Berkey.—Near Oak Grove, St. Joseph Co., Ind., Oct. 18, 1906, John Berkey, aged 69 Y., 7 M., 11 D. He was born in Coshocton Co., Ohio, March 13, 1837; was united in marriage with Sarah Bisher, Feb. 6, 1866. To this union were born three sons and two daughters; one of the latter preceded him to the spirit world. He leaves a surviving wife, three sons, one daughter and an aged sister, who has passed her 89th milestone in her journey of life, to mourn their loss in his eternal gain. His disease was dropsy, from which he suffered great misery, but he endured all with Christian resignation and was faithful unto the end. His mortal remains were laid to their last resting place at the North Union cemetery, where a large concourse of friends and neighbors met to pay the last tribute of love to the departed brother and their sympathies to the bereaved friends. Services were conducted by Henry Weldy and the writer. Text, Psal. 116:15. DAVID BURKHOLDER.

Kindy.—Rosalina Lucina, daughter of David (deceased) and Elizabeth Garber, was born in Lagrange Co., Ind., June 30, 1865; was united in marriage to William Kindy, June 21, 1885; died at her home near Mottville, Md., of cancer of the stomach, Oct. 1, 1906; aged 41 Y., 3 M., 1 D. She suffered severely for about twelve weeks, but bore it all with Christian resignation, willing that the will of the Lord be done. Some time before her death she had her family called to her bed and as they all stood around her to hear what she had to say to them, she earnestly and faithfully admonished each of them to live for Christ, not following after the fashions and follies of the world, but to be earnest in their devotion and live such a life as he had taught them and lived before them. She then bade them all good-by, kissing them, after which she said that any of the friends who wished could come and bid her good-by, which they did. After the arrival of her brother and sister she often spoke to them of her great enjoyments since she was sick, mentioning especially the time when she was anointed, which she thought had brought such great blessings, exclaiming, "I cannot tell you and no one can imagine how much I enjoy myself." She said, "I feel that I hope! Blessed hope!" The last few days of her life when she would awake from sleep her first words were of heavenly things. The day before she died she told her sister, who had seen father (he having died sixteen years ago) and the Lord, too; then she clasped her hands and laughed, after which she asked us to pray with her. She then led in prayer, although her tongue could utter only a part of words, so we could barely understand. She also helped to sing the last hymn grandchildren are left to mourn the loss of their father. After four years of suffering he passed into the everlasting sleep from which none ever wake to weep. The funeral services were held at the Delemaison Mennonite M. H. Services were conducted by Pres. Daniel Rupp in German from Psal. 50:12, and Pres. Henry Rycheber in English from 1 Cor. 15:21, 22.

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GOSHEN COLLEGE.

Winter term opens January 2 and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers will be held for conference teachers will begin at the same time. Following the Bible Course a four weeks' Agriculture Course will be given for the instruction of those interested in farming. Send for free special circular for any of these courses. Address, Goshen College, Goshen, Ind.

APPROVED BOOKS

(CONTINUED FROM LAST WEEK'S HERALD.)

Group No. 6. Price \$2.00
Cruden's Concordance. 757 pages. \$1.00.
Smith's Bible Dictionary. 778 pages. \$1.00.
Five Hundred Bible Studies. Sayles. 64 pages. 50c.
History of the Mennonites. Horach. 40 pages. 10c.
Mennonite Church and Her Accusers. Funk. 200 pages. 50c.
A Talk with Church Members. Kauffman. 112 pages. 35c.
Immersion into a Scriptural Mode of Baptism. Mackay. 85 pages. 10c.
(These books contain a total of 2,036 pages.)

Group No. 7. Price \$2.00
Life of David. 122 pages. 35c.
The Christian's Prayer. 256 pages. 35c.
Early Bible Heroes. 44 pages. 20c.
Gospel Pictures and Story Sermons. Whitely. 128 pages. 35c.
Manual of Bible Doctrines. Kauffman. 272 pages. 50c.
Pitfalls and Safeguards. Steiner. 221 pages. 50c.
Plain Teachings. Bronneman. 257 pages. 50c.
Incidentals and Remarkable Answers to Prayer. Shaw. 128 pages. 35c.
Children's Own Book of Bible Stories. Hurlbut. 240 pages. \$1.00.
(These books contain a total of 1,666 pages.)

Group No. 8. Price \$2.00
Child's Life of Christ, in words of one syllable. 133 pages. 50c.
Child's Story of the Old Testament, in words of one syllable. 116 pages. 50c.
Child's Story of the New Testament, in words of one syllable. 116 pages. 50c.
Bible Stories for Little Children, in words of one syllable. 132 pages. 50c.
The Story of Jesus, in words of one syllable. 96 pages. 50c.
Early Bible Heroes. 44 pages. 20c.
Reapers and Gleaners. 48 pages. 20c.
The Little Captive Maid. 46 pages. 20c.
The Old Church. 48 pages. 20c.
The Star in the East. 48 pages. 20c.
The Prince Messiah. Richmond. 188 pages. 50c.
(These books contain a total of 1,113 pages.)

Group No. 9. Price \$3.00
Bible Characters. Moody. 124 pages. 35c.
Reapers and Gleaners. 48 pages. 20c.
Bible Looking Glass. Fallows. 537 pages. \$2.00.
First Steps for Little Feet in Gospel Paths. Foster. 328 pages. 75c.
Women of the Bible. 349 pages. \$1.00.
Bible Chats with Children. Headley. 572 pages. \$1.50.
Bible Symbols, or the Bible in Pictures, with Beards and Van Marter. 182 pages. \$1.50.
(These books contain a total of 2,140 pages.)

Group No. 10. Price \$3.00
Journeys of Jesus. Crabtree. 700 pages. \$2.25.
Pleasure and Profit in Bible Study. Moody. 123 pages. 35c.
The Master's Dwelling. Murray. 180 pages. 35c.
Holy in Christ. Murray. 302 pages. 35c.
The Spirit of Christ. Murray. 394 pages. 35c.
Manual of Bible Doctrines. Kauffman. 272 pages. 50c.
Pitfalls and Safeguards. Steiner. 221 pages. 50c.
The Master's Blesseds. Miller. 182 pages. \$1.00.
Heaven. Moody. 119 pages. 35c.
(These books contain a total of 2,493 pages.)

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MENNONITE PUBLISHING CO.
Elkhart, Indiana

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 8, 1906.

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NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Let us pray for one another.

Prayer for your minister will kill the desire to criticize him.

When men get out of the spirit of prayer they lose the secret of power.

Communion services will be held at the Old People's Home near Rittman, Ohio, on Sunday, Nov. 18. Bish. I. J. Buchwalter will conduct the services.

Communion services were held in the congregation at Springs, Somerset Co., Pa., on Oct. 23. Pres. S. D. Yoder of Johnstown assisted in the services, which were well attended.

Communion services were held at the Maple Grove M. H., Topeka, Ind., Sunday, Oct. 28. A season of spiritual refreshing was enjoyed and many partook of the sacred elements.

Communion services will be observed in the A. M. congregation at Oak Grove, Wayne Co., Ohio, on Sunday, Nov. 4. The Lord bless the brethren wherever they may meet on these solemn occasions.

In the Words of Cheer for Nov. 11 will be found an excellent half-tone reproduction of Bro. Jacob Burkhard as he appeared "in harness" on the mission field at Dhamtari, India. Accompanying the half-tone is the letter from Sister Savti, which is also found on the mission page of this issue.

Bro. E. J. Berkey, now of Warrenton, Va., wishes us to state that the money needed to cover the expense of printing his tract on "The Bible Mode of Baptism," has been received, and asks that all who are interested in the subject of which the tract treats send for all they can use. This tract is now sent out free of charge and should be widely distributed.

At the Canton (Ohio) Sunday School Conference it was stated by one of the speakers that the church can prosper only when she is in the world, while at the same time not OF the world. The church to-day needs to be more in and less of the world, and less world in the church. The church must be more exclusive in the matter of worldliness and more inclusive in all lines of Christian activity.

Sunday school lesson for Nov. 11 is, "Jesus in Gethsemane" (Matt. 26:36-50). The golden text, "Not my will but thine be done" (Luke 22:42). The sorrow for our sins was very great. All his sufferings would have come upon us, had he not suffered for us. How sorry we ought to be for those sins which caused his great agony! We should ask him to forgive us. We should watch and pray and keep from sin. [From Primary Sunday School Lesson Helps.]

The book "Around the Globe and Through Bible Lands," advertised in our recent subscription offer of the Herald of Truth from now to Jan. 1, 1908, is "taking" with the people. Any one will understand that there is a great bargain in this offer, in which a nicely bound book of 432 pages and 140 nice illustrations is offered for 50 cents. Don't fall to send in your orders for the Herald for next year and obtain one of these interesting and valuable books for less than one-third the price at which such books usually sell.

Helping the Missionaries. — During the past week we again had the pleasure of forwarding a remittance to the mission in Dhamtari, India. A few friends who desired to help the missionaries preferred to have their contributions sent in accordance with the Scriptural injunction (Matt. 6:14) and not let the left hand know what the right hand doeth, and so took this method to have them forwarded. We shall always be glad to help any of our friends in this way with anything they may entrust to our care and forward the amounts given without expense or charge of any kind.

Our Family Almanac for 1907 is an exceptionally fine one. It contains the usual astronomical calculations, made by L. J. Heatwole, of Dale Enterprise, Va., and are as complete, probably more so, than most other almanacs published. It is especially well printed from good, new type and on good paper. The weather forecasts are good and the changes of the moon are calculated especially to the needs of this almanac for six different localities. The reading matter is good and covers a wide range of subjects. Every one may find something to interest them. The story of "A Fortune in Coal," and "Liquor's Deadly Work," are both fine, edifying and inspiring to all who read them. This almanac should be in every Mennonite home in the land. Send for a copy or as many as you can use to advantage. Price, 6 cents per copy or 45 cents per dozen.

In this issue will be found two very interesting letters from India, one by Sister Lydia Schertz containing a translation of a touching letter written by one of the orphan girls to the young native sisters at Jubulpore, describing the illness and death of Bro. Jacob Burkhard; the other by Sister Anna Stalter on modes of burial in India, in which she incidentally gives an account of the burial of Bro. Burkhard. All these recent communications from India, while more or less sad in tone because of the great loss which the mission force has sustained, show the brightness of the evidence our brother left behind him of his readiness to go, not only when the Lord called him to India, but also when he called him to pass through the valley of the shadow of death, knowing that he would be raised again to see the glory of the eternal light and rest that remaineth for the people of God.

Good and Generous.—We were pleased to receive a letter from one of our old-time subscribers who sends \$1.50 to extend the time of his Herald in advance and tells us that he just moved his home and now resides with a niece who is a subscriber and says that they concluded that one Herald in the same home would be enough for both to read and add, "I will transfer my chance to a poor brother in the church here, to help him along." He did not want to stop reading the

paper, but while he enjoyed the privilege he took this method to help a poor family and let them also enjoy the privilege. This we call Christian charity, lending a helping hand of which we find so many strong advocates at the present time. Possibly there are others who have some poor brethren or sisters in their congregation and neighborhoods, to whom they could bring a blessing that would last all the year through, if in some way they would help them to the paper for 1907.

Commendable.—A little Mennonite girl in Lancaster Co., Pa., whose mind was directed to the blessedness of helping the poor, lost heathens, wanted to do something for the mission cause, and during the summer of 1906, when elderberries were very abundant, she, with one of her young friends, went out to gather berries from time to time, which the two girls sold until each had earned a dollar. For the little girl of whom we are writing it was the first dollar she had ever earned, and she expressed a desire to give this first dollar of her own earnings to the mission cause, and it was accordingly given to a friend to be sent and is now on the way to India to the American Mennonite Mission at Dhamtari, where it will be used by our missionaries there to the best advantage of the good cause of Christ. May God bring from this generous act an abundant harvest to our dear little friend whose heart went out in such deep sympathy for the lost ones among the heathens.

A communication from the President of the Mennonite B. of M. & C. to Bro. G. L. Bender states that the Mission Committee held a meeting at Jansen, Neb., two weeks ago, at which time two brethren and one sister of the Kansas-Nebraska-Minnesota (German) Conference presented themselves as volunteers for mission work and were examined by the committee, with the result that Bro. P. A. Friesen of Mountain Lake, Minn., was recommended for work in India as soon as means are available to defray his expenses, and Bro. A. F. Wiens and wife of Jansen, Neb., were recommended for home mission work at Chicago or some other mission station. Let us remember these brethren and sisters who are offered of grace. Bro. Friesen has had four years' experience as a teacher and has done evangelistic work in the past few years. His wife is in full sympathy with his purposes and all of these brethren and sisters have the full confidence and endorsement of the conference to which they belong, about fifteen or twenty of the bishops, ministers and deacons of which were present when the meeting of the committee, consisting of the brethren Steiner, C. Z. Yoder and Daniel Kauffman, was held.

Inconspicuous.—A good many years ago there lived in Elkhart a man who took considerable interest in the temperance reforms of the day and spoke on the subject at public gatherings of that character. One day there was a public meeting at the courthouse in Goshen, and our friend, with whom we were well acquainted, was called to speak. He did so and when his talk was ended he stepped down and found one of his chums, with whom he locked arms and together they crossed the street and, to their mutual shame it must be said, stepped down into a saloon and drank each other's health.

We also had some personal acquaintance with a certain popular American lecturer and one of the famous and radical men in the line of health, hygiene, water cure and the general reforms of fifty years ago, and one who especially deprecated and denounced the use of swine's flesh as human food, who late one evening was seen by a friend of ours, climbing the stairs of a popular Chicago hotel munching a chunk of fat pork that would have done credit to a wood chopper of northern Michigan or a subject of the emperor of Germany a century ago.

When we meet men who are constantly giving good advice to others which they do not practice themselves we are inclined to apply the old proverb, "Physician, heal thyself," or the more modern American phrase, "Take your own medicine." But this is something that many of our American reformers and some of our good preachers of the present day do not seem to comprehend. Brethren and fellow-laborers, let us as teachers of the divine Word so order our lives that we may be consistent and that our lives may fully agree with our profession.—F.

PERSONAL MENTION.

Bro. C. K. Hostetter of Goshen, Ind., was a caller at our office Friday, Nov. 2.

Bro. George R. Brunk, who has been spending some months in Virginia, his early home, during the past summer, returned to McPherson Co., Kan., about the 20th of last month.

Bro. John Thut, who for a time during the earlier part of this year was a faithful worker in the Publishing House at Elkhart, is now at work in the mission at Fort Wayne. We wish him God's blessing in his blessed work.

Bro. S. G. Shetter of Johnstown, Pa., has been holding meetings at the Forks M. H., Lagrange Co., Ind., and expected to begin meetings at Clinton Brick M. H. Sunday, Nov. 4. There were four confessions at Forks on the 2d. May many others make the wise choice.

Bro. J. S. Shoemaker of Freeport, Ill., during the past two weeks conducted a series of meetings with the Pea Ridge congregation near Palmyra, Mo. Bro. Shoemaker is an active worker in the Master's vineyard. We hope to hear good results from his efforts. The Lord bless the work.

Bro. M. B. Fast, who has been visiting in Kansas, Oklahoma and Nebraska for several weeks, attending two church conferences and seeing many old friends, returned to Elkhart on the 1st of November. Bro. M. B. reports a very enjoyable trip, part of which is occasioned by the long list of new subscriptions he obtained for the papers.

Bro. John Mumaw of Wayne Co., Ohio, spent several days in Elkhart during the past week, visiting with his friends, prominent among whom is his brother, Dr. H. A. Mumaw, and family. He also made arrangements to bring his family and sisters to Elkhart about the middle of December and make his future home here. We gladly welcome him to a home among us.

Bro. Vernon Hartzler, son of Bro. J. S. Hartzler of Goshen, Ind., has been in poor health for some time. A few months ago he passed through a siege of typhoid fever, from which he has not been able to regain his strength. In the hope of being benefited by a change of climate, Bro. J. S. Hartzler accompanied him to Colorado to spend a few months at the new Sanitarium near La Junta. We hope our young brother will speedily regain his strength in the high altitude of Colorado.

Bro. Daniel E. Bontrager of near Hutchinson, Reno Co., Kan., where he has been residing for twenty-two years, came to his former home near Middlebury, Elkhart Co., Ind., to visit his brothers and his aged father, Joseph Bontrager, who is now ninety-five years old. The aged father is residing with his son, Reuben E. Bontrager. The latter accompanied his brother Daniel to the Publishing House in Elkhart on the 3d of Nov.

HERALD OF TRUTH.

They looked through the Publishing House and made some purchases. Bro. Bontrager was well satisfied with his home in the West.

Bro. Jacob Metzler and wife and Sister Barbara Metzler, all of Ephrata, Lancaster Co., Pa., left home Oct. 16, and after visiting at Niagara Falls one day, proceeded to Chicago, where they visited relatives for a week. From Chicago they came to Wakarusa, Elkhart Co., Ind., and from there were brought to Elkhart by Bro. and Sister Ezra Zimmerman. They spent several hours in the Publishing House, purchasing some of those fine Scriptural wall mottoes of which the Publishing Company constantly has a large stock on hand. They also visited Sister Benner and on Nov. 2 left for Selpo, Ohio, by way of Warsaw. They expect to be home by Nov. 7. We were glad for the visit and wish them a safe and pleasant journey home.

A letter from Sister Adeline V. Brunk to her father, Bro. F. W. Brunk, states that they had reached Beirut, Syria, on the 9th of October and were being royally entertained by Mr. Frayer, the principal of the Presbyterian Mission at that place. They had a very interesting two hours' visit on the island of Rhodes where they were besieged by hordes of little beggars crying for "bakheesh" or anything the travelers would part with. Their vessel, the "Greenvogue," was due to leave Beirut for Messina Oct. 11 and they expected to reach that place Oct. 13 or 14, from which place it still required four days overland on horseback to reach Hadjin. Sisters Brunk and Lambert separated from the tourist party at Beirut. Their trip with this party was rendered very interesting and instructive. Sister Brunk improved the time en route after leaving Constantinople in studying the Turkish language from a grammar she had purchased in that city. We hope to have a communication from Hadjin in our next issue.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXV.

Oh, unto thee, Jehovah, thanks we give,
For that thy name is near thy works declare.
In the Master's vineyard. We hope to hear good results from his efforts. The Lord bless the work.

I said unto the fools, Deal wisely thou;
Raise not the horn, nor speak with insolence;
For neither south, nor east, nor west avail
Promotion; God alone is our defense.

For in the land of God there is a cup,
Whose wine is red and freely foameth up.
The dregs thereof the wicked ones shall sup.

My praise to God I sing forevermore,
The horns of sinful men I will abhor,
But I the horns of righteous men restore.

For the Herald of Truth.

GRIEVING THE LORD.

By M. Annie Weaver.

If we should grieve our earthly parents as often as we do our heavenly Father, we should try their patience beyond measure and would no doubt receive severe reproofs and often well-merited punishment.

But our heavenly Father is so very patient, long-suffering and forbearing. Oh, when I look back over my past life and consider how many times the Lord has lifted me out of the depths of sin and out of the mire of clay, my heart overflows with love and gratitude to Him whose mercy and love is incomprehensible and indescribable.

I know there are many parents who show their love and sympathy for their children, but this is as nothing when compared with the love and kindness of our heavenly Father. I often think of a sermon I heard Bro. J. K. Brubaker preach from the words, "The Rock that is higher than I."

Who is this "Rock that is higher than I"? The Rock is the Lord, the almighty one, to whom belongs all honor, praise, glory and adoration; who laid down even his own life for us that we might have life and through him forever. He who triumphed over Satan, sin, death and the grave and arose in triumph that he might sit down in glory at the right hand of his Father. When we compare our little selves with him, oh, how small and frail and unworthy we are!

The world-to-day brings to my mind a picture of the fishermen of Galilee who had toiled all night casting their nets into the sea and labored diligently to obtain a reward for their labor, but caught nothing; in the morning, Jesus, the great Rock higher than I, higher than they, told them where to cast the net and it was so filled with fish that the net could not hold them all.

When we are tempted by the enemy, the strong power of Jesus can overcome the enemy and save us. He is the Rock that is stronger than I or Satan, and he will overcome when we are not able to withstand him.

A poor, blind boy was passing my door. He is known to us as blind Willie. He said, "I feel near to my Lord." His companion said, "Yes, he is our strongest prop."

We have a good, kind Shepherd, but I fear there are many who are sheep and are only in the fold, instead of one some astray and ninety and nine in the fold. But the Lord will guide us safely home if we are faithful and obedient and call upon him earnestly in prayer.

Strait is the gate,
Narrow is the way,
'Twill be easy to enter
If we only heed and obey.

I am very thankful indeed for the many encouraging and edifying articles given by the kind friends and contributors of our paper. I think it is the best paper published; the Young People's Page is especially profitable for the young people.

For the Herald of Truth.

HOW DO WE KNOW THAT WE ARE CHRISTIANS?

By a Correspondent.

The Apostle John says, "Hereby we do know that we know him, if we keep his commandments" (John 2:3). Again Jesus says (Matt. 7:16-19), "Ye shall know them by their fruits. . . Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

If we are Christians—true Christians—we will live, walk, talk, trade and do business like Christians. We will eat, drink, dress and on all occasions and in every place behave like Christians. We will seek our enjoyment in the things that are pleasing and acceptable to God. We will find our associates and companions among those who love the Lord Jesus Christ; among those who mind the things of God and obey his holy word; among those who have the mind of Christ and are like-minded with us; among those who have set their affections on heavenly things, and seek after the things that are above and not on things that are on the earth.

These are some of the marks by which we may ourselves know that we are children of God and also by which others may know that we have been with Jesus and learned of him.

The epistles of John, especially his first epistle, gives us a good idea how true Christians ought to live and how our conduct toward God and our fellowmen ought to be. Some professors may be led to say that these epistles were only letters written by men who have passed away and are of no special value now. But let us remember that these epistles are just like other parts of the Bible—messages from God unto men. Holy men of God wrote these things as they were led and prompted by the Spirit; and these teachings and instructions are intended for us just as much as

they were for those to whom they were sent at the time they were written.

When Jesus sent out the apostles to teach the people of all nations, he meant that they should do it not only by speaking to them, but also by writing, and he gave them the Holy Spirit to tell them both what they should speak and what they should write. What the apostles spoke is forgotten, for they long since have died, and so have the persons who heard them. But what they wrote we can still read and be benefited by it.

David said, "Oh, how I love thy law; it is my meditation all the day." If we have a love for God's word, such as David had, it will be a continual blessing to us; otherwise the word of the Lord which was given to us as a lamp to our feet and a light unto our path, will not benefit us.

It is indeed very sad to know that there are so many who despise the word of God; who have no desire to read or to obey it, and who do not take heed to the preaching of the Word. The Word tells us that in the last days there shall be scoffers, persons who mock at the Bible as though it were not true, or at least not worthy of their esteem and regard. But of this class of people God says, "I also will laugh when your fear cometh." There will be a terrible judgment for all who despise God and his word.

God, however, is still very merciful and long-suffering and gives the sinner ample time to repent and turn to the Lord in the accepted time and in the day of grace.

My beloved brethren, are we doing all we can to please God, or are we self-willed and determined to follow our own desires and inclinations, building our hopes on the commandments of men, rather than upon the pure, unadulterated Word? In 1 John 4:1 we are taught not to believe every spirit, but to try them and see whether they be of God; because many false spirits have gone out into the world to deceive the children of men, and if it were possible would deceive the very elect. Let us take heed that they may not deceive us.

Let us examine ourselves whether we are honest and upright; whether we have that love that we can show love to others and forgive one another. Are we of those who make an effort to persuade others to be Christians and who are thankful for the blessings God gives us? Are we of those who are patient in time of trouble, full of joy because of the great salvation which comes to us through our Lord Jesus Christ? Do we turn away from that which is evil and cleave to that which is good? Are we earnest in prayer, striving in every word and act to please God? Do we realize that the day of the Lord shall come as a thief in the night and that the world with its mighty kingdoms, its wonderful cities, and all the great and beautiful things which men have made will be destroyed—burned with fire—and the people shall be judged and rewarded according to their deeds whether good or bad? Do we realize these things? Let us then, dear fellow-traveler to eternity, so live in the fear of God that when the day of the Lord shall come we may be ready to meet in joy and gladness.

For the Herald of Truth.

ASLEEP IN GOD'S HOUSE.

By J. L.

Before I introduce my subject I wish to state that I do not want to criticize any particular congregation or individual, but want to give a few plain facts regarding this evil so often seen in congregations and which should not exist in God's house.

In order to bring out this subject, I wish to ask the following questions:

1. Is it right to sleep in God's house during the service now? Or not, it must be wrong and sinful.

2. Is it an encouragement to the minister of the gospel to see the greater part of his congregation asleep?

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3. Does it leave a good influence on the unconverted to see church members asleep?

4. Can such a condition exist that a person can be awake spiritually and asleep naturally during worship?

5. Is sleeping in God's house a disease or only a bad habit? If the latter, it can surely be overcome; if the former, is it incurable?

We believe if Christ would enter some of our churches to-day he would only change the last word in Matt. 21:13, and say unto us: It is written, My house shall be called the house of prayer; but ye have made it a den of sleepers.

The writer has been in congregations already where the greater part of the members were asleep and that at a time, too, when the minister was expounding unto them the word of God.

Dear reader, you will say then it is the fault of the minister in most cases. It is true that some ministers do not have the excellency of speech or spirituality that they should have; but are not those the very ones who need wide-awake congregations and the continual prayer of God's people? Won't it greatly hinder a minister to see the greater part of his congregation inattentive? Some one will say that imperfect ventilation has something to do. True; but if the minister would announce that he will give certain directions as to how each member of his congregation could quickly and easily gain a thousand dollars, would not every one be wide awake?

A certain minister, who preached to many different congregations, said that he often felt like stopping short in his discourse when certain members in his congregations were asleep, and crying aloud, "Fire!" There is no doubt many other ministers could say the same.

We believe that sleeping during worship is only a habit, excepting possibly such cases where persons are very old and feeble. How can we overcome this habit of sleeping during worship? By keeping wide awake spiritually, by continual prayer, by giving prayerful attention to God's word, and in some cases by obeying the laws of health.

Some one may think that this subject is hardly worthy of notice; but I ask, Of what use is a church member in a congregation if he is asleep the greater part of the time? Does he make the worship more spiritual? Does he encourage the slumber? Does he have a good influence on the slumber?

Dear reader, if you are affected in this way we hope you will give this subject your prayerful consideration and that we may keep both naturally and spiritually awake during worship in God's holy house.

Hollespie, Pa., R. F. D.

For the Herald of Truth.

WHO SHALL INHERIT THE HEAVENLY MANSIONS?

By Effie Thomas.

The society of heaven will be select. Only those who are willing to serve and follow Christ as he has commanded us, shall dwell with God in those beautiful mansions.

If there is anything that ought to awaken a desire within us as Christian believers to inherit that heavenly home, it is the assurance that God is there and that we shall see loved ones who have gone before.

What is it that makes our homes attractive? Is it because they are well furnished and decorated, or is it because our loved ones dwell there? Just so it is in heaven. It would not be so attractive unto us if Christ and our loved ones were not there.

In heaven we shall want nothing. You may take the wide world over and you will not be able to find a man who is altogether satisfied in everything. When man is blessed with all the necessary comforts of life he still tries to gain more of this world's riches; but in Matt. 16:26 we read,

"What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" So let us be wide awake and at our duty and lay up for ourselves treasures in heaven, so that when we must depart from our earthly dwelling place, we may be heirs to that heavenly home.

Let us try and win those who are out in sin, so that they, too, may be heirs of those heavenly mansions, and may we in that great day hear our Savior say, "Well done, thou good and faithful servant." But unto those who reject Christ and neglect this great salvation until too late it shall be said, "Depart from me, I never knew you."

Davidsville, Pa.

For the Herald of Truth.

CANTON (OHIO) SUNDAY SCHOOL CONFERENCE.

Held at the Canton Mission, Canton, Ohio,
Oct. 27, 1906.

The meeting opened with singing. Scripture reading by S. E. Alliger. Prayer by Aaron Eberly. Organization.—Moderators, I. M. Buchwalter and S. E. Alliger; secretaries, E. M. Detweiler and A. R. Horst; chorister, Chauncey King.

I. "A work for you and a work for me in the Sunday school." We can be present at every meeting. Be sociable to strangers who come. Value Sunday school work above our other vocations.

II. "Dangers of an Aimless Life." We have but one life to live. Our life here determines our future destiny. Aim to help others. Activity may lead to evil, but inactivity never leads to good. Idleness nurtures mischief. Look into the future and aim to receive the reward. "Seek ye first the kingdom of God." Our aim should be to become more like our Maker. Our aimless life may mislead others.

AFTERNOON SESSION.

A children's meeting was conducted by Esther Lehman, assisted by A. Metzler, of the Orphans' Home. A number of songs and recitations were given by the children. Many good thoughts were given that were good for older ones, too.

III. "The Christian IN the World, but not OF the World." To be of the world is to gain riches, honor, fame, pleasure, gratify self, follow the goddess of fashion, etc. The Christian abstains from all these. We are not Christians if we are OF the world. The church will prosper only when she is IN the world. As soon as we unite with the world we lose power. We become useful when we are IN the world. As a boat is all right when no water is in it, so is the Christian safe when he has no world in his heart.

IV. "Power of a Consistent Life." Men may be either a stumblingblock or a light-house. Our daily life is what counts. A consistent life helps others. Our lives to be consistent must be in line with the Word. We cannot be entangled with this world and reproach others. Our contact with men should make a good impression upon their lives. Influence lost, all is lost.

It was decided to hold a similar meeting next year, the program and other details for which will be arranged later. A collection was held to help defray the expenses of the meeting.

EVENING SESSION.

Bro. P. E. Whitmer of Oberlin, Ohio, preached a powerful sermon on the Master's command, "Go." Although the weather was rainy, yet there was spiritual comfort and edification within. A large assembly was present and took an active part in the meeting. The singing was excellent and uplifting. May the good thoughts that were given be put into practice and thereby help advance the kingdom of God.

A. R. DETWEILER,
A. R. HORST, Secretaries.

Less than a hundred years ago Protestant missions began in China. Now there are 112,000 communicants in the churches.

HERALD OF TRUTH.

Thursday, November 8, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Rockton, Pa., Oct. 26, 1906.—Dear Herald Readers:—On the evening of the 27th of September the Bible conference held at this place was opened. After the organization, the subject of Bible study was practically discussed by Bro. A. Metzler. Many were the thoughts and admonitions presented.

Friday and Saturday were spent in discussing the subjects. Sunday forenoon Bro. S. G. Shetler preached from Ex. 12:26, latter clause, after which communion services were held. On Monday and Tuesday regular conference convened. Bible reading was held each evening before preaching services. Conference closed Tuesday evening, preaching services by S. G. Shetler; text, Rev. 21:9. Two confessions were made during the meetings. The attendance during the day was small. The little flock at this place was permitted to enjoy a spiritual feast while brethren and sisters from other places were with us.

On Oct. 5 Bro. J. N. Durr of Martinsburg, Pa., came into our midst and remained over Sunday. Sunday forenoon baptismal service was held. Two souls were received into the church.

Remember the work here at a throne of grace that this church may be built up and that many may be brought into the fold.

LIDA L. SPICHER.

Chief, Mich., Oct. 30, 1906.—To the Editor and all Readers of the Herald of Truth:—Greeting in Jesus' name. The little flock at this place has again reason to rejoice. Bro. J. E. Hartzler was with us about two weeks and preached for us, and his labors were blessed with nine converts who were led to confess Christ. May all your prayers be still good for us. We beg an interest in your prayers.

J. S. HORNER.

Fort Wayne Mission, Oct. 29, 1906.—Dear Readers of the Herald of Truth:—"I perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Thus God is still verifying his promises in this place, and with every discouraging feature of the work he still gives much grace for every trial and delicacy."

For some little time past our work suffered somewhat for want of workers. Some left and others were called to their homes on account of

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sickness. Now, however, our work is strengthened by the arrival of Bro. John That (late of the Mennonite Publishing House at Elkhart), from his home in Bluffton, Ohio. We are truly glad to welcome him in our midst. We also wish to express our thanks to the Hoideman congregation near Wakarusa, Ind., for their liberal donation of canned fruit, etc. Also to Bro. Brunk of Elda, Ohio, for apples sent us, and also to our many friends for their remembrance of us and the work at the throne of grace. Your brother in Christ,

BENJ. B. KING.

Mayton, Alberta, Canada, Oct. 24, 1906.—Brethren:—Greeting in the Master's name. The brethren Norman Stauffer of Okotoks and Israel Shantz of Carstairs came into our midst and on Sunday, Oct. 21, votes were taken for the ordination of a minister. Two brethren, John Lehman and Hennis Glingrich, were in the lot. The same evening the lot was cast and fell upon Bro. John Lehman, who was accordingly ordained, thus filling a much needed vacancy at this place. Our united prayers ascend to God that he may give the dear brother wisdom and grace, to use him mightily in the upbuilding of his kingdom in this part of his vineyard. Pray for the work at this place. Communion was also observed the same day.

NOAH GARDNER.

New Paris, Elkhart Co., Ind., Oct. 29, 1906.—Communion services were held here in the Salem congregation on Sunday, Oct. 28. We were sorry that on account of the inclemency of the weather several of the members who otherwise would have been with us were absent. However, the meeting was interesting and instructive. Bro. D. Burkholder officiated, being assisted by the home minister and the deacon. May the Lord bless us all and especially those who have the responsibility of officiating at these sacred services. COR.

Rittman, Ohio, Nov. 2, 1906.—Dear Editors:—Greeting. On Oct. 18 it was two years since (Sister M. and I) came here to take part in this work. While the work is hard at times, we still enjoy it. But for the great mercy and grace of our kind heavenly Father, and the prayerful and financial support of the brotherhood, the work could not be kept up. Of this we are very conscious. We feel at this time to especially thank God and the many dear ones whose prayers and support have meant so much to us. Will you, as publishers of the Herald and Rundschau, accept our thanks for your part of the work in helping to make this work possible? Yours for the aged needy ones, J. D. MININGER, Supt. Mennonite Old People's Home.

Pea Ridge, Mo., Oct. 31, 1906.—Greeting to all the Readers of the Herald of Truth. We are engaged at the present time with a Bible conference at this place and I thought instead of keeping regular minutes of the proceedings of the meetings it would be more interesting to write a correspondence and presenting the points of interest to the general reader in that way.

The conference began on the 29th. Bro. Daniel Kauffman and Bro. J. S. Shoemaker are our instructors. At the beginning of the work Bro. Kauffman preached a conference sermon, which prepared us for the study of God's word. The subjects which have been studied and under consideration are as follows:

1. Prayer, which above all things we need. It is the soul's going out to God. Sanctification, etc.
2. Working of the ideal church, baptism, communion, etc.

The topics to be discussed Wednesday, Thursday and Friday are: Devotional covering, non-conformity in attire, marriage, self-denial, life insurance, secrecy, non-resistance, Christian giving, missions, home and foreign, etc.

Good interest is manifested; the cause of Christ is strengthened at this place, and the visiting brethren encouraged.

November 8,

On the 22d, previous to the conference, Bro. Shoemaker came here and held meetings which were well attended. Each evening there was song service, a query box and a gospel sermon. There were no conversions, but God's word is reaching the hearts of men. Our prayers are that many may accept the Savior before the meetings close. The ministers present were Daniel Kauffman, J. M. Kridler, J. S. Shoemaker, George Blay and J. R. Shank.

Communion services were held at Pea Ridge on Oct. 23. Thirty partook of the sacred emblems. The church here is active in the Master's service. Yours in the Master's cause,

LOMA DETWEILER.

Newton, Kan., Oct. 30, 1906.—The writer is just returning from the Kansas-Nebraska Conference, held near Harper, and from a visit to the brotherhood near Newkirk, Okla., where there is now a congregation of thirteen members.

Our conference at Harper was one of the most edifying and enjoyable conferences ever held in this district. It abounded with more varied and edifying instructions than any of our previous conferences. About 200 brethren and sisters were present and two souls made the good confession.

Bro. Jacob Brunk and family have been with the Newkirk (Okla.) brotherhood one week since Brunk and family came into our midst. Oct. 29 and held a series of meetings. On the 24th of Oct. Bro. R. J. Heatwole of Windom, Kan., stopped off with us on his way home from conference at Harper, Kan., and assisted Bro. Brunk. The meetings were very interesting and the word of God was preached with power. The meetings closed Sunday evening, Oct. 28. During the time of the meetings five boys, from eight to twelve years, made a confession. May we remember these young souls at the throne of grace. COR.

The brethren at Newkirk have a fine country and much desire that others might move in and help them to build up their colony. They greatly desire that a minister might move in with them to take charge of the spiritual interests of the congregation. They have meetings now every second Sunday of the month, when a minister from other congregations visits them and preaches to them the word of God. Jesus said to the eleven, "Go, preach," and they went forth and preached everywhere, the Lord working with them (Mark 16:20).

As I write this, I am thinking, too, that Jesus said, "The harvest truly is plenteous, but the laborers are few." Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest" (Matt. 9:37, 38).

R. J. HEATWOLE,

Windom, Kan.

Minier, Ill., Nov. 1, 1906.—Dear Readers of the Herald:—Greeting. The brethren J. C. Birky and Jos. Egdl of the Hopedale congregation visited the brotherhood near Arthur, Ill., held communion on Sunday, Oct. 28, and also ordained a minister. The lot fell on Bro. Moses Helmut. May he be a faithful worker in the Lord's vineyard, that many souls be brought to Christ, is our earnest prayer. COR.

Farmersville, Pa., Oct. 28, 1906.—Beloved in the Lord:—Greeting. Have you ever realized the wonderful testimonies of our Lord, how pure they are? Therefore we love Him who "is wonderful in counsel and excellent in working." May we all become willing to be led thereby. Truly the trumpet is giving us no uncertain sound from the pulpit, the Herald of Truth, tracts and other papers. Let us all be more in earnest to prepare for the great day of the Lord's coming. "Behold, the Judge standeth before the door" (James 5). Kindly read the entire chapter.

Now one of our beloved missionaries is gone forever from far-away India, and the workers there are waiting for others to follow. This should be a warning to us that we should have them here at heart. Have I, have you, brother and sister, have we done our duty toward them while Bro. Burkhard was yet among the number? We must give an account of all we do and all we neglect to do. Let us choose the good part and not be afraid of doing too much for the benighted

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heathen and those who go to bring them the gospel of life. Neither should we forget the needy around us. The poor shall not cease out of the land. Therefore let us all watch and pray.

Another of our communion services has passed by and nearly all of the members partook of the sacred emblems of the broken body and shed blood of our Lord. Remember those who did not commune at a throne of grace. God is "not willing that any should perish, but that all should come to repentance." I am deeply concerned about the welfare of our beloved church and for my soul's salvation. Refer to 1 Cor. 5.

By God's word we understand that Jesus is the unleavened bread that came down from heaven (Heb. 2:14), that we might be made partakers of that true bread and never hunger or thirst, whereby we "are unleavened" (1 Cor. 5:7), which is a type of purity, while heaven is a type of sin. Would it not be more in harmony with the teachings of the Word to use unleavened bread and unfermented wine in the communion services of our Lord? Feetwashed, also, should by no means be neglected. "Happy are ye, if ye know these things, if ye do them." "Think on these things." God bless us all. LIZZIE M. WENGER.

Newkirk, Okla., Oct. 31, 1906.—Dear Readers of the Herald:—Greeting in the Master's name. Bro. J. B. the conference. Meetings were held every evening and five young souls confessed Christ. Bro. T. M. Ehr will be there in a few days to instruct and receive them into church fellowship and hold communion services. The brethren at Newkirk have a fine country and much desire that others might move in and help them to build up their colony. They greatly desire that a minister might move in with them to take charge of the spiritual interests of the congregation. They have meetings now every second Sunday of the month, when a minister from other congregations visits them and preaches to them the word of God. Jesus said to the eleven, "Go, preach," and they went forth and preached everywhere, the Lord working with them (Mark 16:20).

Denbigh, Va., Oct. 31, 1906.—To the Readers of the Herald:—Greeting. Communion services were held here last Sunday. The members were nearly all present and all of those present partook of the sacred emblems. Among those present was our aged Grandmother Shenk, who recently passed her eighty-eighth milestone in the journey of life. Bro. and Sister Bixler of Mahoning Co., Ohio, and Sister Rebecca Huber of Allen Co., Ohio, were also present and took part in the services. Altogether it was a time of spiritual upbuilding and refreshing.

Bro. Amos Eby and family of Hagerstown, Md., reached their new home near Denbigh, Oct. 30. As a colony we welcome them into our midst. COR.

Masontown, Pa., Nov. 1, 1906.—Dear Brethren and Sisters in the Lord:—On the 29th of Oct. it pleased God to call away from earth my beloved companion, Mary. It was indeed a severe affliction to me, but I feel to say, "The Lord's will be done." She had selected the text to be used at her funeral services and also a hymn. The text was John 14:2, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." And the hymn she had selected was on page 327, Brethren's Hymnal. Our minister was not at home and Fre. Alphus Deholt conducted the services. She was a member of the Mennonite church. It is my desire and hope to meet her again in the better home beyond. ANDREW J. FARRIER.

Ephrata, Pa., Nov. 1, 1906.—Dear Readers of the Herald:—Greeting in Jesus' name. "Beloved, follow not that which is evil, but that which is good. He that doeth good is from God, but he that doeth evil has not seen God" (1 John 3:11). On Saturday, Oct. 27, we had our preparatory services. The brethren, Bish. Benj. Weaver of Spring Grove and Noah H. Mack were present. Bro. Weaver preached to us a very forcible sermon, pointing us to our highest duties to God, to the church and in general. May we accept the

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brother's teachings and profit thereby. On Sunday communion services were held. The same brethren were present. Bro. Metzler read the opening lesson from Luke 22:1-22. Bish. Weaver spoke to us, pointing us to the suffering of Christ, teaching us what to do in order to observe this great feast. May we all who have partaken of these sacred emblems of the broken body and the shed blood, have renewed our covenant to live nobler and better lives than ever before, so that when our service below is ended we may meet in the home above without the loss of one.

Tonight Bro. and Sister Hartzler were with us. Bro. Hartzler preaching to us from Matt. 7:13, 14. We were again so earnestly taught about the broad and narrow way. We must thank God for this message through the brother because of his earnestness. Many were surprised at his teaching. It was not, however, his teaching, but the teaching of God's word. Should we be lost it is surely not from a lack of teaching. Why not make a full surrender for Christ and his church while the brethren are giving their time and talents in bringing us these gospel truths by which alone we can be saved? I am sure that if we lack faith it is our fault, not theirs. May we go on and learn that not every one who says, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of our Father which is in heaven. Are we doing our Father's will? ELIZABETH WITWER.

For the Herald of Truth.

MENNONITE SUNDAY SCHOOL MISSION.

The quarterly meeting of the Sunday School Mission was held at Paradise, Pa., Oct. 24, 1906. The meeting was opened with devotional exercises by Bish. Isaac Eby.

After a few minutes of welcome and general information concerning the work of the mission, Supt. Mellinger called Bro. Amos A. Ressler to the chair. The minutes of the last meeting were read and approved.

Bish. Isaac Eby preached a sermon from Acts 9:24, the latter clause. His subject was the life of Paul. Saul in his selfish nature, on his way to Damascus, heard a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" Saul prayed as he never prayed before, and his prayer was heard. Ananias was afraid when the Lord told him to go and meet Saul, but the Lord told him to go. When Saul heard the message from the Lord his eyes were opened and he was baptized and became a new creature in Christ Jesus. His name was changed from Saul to Paul and he became a useful man who ceased not to preach the gospel day and night. He was willing to suffer much for Christ's sake. Are we willing to forsake all and follow Jesus? The Jews watched day and night to kill Paul, but had to wait thirty-one years to accomplish it. He urged the congregation to study the life of Paul.

An address on "Appropriate Song" was given by Bro. Amos H. Hoover. Not all songs are suitable for all occasions. It is not so hard to sing a song of praise when we are prospering and the outlook is bright. But it is not so easy in times of adversity. The early Christians sang songs of praise. It was easy for Moses to sing a song of praise after God had delivered them from the Egyptians, but not so easy before God divided the waters of the Red Sea. We may sing of the past, present and future. A song of praise for the forgiveness of sin, and the many good things God has done for us in the past, and for the experience we have in our trials, and blessings we are enjoying. Also for the promises in store for us in the future. This subject was further discussed by a number of brethren.

Under the miscellaneous business, Supt. Mellinger appointed Bro. B. F. Book and Bro. John K. Ranck auditors for the year. Among the different questions before the board is a request to open a mission station in New York City.

Bro. Amos A. Ressler reported all money received and sent to India for the past six months, and advised all persons who had given these contributions to him, hereafter to send them to Bro. S. H. Musselman, New Holland, Pa., the Eastern treasurer of the Mennonite Board of Missions and Charities.

At the noon hour an election of officers was held, which resulted as follows: General superintendent, Bro. John H. Mellinger; assistant superintendent, Bro. John R. Buckwalter; secretary, Bro. Henry Hershey; treasurer, Bro. Ira L. Hershey.

Afternoon session was opened with prayer by Bro. John M. Hartzler.

Bro. Noah H. Mack preached a missionary sermon from Acts 1:8-11. The gospel message is a great one. The disciples were to begin at Jerusalem, then go to Judea, Samaria and unto the uttermost parts of the earth, but should wait for the power of the Holy Ghost before starting. The two angels that he would come again gave them encouragement. We dare not trust to feeling; it may not always be according to the Word. We cannot always stay on the Mount of Transfiguration. We must go down into the valley to work there; there is work for all. We should be moved to work by the power of God, and we are not prepared to work until we are tried by fire. We must overcome the evil tendencies in us. They who believe and come under the power of the Holy Ghost will be fit to do the work of the Father here. The Holy Ghost will bring the message from the throne and bring it to our remembrance. Paul would do personal work whenever he had a little time. We want to be missionaries because the Lord Jesus will come again as a comforter to all who look for him. All money spent in superfluity of dress or otherwise is money kept from the mission box.

Address, "The Chorister as a Soul Winner," by Bro. J. M. Hartzler. Every one who professes to be a Christian should be a soul winner. Singing inspires us to a higher Christian life. We should sing for the spirit it brings into the meeting. "Serve the Lord with gladness." A chorister, as a soul winner, should be a person consecrated to God, a man filled with the Spirit.

Bro. A. Metzler of Ohio was present and told us of the present condition of affairs in India, also of his work as superintendent of the Orphans' Home at West Liberty, Ohio. He just placed four orphans in Lancaster county. They have forty-six in the Home now, and 114 placed out. Fifteen confessed Christ at the Home.

An address was given by Bro. A. D. Wenger on "The Elder Son" (Luke 15:25). The elder son is not often preached on. He is one of the unpleasant characters in the Bible. The elder son represents the scribes and Pharisees. The younger son represents the publicans and sinners. What a difference between the elder son and his father when his brother came home! The best robe, a symbol of the robe of righteousness, is brought; shoes (the gospel of peace) are put on his feet. The ring on his hand does not mean that we should wear a ring on our finger, because Paul said that woman's adorning should not be with gold. God is no respecter of persons. Let us welcome the poor, pray for them and rejoice when a lost soul comes to Christ, and let us go in to the feast.

After remarks by the moderator and superintendent the meeting was closed with the benediction by Bro. Kulp and the meeting adjourned.

Contributions for all purposes, \$294.02. HENRY HERSHEY, Sec.

Intercourse, Pa.

Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day.

about 48 bu. apples; Jacob N. Yoder, Wellersville, O., about 15 bu. apples.
Rittman, Ohio.—D. C. Amstutz, lettuce; S. B. Hartzler, planks; D. M. Yoder, apples.
Gratefully acknowledged.
J. D. MININGER, Supt.
Rittman, Ohio.

MENNONITE ORPHANS' HOME.

Report for October, 1906.
Auditor Paulding Co., O., \$104; Brother, Beaverdam, O., \$1; E. Miranda, Lippincott, O., \$3; Sister, W. Liberty, O., \$2; Hannah Osterstock, Akron, O., \$20; P. D. Kilmer, Wakarusa, O., \$2; Kate Huestetter, Lagrange, Ind., \$1; Abraham Metzler, Kinzer, Pa., \$1; W. R. Burkholder, Bereville, Pa., \$1; M. B. of M. & C. Elkhart, Ind., \$49.72; Louisa Snavely, Columbus Grove, O., \$88; M. B. of M. & C. per M. S. S., \$812; Emma Lichty, W. Liberty, O., \$1; Emma Conrad, Rittman, O., \$60; C. Sumy, Inman, Kan., \$10; B. F. Plank, Bellefontaine, O., \$8; relate on mileage book, \$10. Total, \$1,171.27.
Clothing, groceries, etc., were received from Abbie Kauffman, Ind.; Mrs. Pozar, Chicago; Lydia Spanable, East Palestine, O.; J. C. Martin, Columbiana, O.; C. E. Yoder, Bellefontaine, O.; Marion Woolf, Grandma Riehl, Urbana, O.; Kate Baugher, Columbus Grove, O., six weeks' school; church at Hinton and Beaverdam, O., 9 barrels apples and potatoes, 5 dozen cans fruits, dried fruit, etc.
West Liberty, O.—Ell Yoder, Mrs. Keiser, J. B. Hartzler, Abe King, L. J. King, The Yoder, Marie Smucker, Mrs. Snyder, Mrs. Pickering, Chas. Herschberger, Uriel Yoder, C. H. Byler, E. D. Yoder, J. B. Smith, J. B. Hartzler, Levi Lantz, Levi Hooley, J. Z. King, A. Troyer.
Number of children in the Home, 46. Number of workers, three. Gratefully acknowledged,
West Liberty, Ohio. A. METZLER, Supt.

GOSHEN COLLEGE.

Winter term opens January 2 and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers and Bible conference teachers will begin at the same time. Following the Bible Course a four weeks' Agriculture Course will be given for the instruction of those interested in farming. Send for free special circular for any of these courses. Address,
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(CONTINUED FROM LAST WEEK'S HERALD.)

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Bunyan's Pilgrim's Progress. 129 pages. 25c.
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All of Grace. Spurgeon. 128 pages. 35c.
Quiet Talks on Service. Gordon. 211 pages. 75c.

Touching Incidents and Remarkable Answers to Prayer. Shaw. 128 pages. 35c.
The Joyful Life. Sangster. 218 pages. \$1.00.
Modern Secret Societies. Blanchard. 310 pages. 75c.

Women of the Bible. 349 pages. \$1.00.
Journeys of Jesus. Crabtree. 700 pages. \$2.25.
Mennonite Church and Her Accusers. Funk. 200 pages. 50c.

Put Up Thy Sword. McLaren. 191 pages. \$1.
Pitfalls and Safeguards. Steiner. 221 pages. 50c.

(These books contain a total of 2,911 pages.)

Group No. 12. Price \$5.00

John G. Paton, the Missionary. 485 pages. \$1.50.

How to Bring Men to Christ. Torrey. 122 pages. 75c.

Bunyan's Pilgrim's Progress. 129 pages. 25c.
Child's Own Book of Bible Stories. Hurlbut. 245 pages. \$1.00.

Moody's Anecdotes. 126 pages. 35c.
The Christian's Secret of a Happy Life. Smith. 250 pages. 35c.

With Christ in the School of Prayer. Murray. 274 pages. 35c.

Stories of Palestine. 130 pages. 35c.
Into the Light. Rexford. 100 pages. 45c.

The Chained Bible. 44 pages. 50c.
Weighed and Wanting. Moody. 125 pages. 35c.

How to Pray. Torrey. 130 pages. 15c.
The Good Shepherd. 124 pages. 35c.

Foster's Story of the Gospel. 366 pages. \$1.
Immersion not a Scriptural Mode of Baptism. Mackay. 85 pages. 10c.

Plain Teachings. Brenneman. 257 pages. 50c.
Biography of J. S. Coffman. Steiner. 140 pages. 50c.

(These books contain a total of 3,132 pages.)

Group No. 13. Price \$6.00

Mennonite Church History. Kauffman and Hartzler. 432 pages. \$1.50.

Biography of J. S. Coffman. Steiner. 140 pages. 50c.

A Talk with Church Members. Kauffman. 142 pages. 35c.

Pitfalls and Safeguards. Steiner. 221 pages. 50c.

Manual of Bible Doctrines. Kauffman. 272 pages. 50c.

Mennonite Church and Her Accusers. Funk. 200 pages. 50c.

Plain Teachings. Brenneman. 257 pages. 50c.
Around the Globe and Through Bible Lands. Lambert. 432 pages. \$1.50.

India, the Horror-Stricken Empire. Lambert. 490 pages. \$1.50.

One Hundred Lessons in Bible Study. Kauffman. 228 pages. 50c.

Into the Light; the Story of a Boy's Influence. Rexford. 100 pages. 45c.

The Prince Messiah. A story of the life of Jesus. Richmond. 188 pages. 50c.

The Mennonites. Horsch. 40 pages. 10c.
Journeys of Jesus and His Twelve Apostles. Crabtree. 700 pages. \$2.25.

(These books contain a total of 3,842 pages.)

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Published Weekly.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

People who are always boasting of their honesty and integrity, and distrustful of almost everybody else, are seldom to be trusted themselves. Charity is not easily provoked and thinketh no evil.—F.

The readers will please take special notice of Bro. J. A. Resler's request that all remittances in drafts or other negotiable paper for the India Mission be made payable to the American Mennonite Mission, and not to any individual. The reason for this is made plain in Bro. Resler's communication.

The Czar of Russia has granted General Booth, head of the Salvation Army, liberty to preach and work in Russia. It is interesting to know, also, that since the beginning of religious liberty in Russia the Mennonite church in that country has been active work along missionary lines, and even in Moscow, the "sacred imperial city," the Mennonites have begun city mission work. May God abundantly bless these efforts.

Not many years ago J. Alexander Dowrie took the Herald of Truth to task for daring to critique his method of work. He also had a caustic word for the Mennonite people in general, for of course he and we had not the same idea of what constitutes non-conformity. We survived his rebuke, the Mennonite church still maintains her principles, and Dowrie's theory has gone the way of all who place undue stress upon the importance of self.

Bro. Geo. J. Lapp, in a private letter to Bro. G. L. Bender, makes the following touching reference to the death and burial of Bro. Jacob Burkhard in India: "It was a sad day when we laid our brother away to rest. The hundreds of native people who came to witness the funeral services were deeply moved. He was the first European to pass away in this part of India. We are hoping that by his death much glory will be given to God. May the church at home be greatly aroused. We are praying to God every day that he will send us workers this fall."

Bro. M. B. Fast, editor of the Mennonitische Rundschau, our German weekly, which has a large circulation among our German brethren in the West and also in Russia, on his recent visit to Kansas and Nebraska had a very pleasant and profitable trip, both as concerns personal enjoyment and spiritual edification, and also in a business way. He gathered a large number of new subscribers both for the Rundschau and the Jugendfreund, and sold also quite a number of books. Our Western brethren mean to patronize Mennonite institutions as much as they can and we are glad for their generous support.

Since the publication of the last monthly report in the Herald, Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities, has sent \$1,750 to India—a total of \$2,500 during the

past month. God be praised for the prompt response to the needs of our over-worked, under-supplied missionaries. Our Mennonite brotherhood is not asleep, but was unaware. With the new village paid for, new buildings put up there, workers sent out, etc., four or five thousand dollars will be easily used up, and not a rupee wasted either. May the blessing of God rest upon the work, and may the new activity in the mission support be permanent.

The congregation near Ottawa, Ohio, expect, the Lord willing, to hold a Bible Normal Dec. 311 at their house of worship, seven miles northwest of Ottawa. An excellent program of the same is at hand. The brethren I. J. Buchwalter of Dalton, Ohio, and John Blosser of Rawson, Ohio, will be the instructors. Sunday, Dec. 9, three services beside the Sunday school are to be held. The purpose of the Normal is to promote the general welfare of the church and to give an opportunity to the brotherhood, Sunday school workers and the people in general for a thorough study of the Bible. May God richly bless all the efforts made for the fulfillment of such purposes.

The missionaries sent to India by the "Brudergemeinde" branch of the Mennonite denomination in Russia and America and who formerly were associated with the Baptist missions in the Deccan, have for several years conducted mission work independent of the Baptists. They have two stations, one at Mulkapet, Hyderabad, and the other at Nakrakal, near Nalgonda. The work at these stations, like the work at Dhamtari, has been signally blessed and there is now a large native Mennonite congregation there, over 300 natives having been baptized and received into church membership at Mulkapet last year. Two of the missionaries, Anna Sudermann and Elizabeth Neufeld, both of whom have been in the field for seven years, are at present visiting at their respective homes in Kansas and among their home congregations in Kansas, Nebraska and Oklahoma. The interest in missions among these devoted people is very great. Sister Sudermann will return to the field in a short time, accompanied by a new volunteer, Tena Shellenberg, daughter of Blah, Abraham Shellenberg of that country. Sister Neufeld, who was obliged to leave India on account of ill health, will remain in this country until her health is restored. The natives, where these mission stations are located, speak Telugu. The number of missionaries at both stations is about twelve.

At last the sad incidents surrounding Bro. Jacob Burkhard's illness and death are at hand. This number contains another budget of articles from India. All will be found deeply interesting. And while we deeply sympathize with our beloved Sister Burkhard and her three little ones who have been bereft of a precious companion and loving father, and with the mission family at Dhamtari, we likewise remember a sorrowing family at Rose-land, Neb., the family that gave to the church and to the benighted heathen of India a son whose life and labor honors a father's care and a mother's prayer, a son like whom the church needs a thousand, a son from whose life other young men can well afford to draw useful lessons. And yet, let us sorrow overmuch, let us remember the triumph. Bro. Burkhard's body perished, but the Lord took his soul into glory. He taught and showed the

heaven how to live; they saw how a Christian can die. It was to them an object lesson which will not be forgotten by them. They saw the triumph of faith; his death showed them that Christianity is more than theory, more than a system of ethics, more than a makeshift for life that becomes a despair in the hour of death; it showed them the realities of the Christian religion and the absolute comfort and solace it gives both to the dying and those who are bereaved and enables them to say, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord."

Giving for Missions.—The apostle tells us that the "Lord loveth a cheerful giver," and the best and often the most generous gifts come not from the wealthy people of our land. We recently heard of a person who gave to a friend ten thousand dollars for a Christmas present, and the recipient of this munificent gift was not a poor man by any means. We are taught by our Savior to give to those rather from whom we cannot expect a recompense to be made; that means the poor, and it gives us little pleasure to give to the rich and to those who have no need, but when we give to the "Lord's poor," the helpless and suffering ones who are in actual need, where we can relieve suffering and want, then we have cause to rejoice and be glad, because we did something that was a real help to one of our suffering fellow-travelers in the way of life. A sister in the West, who has contributed to the mission cause before, recently sent us again quite a sum for the mission cause. She says in her letter: "Send the balance of the money I send you to the needy in India; in Jesus' name I give it. I have very poor health, but I am past seventy-nine years old and feel the effects of age. Remember me at the throne of grace. There are so many places to help along. Oh, if I could only help all, how glad I would be!" The Lord bless the aged sister. A brother, who also remembered the sufferers in India with a nice contribution, says likewise: "The balance of my remittance you will please apply to the foreign mission fund. The Herald is a welcome visitor in my home. I am the only Mennonite in this city and for many miles around. Pray for me that I may be faithful." The Lord bless these generous hearts and make their lives shine white in the world and finally hear the welcome plaudits, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things."

PERSONAL MENTION.

Bro. M. S. Steiner of Columbus Grove, Ohio, after a brief stay at home from his Western trip, went to Fairview, Mich., for a week's work.

Bro. P. W. Thiessen of Jansen, Neb., had a sale on the 7th of November and is preparing immediately after the sale to leave his home in Nebraska and settle in Northwestern Canada.

Bro. Amos Hartman and family of Wakarusa, Ind., left Elkhart on the 8th of November for a visit to relatives at White Cloud, Mich. We wish them a pleasant visit with the brotherhood there.

Pre. Henry A. Price, a minister of the Brethren denomination, residing near Harleysville, Montgomery Co., Pa., was stricken with paralysis on the 5th of November, in consequence of which he has been rendered helpless on his left side and is

in a critical condition. Little hopes are entertained for his recovery.

Pre. Michael Zehr and wife, in company with Bro. John Gunden and wife, all of Huron Co., Mich., left home on the 9th of November for a visit with relatives and friends in their former home in the vicinity of Wellman, Washington Co., Iowa. They are members of the Herald of Truth. Bro. Gunden's father, John V. Gunden, was a subscriber to the Herald of Truth almost if not altogether from the beginning of its publication. It is a pleasure to meet old friends like this which brings to our minds afresh the scenes and experiences of the past.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXV.

In Israel and Judah God is known,
In Zion also is his dwelling place,
His majesty in Salem he hath shown.
The instruments of war he breaks in pieces.

Oh, glorious and excellent thou art,
And to be feared by all within thy sight;
When thou arose thy judgment to impart
The earth was still and fearful of thy might.

The wrath of man shall surely utter praise,
The residue of wrath thou shalt restrain;
Let all around thee sacred offerings raise,
May vows unto Jehovah long obtain.

The spirit of the princes he shall break,
The kings of earth shall in their terror shake.

For the Herald of Truth.

CONSIDERING THE AGED.

By J. D. Mininger.

"Now we exhort you, brethren, . . . comfort the feeble minded, support the weak, be patient toward all men" (1 Thess. 5:14).

In almost every community are to be found those who, by reason of old age and infirmities peculiar thereto, are no more able to engage in the active duties of life.

To them, at first, this is a new experience. Others may keep pace with the rapid march of this hurrying world, but they, too, must sit down, stop, and think, and wait.

Instead of being actively engaged in life, they are now compelled to rest from their labors, and are led to think that the race of their life is well-nigh run.

Instead of helping the helpless and needy, they themselves are in need of younger, stronger, loving hands to give relief and comfort to their fast decaying bodies.

Instead of teaching younger ones, even they, in old age, need yet to learn from Him who said, "Learn of me, for I am meek and lowly in heart." When up in years, shortly before his departure, D. L. Moody is to have said that not until then did he understand the meaning of that Scripture, "The grasshopper shall be a burden" (Ezek. 12:5).

Instead of getting ready in good time on Lord's day morning and taking as many of the family along to the house of God as possible, they are now compelled to remain at home; their seats which for many years were regularly occupied are now left vacant.

Instead of daily filling their hearts and minds by feeding upon God's life-giving word, they in many cases are now dependent upon others who are sufficiently interested to "take time" to read to them out of the dear old Book.

Blessed, thrice blessed, that aged one who when the days of advanced age are at hand has loyal sons and daughters and friends considering his or her needs (Psa. 41:1) and who, out of love, lighten the burdens of life.

On the other hand, heaven pity that one who when disabled by reason of old age finds the body racked with pain and besides has possibly been

HERALD OF TRUTH.

a widow for many years, bereft of the support and assistance of a husband and also is without the necessities of this life.

Since writing this, the writer was called away (at night-time) by the groans of an afflicted sister, here in the Old People's Home. Cramps and pain often render the hours of night weary and long for her.

What is our attitude toward these our aged, needy, dependent brothers and sisters? Their lives are almost spent; many of their relatives and friends and often their life companions in the great beyond; their money—alas! alas! if they had an abundance of that, they might then have many more friends, but—BUT—BUT.

We talk about mission work in India, and we ought to be doing much more than we do; we talk about opening new mission stations in other lands, and truly the gospel privileges we enjoy are for "all nations." We discuss the need of city missionary work, and surely this is in the order of Him who "came to seek and to save that which was lost." We provide homes for the innocent and homeless orphans, and surely this is the will of the "Father of the fatherless."

But what about these aged, needy brethren and sisters at our doors in the homeland? If I could show the reader the pleas for admission into "Home he might become more forcibly reminded of the truthfulness of our Savior's words when he said, "The poor ye have always with you."

Even to all men as we have opportunity we are commanded to do good, but especially unto "them who are of the household of faith" (Gal. 6:10).

While the Lord Jesus has an unspeakable love for the whole world (John 3:16), he has a peculiar and stronger love for those who love and obey him, than he has for those who tread under foot the offers of his grace. He has a greater love for the church, his bride, than he has for the "world which lieth in wickedness; hence the Word says, Especially do good 'unto them who are of the household of faith'."

Can we be sure of God's favor if we have a poor Lazarus, a member of the household of faith, lying at our door in the homeland, neglected, even if we do bring the gospel to the unsaved and even if we do provide for the orphans?

Can we at all pray the prayer of faith which God is to answer in India or whatever place we may pray for, if we knowingly neglect those of the household of faith? Let God's word answer, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). The rich man in hell is perhaps as good a practical illustration of this text as we have. He neglected the poor, "cried, and was not heard."

A few more days, a few more years at the longest, and our aged brethren and sisters will be with us no more; the opportunities which we have here missed to lighten their loads and brighten their lives will then be gone, gone forever.

"Whosoever a man soweth, shall he also reap." Hence if we faithfully, "as unto the Lord," care for and help to provide for such as can no longer do so themselves, we may be sure of similar treatment in like circumstances.

Pause a moment with me, dear reader. Does it not pay better to bring sunshine to the sorrowing, comfort to the afflicted, bread to the hungry, to care for the aged and dying, to help to encourage them in their last hours, than "laying up for ourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal?"

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:37-41).

Mennonite Old People's Home, Rittman, Ohio.

November 15.

For the Herald of Truth.

THE BAPTISM OF FIRE.

By a Brother.

"He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

Fire is the symbol of the work of the Spirit of God. The Savior also compares the working of the Spirit with the wind, when he says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit."

When the Holy Ghost was poured out on the day of Pentecost it came with a sound as the sound of a mighty, rushing wind, and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. And Peter spake to the assembled multitude with mighty power and preached Jesus Christ and him crucified as the mighty Savior in whom alone is eternal life. And when they heard these wonderful declarations of truth they were pricked in their hearts and said to Peter and the other disciples, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children and to all them that are afar off, as many as the Lord your God shall call."

The Savior also tells us (Luke 12:49), "I am come to send fire on the earth, and what will I if it be already kindled?" This fire may be interpreted as the power of God's Spirit, which burns away and destroys wickedness in high places, "refines the world, purges away its dross, burns up its chaff," etc.; which lays hold of men often with irresistible power, breaks the hearts of stone, leads them to the feet of Jesus and, so to speak, compels them to submit to Christ. In another sense it lays hold of the heart and drives men to turn away from sin, to give up their evil habits, mortify their members which are upon the earth, as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, and put away anger, wrath, malice, blasphemy, filthy communication, lying, envy, hatred, worldly conformity, and all that is contrary to the divine law and the teachings of the gospel; and we can well understand that in the perfect child of God, who is truly converted and has been changed in his heart, the fire of divine love, the fire of the Holy Ghost has burned away and consumed all these ungodly things, and by the blood of Jesus Christ, through the operation of the Holy Spirit, the heart has been cleansed and purified from all sin.

But how is it with many who claim to have been converted and changed, who profess to be the sanctified children of God? Do we not see in them the evidences of carnality and sin? Do we not see in them the unmistakable evidences that, instead of gold, silver and precious metals, refined in the fire of God's Spirit, they are still building hay, straw, stubble, which (if not now) in the end the fire of God's Holy Spirit must and will consume and destroy?

There is in this a lesson, and a very important one, for our bishops, ministers and especially for our evangelists, who conduct the continued meetings which are now so much in vogue. Lately are combined with them our Bible conferences which are continued for a week or ten days or more, all of which are good if properly conducted, and will bring blessings to the people and the church if the true Spirit, the Spirit of God, guides the hearts of the minister and also the hearts of the people. But I fear that some of our evangelists

are, however, apply it more directly to the persecution and trials of God's people.

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have already reached the point where they are seeking for worldly honors and to gather in large numbers of people and swell the membership of the congregations, rather than to get them truly and sincerely converted and to bring them into a true and living fellowship with God—rather than to bring them on into the way of life so that they are dead unto sin and the world, crucified with Christ, risen with him to newness of life, in which they seek the things which are above and set their affections on heavenly things and not on things on the earth, knowing that they are dead and that their lives are hid with Christ in God.

Brethren and sisters, let us give heed to all things and while we labor or try to labor for Christ let us do it with sincerity and with no other purpose than to glorify God and be the means in his hands to save perishing souls.

For the Herald of Truth.

THE TONGUE.

By A. A. M.

"If any among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

This text seems to me a very appropriate answer to an article which appeared in the Herald some time ago, in which the question was asked, "Why do we hear the use of profane language so often among people and by people who profess to be religious and of whom we have reason to expect better things?"

The answer comes to us in the above text: because their religion is vain. The apostle further tells us that the tongue can no man tame; it is an unruly evil, full of deadly poison. By this we understand that the natural man, or the religious man in his own strength, cannot overcome this evil. We need the divine grace and strength from on high to overcome our evil and sinful propensities. We need to be truly converted and changed in our hearts in order to manifest the Spirit of Christ, and speak the truth and obtain from all impurity both in thought and word. The idea that a man who uses vile and profane language should lay any claims to Christianity is beyond the comprehension of every right-minded man. The psalmist says, "I will take heed to my ways that I sin not with my tongue," and if a man cannot restrain his tongue and keep from speaking untruths and cursing and swearing and speaking evil of his brethren whom the word of God commands us to love, that person has not been converted, has not experienced a change of heart and his pretended religion is simply vain, a simple pretense and not a reality. Preserve us, Lord, from such vain pretenses.

For the Herald of Truth.

SUBMISSION TO CONFERENCE DECISIONS.

By John F. Bressler.

One of the most dangerous and subtle evils before the political world today is "free fishing." Many of the legislators in congress, state legislatures and city councils want the honor of being originators of laws. Their pet bills are consequently brought before the respective bodies for action and are often passed. Many of them are not expected to be enforced; such as cigarette laws, liquor laws, anti-spitting ordinances, etc., but are put upon the statute books because they sound well. And when the newly elected executives of town or state take the oath to enforce the laws it is generally understood that certain laws are not to be enforced. This non-enforcement of law has led to open violation and contempt for all law; so that most persons who are so disposed feel that they can violate law with impunity. Consequently the number of criminals is increasing at an alarming rate in this country.

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What we need is enforcement and obedience to all laws and not simply making of them.

This is the time of the year when most of our conferences meet. New rulings and decisions are made and in cases the discipline is altered. This is well and good; but what is further needed is enforcement by pastors and bishops and obedience by all. It works a great harm to the cause to disregard the rulings of the governing body. In all our conference districts the wearing of worldly apparel and gold is prohibited. Is it enforced? If not, it will open the door to greater violations. In some of our conference districts the ministers are not to officiate at a marriage unless with the consent of the bishop, and then only if the contracting parties are members of the church. Is this enforced? If not, why not? If the rulings of the conference are not wise let us change them as soon as possible, but by all means obey until they are changed, and then obey the new rulings. The same may be said of other violations of church and conference rules. If the ministers can openly violate these rules; if the laity can do so and get off with only a light confession, never rectifying the wrong and in many cases not even being censured, it will be only a short time until obedience will be the exception instead of the rule. And yet we promised when we united with His people to live a godly life and obey the rulings of the church. Let us labor and strive to return to a more explicit and willing obedience on the part of ourselves and our brethren. May the Lord bless and direct his people.

Aurora, Ore.

For the Herald of Truth.

BE SUBMISSIVE TO GOD.

By D. B. Shelley.

"Do all things without murmurings and disputings, that ye may be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14, 15).

When we become the sons and daughters of God we have a work to do; and this work is a individual work, which each one has to do for himself. Whatever God gives us to do, we should be willing to do without murmuring or disputing; for God knows just what work we are qualified for and what we are able to do. We are not all qualified for missionary work in heathen lands; we are not all qualified for preachers, and all preachers are not all qualified for the bishops' work, and deacons are not all qualified to preach. They may be good teachers and yet not be qualified to preach.

So every one has his work given him of God according to his ability, and this he should do without murmuring or disputing about the talent God has given him or about the work.

Secondly, we are to be blameless, harmless, and without rebuke, whether our position is that of a lay-member, deacon, preacher or a bishop. God is no respecter of persons; one needs to lead a holy life just as much as the other. The leaders of the church have a greater responsibility resting upon them, but as to a holy and pure life there is no difference. If we want to become the sons and daughters of God, we have a clear and positive way pointed out to us. "But as many as received him, to them gave he power to become the sons of God, even those who believed on his name" (John 1:12). See also John 3:6, 7, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto you, Ye must be born again; for as many as are led by the Spirit of God, they are the sons of God." And again we read, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:18). In 1 John 3:1 we are reminded of the great work God has accomplished for us when the apostle says, "Behold what manner of love the Father has bestowed

upon us that we should be called the sons of God."

Thirdly, I have proven that we may become the sons of God and may be the sons of God; let us now consider our duty toward a crooked and perverse nation. The text tells us that we are not to murmur. If the world hates us and persecutes us, we are to bear all things patiently for Christ's sake and be willing to stand firm even unto death if necessary, and rejoice that we are worthy to suffer for Christ's sake. As the sons of God we are not to strive or have contentions with one another, but live humbly and peaceably with all men. We are commanded to practice simplicity in all things, and not be vain, proud and puffed up. We are likewise to be blameless and commit no wrong toward any one whether in or out of the church. If we are ready to slander our brother or sister in the church or out of it, we give a sure evidence that we are not of the sons or daughters of God. If we transgress any of the commandments of God we show that we are not living a blameless life, and we are not to be harmless only, but we are also to be wise as serpents and harmless as doves.

It requires all these characteristics mentioned and many more which for want of space I have not referred to, to enable us to be sons and daughters of God, and to shine as lights among a crooked and perverse nation, so that we may not bring reproach upon the cause of Christ.

Brethren and sisters, let us take a firm stand to bear aloft the banner of Christ without wavering. Let us show to the world a more Christ-like life than ever before, and pray daily that God may help us to let the Christ life shine, so that it may throw its brilliancy far out into this dark and sinful world, and that we may have an influence which will enable us to be instruments in God's hands to rescue souls from eternal death. Let us pray to God to give us grace that we may not only bear the name "Christian," but also live the Christian life, both in precept and practice, for if we do not practice what we profess it is evident that we are not God's children. Hence it behooves us to seek earnestly to become the true followers of Jesus, lifting up holy hands to God, without wrath or doubting, and holding fast the good profession which we have made on bonded knees, before God and man, that we may not lose the crown that awaits us. This is my sincere prayer.

Aurora, Oregon.

For the Herald of Truth.

SCRIPTURAL QUESTIONS.

Question.—What are we taught in the Bible about baptism?

Answer.—That water applied to a person who has repented and given evidences of conversion, in the name of the Father and of the Son and of the Holy Ghost, is the outward sign of baptism, signifying the inward grace of a vialth unto sin and a new birth in righteousness. . . .

Question.—What right have we to suppose that the Apostle John was a disciple of John the Baptist?

Answer.—There is no record in so many words, that one of the two disciples of John the Baptist, mentioned in John 1:35, was John, the author of the Gospel bearing that name. The modesty of John prevents him on several occasions from mentioning his own name. We have a striking example of this in John 22:3-10. But the detailed circumstances of that first interview, when these two disciples (Andrew and John) "abode" with our Lord, and the circumstances connected with the marriage feast of Cana, and the manner in which the author of the Gospel bearing John's name, relates these events, all point to the fact that the narrator was an eye witness, and that narrator was the "disciple whom Jesus loved." [Exchange.]

Work lovingly. Loving work wins souls.

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Ft. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio. P. R. Lantz, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

"PRECIOUS IN THE SIGHT OF THE LORD."

By J. A. Reesler.

"This body may perish and decay, but thou, O Lord, wilt take the soul into glory." These were the words used by our beloved Bro. Burkhard about twelve hours before his spirit left the frail tabernacle of clay and passed to the Lord in glory.

Little did we expect his end so soon. Mary was in Nagpur with her month-old Anna waiting for Jacob to come and bring her home. Jacob was at home taking care of the two older children, Esther and Samuel, and getting better acquainted with them than he had ever been able to do in the hurry of busy life. On Saturday the carbuncle on his back between the shoulders became so painful that it was with great difficulty that he was able to stand up to the telephone to transact a little business. On Sunday he wrote to Mary that he would not be able to come for her and that one of the others would come and bring her home.

On Monday I went up to see him. He was nervous from loss of sleep and on account of the pain he constantly suffered, and he could not eat very much, but I little thought of danger to his life. By Wednesday he was delirious. I saw him again on that day and we held a consultation in regard to him. While the sore was bad and annoying, those of us who had seen famine sores and how they had healed thought there would be no trouble with the carbuncle. But the disease was deeper seated than we knew. By evening the symptoms had become so alarming that we decided to wire to Raipur for the civil surgeon, and did so. Sarah had gone for Mary and the baby on Tuesday. We also wired to Nagpur telling them to be sure to get Mary started so as to be home on Thursday.

In response to a second urgent message the civil surgeon came on Thursday on the same train with Mary and Sarah and the baby. He did all that medical skill could do, but said that blood poison had already set in and that there was no hope, except in the miraculous intervention of God. The civil surgeon is thought by some to be a worldly man, and so far as I know he makes no profession of religion, but tears of sorrow and sympathy welled from his eyes as he saw the mother with her children and understood the condition of the father.

Jacob knew Mary and the baby and was able to even caress the little one before he passed into utter unconsciousness. Mary was able to have several conversations with him. She had prayed earnestly that she might meet him conscious, and her prayer was granted.

For several days and nights he had not slept. His eyes were constantly staring, rolling. On Friday evening they sang by his bedside. One song they sang was a favorite of Jacob's—"I am satisfied with Jesus." As they sat beside him Jacob closed his eyes and prayed. They could not understand all he said, but much of it they could. He prayed for his wife and for the children, for the work and for the people round about and for

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himself. In this prayer he used the words quoted at the opening of this letter.

All Friday night we watched, and on Saturday morning, Sept. 29, at half-past five, just as day was breaking, he passed away without a struggle or a groan. He simply fell asleep. "And their works do follow them."

Dhamtari, Oct. 2, 1906.

For the Herald of Truth.

BROTHER BURKHARD'S FUNERAL.

By M. C. and Lydia Lehman.

Friday night those of us who were at Rudri were in constant expectancy of the final news that Bro. Jacob's spirit had gone to Him who gave it. Those at Sundarganj scarcely slept. At about 5:15 a. m., Saturday, the long signal ring at the telephone sounded the warning. Again a little later came the news, "Sinking fast," and then finally, "Gone." In a few hours those of us who had remained at Rudri went to Sundarganj, save Bro. Kaufman, who remained with the boys and later brought them in a body.

During the day every one was busy making the necessary arrangements. A telegram had been sent to Bro. A. Stoll at Raipur, asking him to come and conduct the funeral services. He arrived about noon. During the day the news had spread to many people.

At three o'clock the lepers arrived at the compound and after a short service especially for them, they viewed his body; and copious were the tears they shed as they beheld the form of the one who they knew loved them so much. The boys and girls were soon all seated in the school-house, as well as many others who had gathered. A strange audience it was indeed, Brahmins and others among the higher castes, as well as the lowest castes were there. Christians, Mohammedans and Hindus had gathered.

At four o'clock the bell which strikes the hour and calls the girls to school and to church, slowly and softly summoned us to such a service in the schoolhouse as the Dhamtari missionaries had not been called upon to attend before. Six Christian young men, five of whom were formerly orphan boys, here the remainder to the schoolhouse, where the funeral service was held. Bro. Stoll spoke briefly from John 11:26 in English, and then at some length in Hindi. He dwelt especially on the necessity of faith in God and the comfort to those of such faith; unity of the soul with God, and death simply a stepping over into the life beyond, were points emphasized.

The girls and then the boys filed past one by one, and then the people generally. We sorrowed as we beheld his face for the last time, but not with the despairing and weird wail which we hear from native funerals, conducted by those who know not God, and the comforting influence of the Holy Spirit. Slowly we wended our way to the mango orchard and lowered his body into the grave. After a short service and the singing of Bro. Jacob's favorite hymn, "Take time to be holy," we returned to the bungalow. We hope the quiet, peaceful funeral may have made an impression on those to whom it was so strange and whom we are trying to reach.

"Blessed are the dead which die in the Lord."

Dhamtari, C. P., India, Oct. 3, 1906.

For the Herald of Truth.

IN MEMORIAM.

The committee on resolutions, appointed by the members of the American Mennonite Mission, at a business meeting held at Rudri, Oct. 5, 1906, filed the following resolutions:

Inasmuch as it has pleased God the Father, to take from our midst our beloved Bro. Jacob Burkhard, be it, therefore, resolved:

1. That we, the members of the American Mennonite Mission, extend our heartfelt sympathies to his beloved companion, who has so faithfully

stood by him during the years of strenuous work in India, and to the little ones who are denied his fatherly care.

2. That we express our appreciation for his faithful and successful labors during his career in India; and that we pray God's protecting care and comforting influence of the Holy Spirit upon his bereaved companion and his little ones.

3. Be it also resolved, That we express our heartfelt gratitude and appreciation to Bro. A. Stoll, of the Evangelical Mission of Raipur, for his kind services so kindly rendered in officiating at the funeral services of our departed brother.

LYDIA E. SCHERTZ,

Dhamtari, C. P., India.

Sec. pro tem.

For the Herald of Truth.

THE BIBLE ILLUSTRATED FROM INDIAN LIFE.

By Geo. J. Lapp.

At the time of our conversion God's word became a very live book to us. As we pass through life's journey we see many things which illustrate truths from sacred writ. We love to dwell on those truths because they illuminate the sacred pages for us. As we pass in and out among the people of India we see so many customs and manners which make the Bible more real than do those of the homeland. May the few following articles inspire the readers to more faithful service and a closer communion with God.

1.—"Whose fan is in his hand and he will thoroughly purge the floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

The fan spoken of here is called "supa" in the Hindi language. In the Hindi Bible the same term is used. The "supa" is shovel-shaped and is made of bamboo strips woven together. It is very similar to the grain shovel, only without a handle.

After the grain is threshed by being trampled under foot by cattle, the straw and as much chaff as possible are taken away. The grain is then thrown into the air by means of the "supa" and the chaff is blown away by the wind. Not all can be thrown up in this way. Some chaff remains on the threshing floor under the wheat. How can this be cleaned? The clean wheat is removed and the remaining wheat and chaff are left lying on the floor. The "supa" comes into play again. It is now used as a fan to separate the chaff from the wheat by swinging back and forth over the grain in such a way that the light chaff is blown from the heavy wheat. But even this process does not leave the wheat entirely clean.

After this the "supa" is used to further clean by placing wheat in the "supa" and, by a certain kind of shaking movement (which an American cannot produce), the fine dust and chaff are separated from the wheat. So much for the description. All this is recorded for the purpose of conveying some practical truth.

In Ps. 1 it is written that the ungodly are like the chaff which the wind drives away. The effects of sin in the life are such that the poor victim is not able to stand against the natural winnowing influence of God's word, and he is swept away. Neither can he stand against the storms of life which so many times sweep over him. In this life Satan has the power to sift us and test our stability. Are our lives so consistent and our characters so stable that our weight compares to the wheat rather than to the chaff? Even though we are counted among the followers of Christ, do we enjoy the world and its allurement so much that we are borne away by the winds of temptation? Christ will exercise his purging power at the end of time when he shall separate the chaff of sinful victims from the wheat of his faithful followers. The unquenchable fire shall never cease to consume the carnal elements of humanity that shall be cast there.

Dhamtari, C. P., India, Oct. 10, 1906.

November 15.

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LETTER FROM TURKEY.

Mersina, Turkey, Oct. 16, 1906.

Dear Herald Readers:

Greeting in Jesus' name. We reached this place in safety yesterday morning and were met at the steamer by Mr. Barker, of the Hadjin Mission, and Dr. Christie, of the Adana schools, a pioneer missionary in Turkey.

Yesterday we attended services at the Protestant church here and heard a very simple, practical sermon. The church is composed of Armenians, with an able Armenian pastor in charge, the church being under the American Board.

To-day we take the train for Adana, where the caravan is waiting to take us into the interior.

We are very well and ready for the hardest part of the long journey. Surely the Lord has been with us in blessing.

Since reaching Smyrna we have been meeting missionaries all along the way at every place we stopped. I have been so glad to learn to know them and if I had time I should like to tell you something of the work they are doing for God in Turkey.

The Father bless the dear church in our loved homeland and may she not forget his lost ones in Turkey. Yours in His name,

ADELINE V. BRUNK.

For the Herald of Truth.

THE MENNONITE GOSPEL MISSION IN CHIGOPEL.

Dear Readers of the Herald of Truth:—The 4th of November, 1906, will be a memorable day to those who attended the morning services at our Mission.

Seven precious souls were received into church fellowship by water baptism. Four of these are members of one family, the father, mother and two daughters. Less than one year ago theirs was a home of drunkenness and misery. Now it is one of joy and peace. One man, aged fifty, was converted through the efforts from our gospel wagon.

A complete change is manifested in his life and he is now active and happy in the Master's service. Another is a mother whose two daughters have been in the fold for some time. The other is a young girl who has become willing to yield her life to Christ through the work at our new Mission.

Thus God's kingdom is growing and being made manifest in the lives of those who were down in depths of sin and degradation.

In the evening we partook of the sacred emblems of the broken body and the shed blood of Christ. Fifty-six communed. This number included about twenty of our brethren and sisters who are staying in different parts of the city. Bish. John Nice of Morrison, Ill., conducted the two services.

We have recently been visited by a number of brethren and sisters from different localities, whose visits were both helpful and encouraging.

Almost a carload of provisions was sent in last week from William, Iowa. Some of the provisions will be distributed among the needy.

We have been greatly blessed, temporally and spiritually, and new avenues of work are opening up before us.

Since the opening of the Mennonite Gospel Mission on 26th and Emerald avenue the responsibilities of the workers are increased as well as that of the churches. The prospects at this new station are very encouraging. Many people manifest interest in the work by their attendance at the various services. About sixty have already enrolled in the Sunday school. Sewing classes have been organized at both places. A Sunday school home department has been organized in connection with the 18th St. Mission. Its purpose is to secure in the home and elsewhere, through associated effort in connection with the Sunday school, a general and systematic study of the Scriptures.

For the Herald of Truth.

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Truly, the aim is a great one. It is worthy of all the aid which can be given to it by any one. So far the most of the members of this department are aged or invalids who are unable to leave home.

Dear readers, will you not pray for the work in Chicago, so that the sunshine of God's love may find a place in the hearts and homes of many more unweaned? Yours for the lost,

Chicago, Ill. FRANCES R. ZOOK.

For the Herald of Truth.

LETTER FROM BURMA, INDIA.

[The following letter from Dr. Walter Rittenhouse, who with his wife some months ago went from Chicago as a missionary to Namkham, Burma, where he is now located, has written to his mother, Mrs. M. F. Rittenhouse, in that city, and the letter was kindly given us for publication. Our readers will remember several letters that appeared in our columns within the past six months from the same writer, and we feel sure that this also will be read with the same interest.]

Namkham, Burma, Sept. 26, 1906.

Dear Mother:—

We are three days gone on the road toward Namkham and all is well. We have had good weather and good roads for this season. The coolies have behaved very well; only one has gone lame so far and I had two in reserve, so I guess we are fairly safe to reach Namkham in due time.

The trip has been very pleasant since we reached the hills. At first it was the regular tropical jungle. Trees and everything festooned and draped with vines and so covered with orchids, some of them, that you can scarcely tell which is tree and which is orchid. The trees are tall and stately, the undergrowth dense and often odorous with all sorts of Oriental perfumes that take one back to the good old Midway days.

I am surprised to see so much travel in this the rainy season. Sometimes it takes fifteen or twenty minutes single file for the coolies to pass. The sight of a white man on a large, milk-white pony, like the line of policemen at the head of a St. Patrick's Day procession, serves to clear the road and also to draw all the naked youngsters from the huts and the men and women to the door, to see the strange greenhouse affair, borne of four and followed by two coolies, a young girl and an elephant loaded with boxes and bundles; and it is truly a three-ring circus to these Kachin children. They seldom see an elephant or a white man. My white pony is the only pure white I have seen outside of Bhamo, and I doubt if there is a match for him in size and beauty of form in the country.

This part of my letter written in ink (the first part of the letter had been written with pencil) is written in Namkham, and I will send this letter back with the elephant, to be mailed. I meant to write more about the trip, but will reserve that for next time, as the elephant will soon start on his way back to Bhamo. We made the trip in safety, though not without some anxious moments; most of them while we were ferrying the coolies over the river with their precious freight.

The sun is the terror of this beautiful land. Once we thought the baby was a little affected, but she seems all right now. The natives gave us a royal reception and it is needless to add that we were glad to get home. I will have more to write in my next. Till then I am yours, etc.,

WALTER RITTENHOUSE.

For the Herald of Truth.

IF RUSSIAN OR IF JAPANESE.

By Alice May Douglas.

If Russian or if Japanese,

It matters not to me.

Each of them would I seek to please,

My brother each shall be.

With one as with the other,

In friendship would I sup;

To each as to a brother,

I'd hold the cooling cup.

THANKSGIVING PROCLAMATION.

"The time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued. Yet another year of widespread well-being has passed. Never before in our history or in the history of any other nation has a people enjoyed more abounding material prosperity than is ours; a prosperity so great that it should arouse in us no spirit of reckless pride and least of all a spirit of heedless disregard of our responsibilities; but rather a sober sense of our many blessings, and a resolute purpose, under Providence, not to forfeit them by any action of our own.

"Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing on this foundation, then our national life will be as meaningless and as empty as a house where only the foundation has been laid. On our material well-being must be built a superstructure of individual and national life, lived in accordance with the laws of the highest morality, or else our prosperity itself will in the long run turn out a curse instead of a blessing. We should be both reverently thankful for what we have received, and earnestly bent on turning it into a means of grace and not of destruction.

"Accordingly, I hereby set apart Thursday, the twenty-ninth day of November, next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and pray that they may in addition receive the power to use these gifts aright.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 22d day of October, in the year of our Lord, one thousand nine hundred and six, and of the independence of the United States the one hundred and thirty-first.

"THEODORE ROOSEVELT.

"By the President: Elihu Root, Secretary of State."

THE END OF CREATION.

The end or purpose of the creation of God is to make himself known to man. God does not possess being or life. He is life or being himself. He constitutes it. Consequently in giving being or life to his creature he gives himself to the creature. God, says a noted writer, would dwell in the creature as he dwells in himself. That is to say, he would be in the creature as his very inmost and vital self, endowing him with a sweetness of affection, with a reach of intellect and a power of action, so spontaneous and indelible as to lead everywhere and always the lavish demonstration of his presence.—[From the Perfect Life.]

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in every world,
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made the raindrops gold and gems;
He may change our tears to diamonds.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for every heart and kin.
It will make the balls of the heart so fair
That angels may enter unawares.
Open the door!

HERALD OF TRUTH.

Thursday, November 15, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

The Mennonite colony at Tuleta, near Normanna, Texas, has completed a new schoolhouse, 24x40, and expect to open school in the new building shortly. New settlers are coming in and the land is being sold rapidly. Already they are looking about for other tracts with a view to securing them as soon as the colony will need them. Bro. J. M. B. Weaver of Newton, Kansas, has bought land there and expects to erect a residence in the near future.

Forks Congregation, Lagrange Co., Ind., Nov. 5, 1906.—To the Readers of the Herald:—Greeting in Jesus' name. We feel thankful to the good Lord for the many blessings he has bestowed upon us during the Bible meeting and the preaching services which were held here during the recent past. Bro. S. G. Shetler of Somerset Co., Pa., came into our midst on the 23d of October. The meeting was opened at 7 p. m. with a Bible lesson, and at 8 o'clock we had a regular preaching service, which was interesting, and many assembled to be fed with the bread of life. May God help us that we may serve our dear Master with our whole hearts, that this world may be better for our having lived in it.

On Sunday Oct. 29, we had our communion services; a large number participated and partook of the bread and wine. Bish. D. D. Miller, assisted by Bro. Shetler, conducted the services. The continued meetings closed on Nov. 2 with six confessions. Bro. D. D. Miller left on Oct. 31 for Hartford, Kansas, to do evangelistic work in that place. As Bro. Miller's duties call him away from home much of the time, the neighbors showed their appreciation of his work by joining together on the 25th of October and basking a lot of his corn, which proved a great help to him. COR.

Wadsworth, Ohio, Nov. 5, 1906.—Dear Readers of the Herald:—Greeting in the Master's worthy name. Our church and Sunday school still seem to be prosperous and are manifesting a good spiritual interest.

Two delegates from this place were in attendance at the Sunday school conference at the Canton Mission, Oct. 27, and a good conference is reported.

Our Young People's Meeting was organized Nov. 4, 1906, with Bro. L. S. Kreider as leader and D.

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M. Freed as assistant. This meeting has proved to be a great blessing to all who attend it, especially to the young people. We should be glad to hear of more of our congregations holding Young People's Meetings. We are at present all looking forward with much interest to the Bible conference which is to be held here in the near future. We hope we may all enjoy a rich spiritual feast. Yours in the Master's service, COR.

Elkhart, Ind., Nov. 5, 1906.—Communion services were held in the congregation in Elkhart on the 4th of November. Preparatory services were held on Saturday evening. The sermon was preached by Bro. David Burkholder. The services on Sunday were well attended and all listened attentively to the able discourse of Bro. Burkholder from the words, "Behold the Man" (John 19:5). A goodly number participated in the emblems of the broken body and the shed blood. Good feeling prevailed and all seemed to enjoy the services. In the afternoon Bro. John F. Funk visited Bro. and Sister Samuel Powden, residing some four miles south of Elkhart, where a number of brethren and sisters from the neighborhood had assembled, and observed the communion also with them, of which nearly all present partook. Bro. Powden was eighty-nine years old on the 7th of October, and is almost blind and very hard of hearing, but rejoicing in the promises of God and looking forward to the hour of his redemption.

In the evening the Young People's Meeting at Elkhart was conducted by Bro. G. L. Bender, the subject being, "Ruth the Moabitess," on which many interesting thoughts were presented. The closing talk was given by Bro. Samuel Yoder. The Lord bless and prosper the church at Elkhart. COR.

Lund, Kansas, Nov. 7, 1906.—Dear Brethren:—Please find enclosed money order for \$12.50 from the Deacons Co. Cong. for the India Mission in response to the late call. Is it possible that God had to call one of our beloved brethren from earth and cause another to be bitten by a mad jackal in order to arouse us who are "hid among the stuff" out of our slumber to a sense of our duty? I was just looking at the group of mission workers in India, and to see the company so tired and worn out in appearance caused me to break down in tears. Let us as a church not run their bodies with overwork, but send them that which both lightens their burdens and shows them our love and appreciation more fully.

C. E. STOLTZFUS.

Ottawa, Ohio, Nov. 9, 1906.—Dear Bro. Kolb:—Greeting. We expect, the Lord willing, to hold a Bible Normal at the Blanchard M. H., seven miles northwest of Ottawa, Ohio, Dec. 3-11, 1906. We are but a small band of workers at this place, but we extend a pressing invitation to brethren and sisters from other places to be present with us.

Sunday, Nov. 4. Bro. John Blosser and wife of Rawson, Ohio, were with us, and Bro. Blosser officiated at our communion services in the morning and in the evening he preached again to a large congregation. A. J. STEINBER.

Norwich, N. Dak., Nov. 7, 1906.—Editor and Readers of the Herald:—Greeting in the Master's name. Seeing it is some time since any correspondence has been in the Herald from this place, I will at least inform you that the congregation is still alive. We were visited by quite a few brethren from the East during harvest and the threshing season. That being over, the brethren have all wended their way elsewhere, some to Goshen College, others to Pennsylvania, and a few have crossed the Rockies to view sights of nature along the Pacific Coast. We are glad to have brethren to come in this way, not so glad when the time of parting comes, but we are glad for the lessons learned and the encouraging thoughts received, and hope they may help us on

the way that leads to a place that when "the harvest is ended" no parting will be known. God has blessed us with a fair crop again, and is still blessing us with fine weather, of which the farmer is making good use by plowing and hauling his winter's supply of coal. Yours in Christian love, LEVI S. GLICK.

Kokomo, Ind., Nov. 5, 1906.—Greeting to the Readers of the Herald:—On Sunday, Nov. 4, we had a mission meeting here in our congregation. Bro. Miles M. Slabaugh preached a very impressive missionary sermon to a well-filled house. He set forth the need of both workers to go and also the need of money in order that help can be furnished to do the work. At the close of the services a collection was taken, which amounted to a little over fifty dollars, all for the mission in India. The interest and the attendance in Sunday school is good; also our Young People's Meeting are well attended. G. W. NORTH.

Milford, Neb., Nov. 5, 1906.—Dear Readers of the Herald of Truth:—Greeting. Recently the brethren M. S. Steiner and C. Z. Yoder of Ohio came into our midst, and while here held several interesting meetings. May the Lord bless their efforts.

From here they went to Janzen, Neb., to attend a conference held at that place. When we consider the responsibility resting upon each one who professes the name of Christ and what is required of all his followers, we realize to some extent at least the importance of the religion of Jesus. It is an easy matter to confess Christ, be baptized and unite in a formal way with the visible church of Christ; but to truly repent of our sins, deny the flesh and all our carnal desires and through the power and guidance of the Holy Ghost walk in newness of life to the glory of God and the upbuilding of Zion, is a harder task for many otherwise apparently true followers of the Master. But unless we give ourselves up to Jesus to be his faithful followers all our religion is vain.

Jesus says, "I am the light of the world. Whoever cometh after me shall not be in darkness, but hath the light of life." And if we have Jesus and this blessed light of life, it will take us through to eternal glory. A man may accomplish much in the way of relieving the wants of the poor and suffering, mitigating their sorrows, giving them comfort and consolation, and thus using his influence and efforts to do good to those around him. Perhaps one of the greatest errors of the age is that the Christian people neglect too much to help the suffering and needy ones around them. Let us be awake to our duties and obligations to our fellow-Christians.

We were very sorry indeed to hear of the death of our missionary, Bro. Jacob Burkhard, in India. It appears that he was so much needed; but God's ways are not our ways and his thoughts are not our thoughts. The earnest appeals of Bro. Resaler are truly worthy of our most earnest consideration. They have so many orphans to feed and clothe and care for, and it is certainly our duty to provide the means. The greatest need appears to be having willing and competent hands and hearts to take hold and do the work. Let us pray the Lord of the harvest that he may send forth laborers into his vineyard. If we consider the sacrifices our brethren and sisters in the field are continually making to maintain this work, we should certainly do our part in supplying them with the necessary means. A brotherly greeting in Jesus' name to all who may read this. D. BENDER.

Aurora, Oregon, Nov. 5, 1906.—A sad and fatal accident occurred near Aurora, Oregon, on the 1st of Nov. 1906. A man and his wife were suddenly killed by an explosion of giant powder. The house was literally torn to pieces, leaving nothing but fragments. Friend Hansen was a professional stump-blaster, and, evidently becoming careless, he took into the house the box containing seventy

or eighty pounds of powder. He put thirty pounds of the powder into the stove to dry for use after dinner, and put the rest into the box on the floor near the stove, and with the wife sat down to eat dinner. Just a little before 12 o'clock the explosion took place, shattering the house and throwing the two inmates through the wall. The man was killed outright, while his companion was found still alive, but with all the clothing except the underwear torn from her body and these were burning. She was able to tell how it happened. The husband had his neck broken and almost every bone in his body. The wife was terribly bruised and her flesh torn in the most horrible manner. She was taken to a sanitarium, where she died on the evening of the 2d. On Sunday, Nov. 4, they were laid in one grave at Canby cemetery. Both were unconverted. She was twice married and had a daughter with her first husband and a son and daughter with her second husband. Both daughters are married. Truly, in the midst of life we are in death. Therefore let us be ready, for in such an hour as we think not the Son of man may come. D. B. SHELLY.

For the Herald of Truth. HOW IMPORTUNITY LEADS TO PREVAILING PRAYER.

By S. B. Shaw.

Importunity is not necessarily making long prayers in private or public. We are not to be heard for the length of our prayers or for our much speaking, but we will be heard for our importunity. Many good-meaning people pray for weeks, months and even years for all kinds of blessings, temporal and spiritual, without results. Many are so in the dark that they do not know where the trouble lies; others knowingly fail to meet conditions. Our personal relation to God is the first thing to settle. "Seek first the kingdom of God and his righteousness" (Matt. 6:33). Our desire for salvation must be stronger than any other desire. When our interest in God and his kingdom transcends every other interest, we will not be lacking in the spirit of importunity.

The covetous man, with his greed for gold, is not easily discouraged. He does not give up the struggle. If he believes there is gold in the bowels of the earth for the faithful digger he does not stop for the obstacles in the way. He is willing to endure all kinds of hardships, face all kinds of weather in his search for the valuable metal. His covetous desire is too strong to give up the struggle. He toils early and late for weeks, months and years until he succeeds in finding his treasure.

The man that loves position or fame never gives up his efforts to gain worldly honor. When people desire God as much as they desire the treasures of earth they will seek with all their hearts. They will plead their case with unshaken faith. They will knock at the door of mercy with an unceasing importunity. "They will not be weary in well doing" (Heb. 12:3; 2 Thess. 3:13).

"Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:44, 46). People do not make very much effort to secure land until they realize its value or the value of the minerals found in the earth. Others who do not know the value of precious stones are unwilling to make much sacrifice to secure them. It was when the man had found the hidden treasure in the field that he was willing to sell out everything in order to secure it. The merchant man was not willing to give up his property until he found a pearl that was more in value than anything he possessed.

We have known farmers to discover valuable

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mines on their land; others discover oil. When they make these discoveries they are so overjoyed that they often are almost beside themselves; and capitalists who know the value of these mines and wells are willing to pay fabulous prices for their possessions, and spend their lives working these oil wells and exploring the rich mines.

When people value salvation beyond everything else they count it cheap at any price. They are willing to part with all earthly pleasures or treasures and seek until they find God. They will gladly sell anything that would hinder them from having and possessing all that Christ has purchased with his blood. People who seek for years to gain worldly treasure have no little interest in God and heaven that they often get discouraged after seeking a few days, weeks or months, failing to realize that if they found salvation after a lifetime of hardships and privations, life would be far from a failure. But there is no need of this long struggle if we seek right. People who seek God must seek in the right place in order to find it. People who seek God must seek him in the right way and in the right spirit.

Importunity without submission is like faith without works. It is zeal without knowledge. Importunity must be coupled with the right kind of faith, with the right kind of love, and always with a right motive.

Another definition of importunity is "stick-to-it-iveness" largely developed. It is decision of purpose and force of character under the control of divine grace. Christians should never get discouraged. Their faith should never waver. They should hold on to God and the promises, and never give up the struggle until they receive an answer to their prayers. They should not yield to the suggestion of the enemy while God is testing their faith (James 1:24).

Chicago, Ill., Oct. 25, 1906.

For the Herald of Truth. MOSES.

By Barbara Coffman.

The district of Goshen, also called the land of Rameses, where the Israelites were settled during the period of their sojourn in the land of the Pharaohs, was the most easterly borderland of Egypt. It was inhabited by a mixed population of Egyptians and foreigners and was adapted to the rearing of flocks and herds. The country was very fruitful and densely populated. At the time the Israelites went forth from Egypt they numbered not less than two millions. These people became acquainted with many useful arts and sciences, as writing, working of precious and common metals, grinding and engraving of precious stones, carpentry, weaving, etc. They had also become acquainted with other forms of religious worship which had hitherto been unknown to them, such as the worship of Isis and Osiris, and the offering of incense to the sacred black calf and almost every other form of idolatry.

There arose a new king over Egypt and he regarded with no friendly feeling the actions of the people on the eastern borders of his realm. He noticed their rapid increase and feared that in the event of a war, instead of protecting his kingdom they might join the enemies of Egypt and fight against the Egyptians and gain their freedom. In order to crush their free and independent spirit he set taskmasters over them and employed them in making brick for his treasure cities Pithom and Rameses. Day after day they toiled under the lash beneath the burning sky, but it did not seem to bring about the desired effect. The more the people were afflicted the more they grew and multiplied.

Instructions were then given to destroy all the Hebrew male children. What Abraham had seen in a vision was now fulfilled (Gen. 15:12). A horror of great darkness had settled upon his descendants. The people were suffering great afflictions. "Mon. And in Ex. 2:23 we read that "they sighed by reason of their bondage, and their cry came up unto God."

It was at this time when everything seemed at the worst, that Moses was born. He was a child remarkable for his peculiar beauty. His father, Amram and his mother Jochebed were both of the house of Levi. They had two other children older than Moses, Miriam and Aaron.

His mother was very fond of her child, and, fearing lest he might be slain by the enemies, she hid him for three months. Finding further concealment impossible she constructed an ark or boat of papyrus stalks and covered it with pitch and placed it among the reeds of the Nile. The little ark floated with the stream and soon after it had been placed there, Pharaoh's daughter with her servants came down to bathe in the waters of the sacred river. As she walked by the bank she noticed the basket and sent one of her maids to fetch it. She saw at once it was one of the Hebrew children, but having compassion on the weeping child she determined to rear it for her own.

Miriam, his sister, who had been watching afar off, approached and asked permission to call a nurse. Permission was granted, and she immediately called her mother. She rejoiced at having her boy restored to her and consented to rear him for the princess.

The boy grew and when he was again taken to the princess she named him Moses, meaning, "Saved from the water." He was now brought up as the adopted son of the princess, and on account of being in a family of high rank he received a liberal education. Acts 7:22 says, "He became learned in all the wisdom of the Egyptians." We learn that Moses became mighty, not only in words, but in deeds. He was placed in a position where he might have enjoyed the pleasures of the Egyptian court and amass some of its treasures, but it is believed that the faith and religion of his own nation had not been concealed from him by his mother. This is shown in the incident which occurred when he was forty years of age, while going from Memphis to Goshen. He saw one of his countrymen suffering at the hands of an Egyptian. Moses was filled with indignation, slew the Egyptian and hid him in the sand.

We see God's hand in bringing forth a leader for his people. In spite of the decree of Pharaoh God had spared and prepared one for this great work from among his own people. And as God provided a way of temporal salvation for his people of old, so he provided a way of eternal salvation for the whole world. He had foretold that "a prophet shall the Lord your God raise from among his people, him shall ye hear." It was Jesus of Nazareth, the one who was "greater than Moses," and God repeated the words of Moses and said of Jesus, "Hear him." And as Moses lifted up his voice in the wilderness, even so the Son of man was lifted up, that whosoever believeth in him may be saved. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." Like Moses, he was saved from the wrath of an earthly potentate to become a mighty leader of his people from the Egypt of bondage to sin to the Canaan of liberty and happiness in the Lord. Let us hear HIM.

Elkhart, Ind.

For Sunday School Libraries or Sunday School Gifts.—If you wish to select a library or have a good, entirely unobjectionable lot of books for presents for your school, write us, and give us the age and grade of your pupils, and we will make a selection for you that will please you. We have men who are able to make a good selection. All the books selected and recommended by the Southwestern Pennsylvania Conference committee will be furnished by the Mennonite Publishing Co. at the most reasonable prices. Write for catalogues and further information.

YOUNG PEOPLE'S PAGE.

Because of indisposition Bro. N. S. Glingrich is unable to supply an installment of "Through the Canadian Northwest" this week.

God placed the brains above the stomach and intends that a man's judgment, and not his appetite, should rule the body. He who crowns appetite king will find the head on a level with the stomach and the feet, and all practically useless.

Plans are already far advanced for the holding of the next world's Sunday school convention at Rome, May 29-31, 1907. The White Star liner "Romania" has been chartered to take the delegates from this country April 7. Sunday school literature is to receive more attention than ever before.

Japan, the young giant of the Orient, sent \$100,000 to San Francisco last spring to aid those who suffered from earthquake and fire. It returns San Francisco children from the city public schools. "Saint" Francisco has the wrong name unless it be to show that it is Spanish in its way of showing ingratitude as well as in name.

Of the forty-five states in the Union, Maine, without one dollar of revenue from the saloon, has more school teachers to every ten thousand of her people than any other state. But it is not unnatural. Where there are no saloons there are usually more schools on the children's feet, more homes owned by the common people, fewer mortgages, fewer crimes, fewer paupers and fewer tears.

Elections sometimes reveal strange facts. In the vicinity of Peoria, Ill., the home of a huge whiskey distillery, the prohibition vote at the recent election has leaped beyond all previous records. In Kentucky, where is manufacture of the whiskey in the twenty-five distilleries of the state than in any other state in the Union, 82 of the 115 counties have banished the saloon, while all but five counties have local option in parts of every county. But what will the thirty thousands in other states do if some day Kentucky should go "dry"?

In this issue will be found another sketch of a journey from Russia to America. Like a former one it is full of interesting experiences. One thing which these sketches show beyond a doubt is that traveling conditions, in Russia and Germany at least, are far from desirable for the emigrant class, and far worse than they are in this country. A highly interesting and well-written account of a journey from Russia to Kansas by a Bro. Claassen, grandson of the richest Mennonite in Russia, will appear later and will present some plain facts about the beastly methods of treatment adopted by the German authorities toward Russian emigrants. Bro. Claassen wielded a facile pen, and his account will be read with pleasure and profit.

The duchess of Marlborough and the countess de Castellane, both American belles who married European titles with the necessary man who got more than the titles. Both are seeking legal separation from a union that has become intolerable to them. Both husbands are unscrupulous spendthrifts and ne'er-do-wells and have brought shame instead of fame to the family name. When God joins man and wife together it is through the divinely given instinct of true affection; but the god of some people is gold and the god of others is fame, and they also marry. The

HERALD OF TRUTH.

wrong motives that lead young people to unite in wedded life are one of the chief causes of the abominations known as the divorce court.

In the practical definition which some young degenerates give of the word "fun" they seem to think that the nearer they can get to making it a funeral without actually making one, the more fun there is. There is so much fun of a truly heavy, old kind that only degenerates or very thoughtless people will indulge in that which injures either people or their property. Those who understand German or have studied etymology will know that the German word "Wonne" was once the same word as our English word "fun." The word "Wonne" has retained the original meaning of delight, joy, or happiness. Real fun will give delight or happiness to all concerned, but the mean-ling has been degenerated almost universally to mean some low prank, foolish sport or flimsy deed. When we learn to rightly interpret the "Wonne und Freude" (fun and gladness) of Isa. 35:10, then our fun on earth will be to do good, and in heaven it will be everlasting.

Stand by the truth, whether it be new or so far as human knowledge of it is concerned. Simply because it is old is no positive proof that it is truth, or simply because a thing is new is no positive proof that it is error. Sin is getting to be a very old and a very common thing, but the worst evil is truth mixed with error. But there are many old teachings that are truth, and the Bible is old, and yet to every generation it is absolutely new. Both old and new teachings deserve thorough investigation in the light of God's word. No matter how pretty and attractive a new theory may be, or how strongly it may appeal to the esthetic, or the sentimental, or the carnal, or any other human element, characteristic or temperament, if it is not in accordance with God's plan and his expressed purpose regarding man in his relation to temporal and eternal things, drop it, for it is poison. On the other hand, no matter how much "without form or comeliness" and how undesirable to the carnal mind an old doctrine may be, if it is according to God's word, accept it as truth and make it yours, knowing that in the end it is the only thing that will remain when all else of and on and in earth will pass away.

For the Herald of Truth.

A TEN WEEKS' JOURNEY FROM RUSSIA TO AMERICA.

By Peter Enns.

Note.—A previous correspondence of the same nature as the following was read with so much interest by our readers that we were induced to record another, believing that it will not only be a matter of interest but the part of wisdom to record the traveling experiences of our brethren, for future reference.—Ed.

Herbert, Sask., Oct. 14, 1906.—On the afternoon of the 24th of July we bade a tearful farewell to our beloved brothers and sisters in Schoenau, Sagradovka, Russia, and, commending ourselves and our loved ones to God in prayer, we, accompanied by our parents, drove to the station at Nikolo-Koselsk, where the train was already waiting that was to bear us away. Oh, what feelings fill the heart at such a time when one is about to leave parents, brothers and sisters, relatives and friends, home and all that are dear on earth, perhaps never to see them again! But it had been our decision to go to America, and this was but a painful part of the program. Our parents boarded the train with us, but could remain with us only a few minutes, for the first bell was already ringing. After bidding us farewell, they went out. To-day memory still pictures my dear mother standing beside our car, her eyes red with weeping. Thus she will appear to my mind as long

as I live, that is, should we not meet again upon earth.

The third bell rang and the train moved out. At Krivoi Rog we had to change cars and wait several hours for the train from Ekaterinoslov that was to take us to Dolinianska, where we changed again and without further delay proceeded to Fastov, where we arrived July 25 at 4 p. m. At this place we waited until 2 a. m., when we again boarded the train and came without further change to Koŭel, where we again changed, and after waiting one hour we were taken to Warsaw, the capital of Poland, which place we reached on the 27th at 8 a. m. An hour after our arrival we took the Brest-Litovsk train for the Warsaw-Vienna depot, where we changed cars and ten minutes later left for the frontier station Alexandrov. Arrived at this place our passes were examined and stamped. I purchased two tickets to the German frontier station Ottelscheln, and soon the train moved forward, bearing us beyond the borders of the great Russian empire. At Ottelscheln we were at once taken in charge by the police. There were two passenger coaches full of emigrants, all of whom had to open their trunks and other baggage. The officers took a quick survey of the contents to see if there was anything on which customs dues might be collected. The whole proceeding required only about fifteen minutes. Then we were ordered to leave the cars and were conducted to the control station, where we had to remain until the following day. About noon a physician came who examined every individual. Those who were well were ordered into the bath-room at once. Our baggage and the clothes we wore were in the meantime fumigated. We were obliged to remain for about an hour and a half in the cold room without any clothing, which was especially hard for the children. Our little son, Isaac, took a severe cold and was very ill the next day. After leaving the bath-room we received our tickets for Hamburg as well as our passage on the steamer, all of which we had procured beforehand from the agent.

At 5 p. m. we were once more on the way and proceeded with but few stops to Berlin, the capital of the German empire. Berlin is a great and beautiful city. The tracks almost everywhere are elevated from eighteen to twenty-four feet above the surface, and at this height the many views of the city we obtained were very interesting. On the 29th of July at 7 a. m. we were taken to the outskirts of the city to a building fitted up for the use of emigrants. This place did not suit us at all. Everything was filthy. The provisions which we bought there had a stale smell, so they could hardly be eaten. Provisions in Russia are much better and cheaper. There we were once more examined by a physician. Finally at 2 p. m. came the word, "Einstelgen!" (All aboard.) It did not take long to empty the waiting-room, although the passengers filled six coaches, two being for Hamburg, whence we also were bound; two for Bremen, and two for Antwerp. At 10 p. m. we reached Hamburg, where our arrival was awaited. Our baggage was loaded on trucks and we went to the emigration depot, where the men and women were separated. We took a little lunch and then retired. Little did we think then that we would have to remain at this place for thirty-seven days.

Monday, the 30th of July, two physicians examined us, Tuesday and Wednesday, ditto. We were to leave Wednesday, Aug. 1, on the steamer, "Empress Augusta Victoria," but were sent back. Little Gertrude had several eruptions on her face and my wife had to accompany the children at once to a hospital where they were obliged to remain for eleven days; a Hebrew family was also there, the children having been taken down with the measles. During all this time I was not allowed to see my family. Finally they were released and the word came, "Now you may sail." On the 16th of August was sailing day, the steamer sailed, and we were to leave port. We took a little steamer to the passenger depot, and after re-

ceiving our steamer tickets we once more came before the physicians. Also, we were rejected. Isaac had a fever. (We think the authorities had simply provided all the conditions necessary for developing fever.—Ed.) They asked us if we would prefer to leave him behind and sail without him. Of course we did not agree to this, so my wife was sent at once with our little son to the Eppendorf Hospital, while I, with the other two children, Peter and Gertrude, returned to the emigration depot.

Sunday afternoon, Aug. 19th, leaving my children in the care of a Mennonite youth who was making the journey with us, I took the electric car for the hospital which was about six miles from the depot. My wife and little son were alone in a room. The physicians were unable to diagnose his case, for, although he had fever, he was at all times cheerful and happy. The time allowed for visiting was soon at an end and I returned to my other children. Tuesday, Aug. 21, I returned to the hospital and found my boy in bed moaning in delirium. He was literally covered with measles! I returned at once, only to find that Peter also had taken the measles. I took the children to a physician, who, after examining them, ordered a conveyance to take them to the hospital. Arriving there the following day I learned that my wife had not even seen the other children. They had been put into another ward, where I soon found them. I was glad to learn that the patients were well cared for, and when our children were released, eighteen days later, they had grown quite fleshy.

During this time of waiting I had taken the opportunity to visit many places of interest in this great city, including the Art Palace, the Botanical and Zoological Gardens, and many public buildings, including the Hall of Antiquities where many rare relics of ancient times are to be seen. Not the least of Hamburg's attractions is the gigantic water tower, about 225 feet high, from the top of which I obtained a fine view of the city.

Finally, on the 14th of September, when the physician made his daily round among the patients, he said to me, "You can leave today." We were all very happy at the prospect of resuming our journey once more, although we thought the news almost too good to be true. During the time of our detention several hundred emigrants were sent back on account of trachoma, but our turn had come at last, and this time the medical examiner passed us on. We received our tickets and were taken to the transport, which conveyed us to the big steamer "Pennsylvania," where we shipped as steerage passengers. Upon waking during the night, I felt the ship moving, and in the morning our vessel was lying at Cuxhaven awaiting the first and second cabin passengers who board the vessel here. Soon our vessel began to move out into the open sea. What a wonderful sight the great sea is to one who has never seen more than a little stream of water! For a few days we suffered a little from seasickness; the children, however, were but very little indisposed. After these early qualms were over we thoroughly enjoyed the voyage, and on the evening of Sept. 26, after twelve days of ocean travel, we entered the harbor of New York. The entrance into the harbor, with the many thousands of lights all along the shore, was a wonderful sight. They seemed to bid us welcome.

At 10 p. m. anchor was cast and next day at 10 a. m. we were taken on board a little steamer to Castle Garden, where three doctors examined the passengers. After this was done, we had to show our tickets and our money, after which we were sent to another apartment where railway tickets were sold. Here we conversed with a lady who did mission work along the shore. She asked us if we loved Jesus, to which we gladly replied in the affirmative. How pleasant it was to our ears to hear some one speak to us of Jesus the sinners' friend. She gave us several German tracts. While waiting at Hamburg we had also attended religious meetings held at the emigrants'

HERALD OF TRUTH.

hall, where none but emigrants attended. Among the Germans but few attend church. Many with whom I spoke do not even know what the inside of a church building looks like. How sad!

After getting tickets for Winnipeg, Manitoba, for which I paid a total of \$50.00, we took another steamer for the railway station at which place we took our places in an American railway train for the first time, and at 10 p. m., thankful to God that we had at last set foot upon the soil of the land toward which our eyes had been long turned, we moved out of the depot and were soon speeding past farmhouses and gardens.

On the 23rd at about 10 p. m. we reached Montreal, Canada, where we were again subjected to a medical examination, after which we were permitted to prepare for our night's rest. We did not awake next morning until after day-break. After drinking coffee I set out to buy some provisions, and then we got ready to resume our journey at 11 a. m. After leaving the city we passed many orchards, the trees of which were loaded with the most beautiful plums. When we awoke on the morning of the 30th we were in a wilderness and the car windows were covered with frost. I thought that if it was as cold as this at Herbert, Sask., I should certainly not like it. But conditions changed; the farther west we went the more beautiful the country became. About noon we rode for several hours along the shore of a lake. (Superior—Ed.) This region was very wild and rocky. Several times rocky cliffs towered above us on our right, while to our left lay the mirror-like expanse of still, blue water. We passed through six tunnels where one could not see one's hand before one's eyes, while the crashing roar of the train was nerve-racking to the uninitiated. Finally on the 1st of October about noon the country round about us began to assume a different aspect. Now and then we passed a farmhouse; we were leaving the wilderness behind us and entering a cultivated section. Immense crops of grain were still out in the fields, while in many places grass was being mown.

At 12 o'clock noon we reached Winnipeg, the capital of Manitoba. Here we had to wait until 11 p. m. for the train for Herbert. While waiting I went with a German to the ticket agent and asked him for cheap transportation (settlers' rates), which he at once furnished. He wrote a note which I presented at another office and received a ticket for \$4.35 to Herbert. Otherwise it would have cost me \$14.35. I was very sorry I had not known this when I bought my ticket at New York.

On the 2d of October at 5 p. m. we reached Herbert, where our friends awaited us. Although it was a long and tiresome journey, we thanked God for our safe arrival. We left Russia on Tuesday and arrived here on Tuesday—ten weeks later. We were well pleased with our new home, and have already put up a neat little house on a city lot which I purchased. Kindly greetings to all here and across the ocean.

ITEMS.

Up to Oct. 25 the number of deaths of hunters and hunters' victims totalled only twenty-two. And if it were 200 the "fun" would continue just the same.

For the first time in the history of the United States its chief executive has left these shores for a foreign country. President Roosevelt left last Thursday for a trip to Panama, to inspect the work on the new Panama canal. The trip will be made on the battleship "Louisiana."

E. T. Corthell, naval engineer and bridge-builder, predicts that in a comparatively few years there will be steamships 1,000 feet long. Years ago 650 feet was considered the absolute limit for practical purposes; already the length has passed 800 feet and is constantly increasing.

Between July 19 and Sept. 13 the most inspectors at Smithfield market, London, England, seized

418 tons of imported meat. Of this amount 232 tons came from Argentina, South America, and twenty-four tons from the United States. Foreign inspection and rejection of meat from this country has forced the meat packers to send only the best across the sea; the other kinds are put on the home market where inspection is less rigid.

There are in round numbers, 1,750,000 freight cars, 40,000 passenger cars, 45,000 steam locomotives and 80,000 electric cars in the United States. The wheels under these number 15,770,000, and these wheels weigh a total of 5,061,000 tons. Few car wheels, steel or iron, last longer than five years, so that over a million tons of iron and steel annually goes into car wheels, the amount naturally increasing every year, as the total number of cars used increases.

Hymns Banned from the Catholic Church.—Bishop John O'Connor has sent an order to all the Roman Catholic pastors of the diocese of Newark, warning them that the hymn, "Nearer, my God, to thee," must not be sung hereafter in any Catholic church in the diocese, and that the hymn, "Lead, kindly light," may only be sung in a church after the service is over, provided the pastor has given his permission. The latter hymn was written by Cardinal Newman before his conversion to Catholicism. Bishop O'Connor cites a rigid rule of the church that nothing may be sung except a part of the liturgical service, and that the hymns mentioned do not come under that head.

Frauelin Bertha Krupp, heir to the vast Krupp estate, consisting of mines, forests, landed estates, a line of steamers and the great Krupp cannon factory at Essen, where 60,000 men are employed, was married Oct. 15 to Lieut. Gustav von Bohlen und Halbach. Although the bride is worth over \$100,000,000, the Emperor of Germany was present at the ceremony, which was performed at the little village church where the Krupps have long attended, the service was very simple. The bride is simple in her tastes, practical, energetic and sensible, and is said to be entirely free from the haughtiness that envelops so many of those who find themselves owners of wealth.

The Southern Pacific Railway Company after a stubborn fight of two years' duration has finally forced the Colorado River back into its natural channel leading to the Gulf of California, thus rescuing \$25,000,000 of property and the homes of 10,000 people from inundation. The Salton Sea was formed in the plains when an irrigation company tapped the river. Soon after a great flood broke through the bank where the river had been "tapped" and flowed out of its old channel down into the plains, inundating the Southern Pacific Railway for some distance, also several towns and a large area of country that formed a huge basin. Before the break was stopped the Salton Sea had gained an area of about 400 square miles and a maximum depth of about seventy feet. This lake will now gradually dry up, and the land will be reclaimed for cultivation. Had the engineers failed to stop the break, Salton Sea would have gained an area of about 2,000 square miles before it would have found an outlet.

Invents New Light.—A new electric lamp, which threatens to revolutionize the present system of lighting by means of the electric current, has been devised by an Austrian chemist—Dr. Hans Kuzel—who has occupied many years in studying the principle involved in his inventions. He has succeeded in devising a lamp which he calls the Syrius lamp, and which promises to reduce the price of electrical lighting to a wonderful degree. As is well known, incandescent gas lighting is much cheaper than electric light under the present system, because the filament wires of the latter are expensive and the glass bulbs soon wear out in service. Dr. Kuzel has invented a substitute for the glow thread, by forming out of common and cheap metals and metalloids colloids in a plastic mass, which can be handled like clay, and which when dry becomes as hard as stone. Out of this mass very thin wire threads are then shaped,

which are of uniform thickness and of great homogeneity. These two characteristics are of great value in the technique of incandescent lamps. The Kuzel or Syrlus lamp requires scarcely one-quarter of the electric current which the ordinary electric lamp with a filament wire requires. Experiments have shown, it is asserted, that the new Syrlus lamp can burn for 3,500 hours at a stretch. Another advantage claimed for the Syrlus is that the intensity of the light always remains the same, the lamp bulbs never becoming blackened, as is the case with the ordinary bulbs.—Ex.

Mrs. Mary Baker Eddy, the founder of the Christian Science sect, is described as having the appearance of a weak, decrepit, old woman, and with difficulty controlling her movements when she tries to walk. There are evidences of the use of powder on her face for appearance' sake and a general effort to appear to be what she really is not. It seems to us that that of those who with error all along as well as that of those who with her have weaned people from true Christianity to Christian Science.

A five-story hotel building in course of erection at Long Beach, California (the home of Bro. W. P. Coffman), suddenly collapsed on the 9th inst., carrying down about 100 workmen, of whom at least nine were killed, and a number of others injured. It is believed the cause of the collapse was insufficient foundation. How many who build their hope of salvation on another foundation than is laid, which is Jesus Christ, find to their eternal sorrow that they have made a mistake.

Lieut. Robert E. Peary, the Arctic explorer, who started from New York in July, 1906, with a vessel specially built for arctic navigation, has sent a message from Labrador stating that he had reached a point 86 deg. 6 min. north, or less than 200 miles from the north pole, when he was forced to abandon the attempt on account of drifting ice. Of his party of nineteen not one man died.

CONFERENCE NOTICES.

The Lord willing, there will be a Bible Conference held at the Bethel M. H. near Wadsworth, Ohio, Dec. 3-10, followed by a series of meetings by A. D. Wenger. The conference instructors will be A. D. Wenger and S. G. Weninger.

W. D. DULABAHN.

MARRIAGES.

Ream—Lantz.—On the 1st of November, 1906, at Topeka, Ind., by Blah. J. Kurtz, Bro. Sherman Ream to Sister Anna, daughter of Bro. Noah (deceased) and Sister Lydia Lantz. May the blessing of God accompany our young brother and sister in their journey through life.

Moyer—Moyer.—On the 3d of November, near Morwood, Montgomery Co., Pa., by Pre. A. G. Clemmer, Abraham H. Moyer of Souderton and Lydia Moyer of Morwood. May their life be a happy one.

DEATHS.

Denlinger.—On the 2d of Nov., 1906, near Gap, Lancaster Co., Pa., of a complication of diseases, Margaret, widow of the late Daniel Denlinger, aged 83 Y., 9 M., 15 D. She was a member of the Mennonite church and had lived in Milltown the greater part of her life. She leaves five daughters and two sons to mourn her death.

Burkholder.—On the 3d of Nov., 1906, in Landis Valley, Lancaster Co., Pa., by Burkholder, wife of Daniel Burkholder; aged 70 Y., 9 M., 27 D. She is survived by one son and two brothers. Funeral was held on the 5th at Landis Valley meeting-house.

Kraybill.—On the 5th of Nov., 1906, of the infirmities of old age, Peter Kraybill, aged 56 years. He resided near Donegal Springs, Lancaster Co., Pa. He was a member of the Old Mennonite church and leaves a wife and eight children to mourn his death. Funeral was held on Friday at Kraybill's meeting-house.

Blough.—Emanuel Blough of near Johnston, Pa., died Nov. 5, 1906, aged 77 Y., 3 M., 13 D. He was a faithful member of the Mennonite church for 56 years. He is survived by his wife and eight children, thirty-four grandchildren and four great-grandchildren, who need not mourn as those who have no hope. Funeral services were held on the

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7th at the Stahl M. H. by S. D. Yoder, Alex Weaver and L. A. Blough. Text, Job 7:3.

Eaves.—Roy, son of Varbes and Viola Eaves, was born in Everett Twp., Newaygo Co., Mich., May 23, 1906, and died of pneumonia, Oct. 30, 1906; aged 5 M., 6 D. Roy's life in this world was brief. He had come to bring joy to his parents and little brothers, but the Lord soon took him away and he is now resting sweetly in the arms of Jesus. Funeral on Nov. 2, in the Union church, where services were conducted by J. P. Miller from Mark 10:14.

Miller.—On Oct. 30, 1906, Widow Fanny Yoder of Millersburg, Holmes Co., Ohio, passed from this life to the beyond, aged 78 Y., 1 M., 8 D. She was laid to rest in the Manti cemetery. Funeral services were conducted by Pre. Solomon Schlabach. Deceased came to her death by a fracture of the hip-joint sustained from a fall. Of her immediate kinship she leaves one sister, Mrs. Benjamin Bortrager of Middlebury, Ind., to mourn her demise.

Bowman.—Sister Barbara Martin, wife of Levi M. Bowman, died 60 pneumonia, Oct. 31, 1906, at their home near Waterloo, Ont., after an illness of only a few days. She was in her fifty-eight year. Her husband, a daughter and five sons survive her. Funeral services by Tobias Martin from Ps. 103:15-18 and by Daniel Brubaker from Matt. 24:44.

KANSAS CITY MENNONITE MISSION.

Report for the Month of October, 1906.

RECEIPTS.

A. M. S. S. Conf., Roanoke, Ill., \$60.05; Wm. Helmuth, \$1.50; clothing, \$3.15; Barbara Bart, \$3; The Young, \$1; Mrs. Simpson, \$5; Mrs. Ashley, \$5; Mamie Yoder, \$1.00; W. S. Gingerich, \$4; J. Yoder, \$5; Mrs. J. K. Miller, \$1.15; Notes and Outlines, \$1.80; Mt. Zion S. S., Morgan, Mo., \$8.75; Pleasant View Cong., Larned, Kan., \$16.20; Mrs. Mary Hartzler, \$1; Anna Hartzler, \$1; David Garber, \$2; Mrs. Swomley, \$3.50; house rent, \$12.50; found in a bean sack, 10c; D. E. Hartzler, \$1; Mrs. D. J. Schroeder, \$1; a Brother, \$1; A. Herr, \$5c; A. Cook, \$5c; Treas. J. G. Wenger, \$65.48; Mrs. Ashley, \$1.80; Sister Boyer, \$6c; Joseph Good, \$1; John Hartzler, \$1; Alice Allison, \$1; L. J. Miller, \$1; washing by workers, \$2; Sister Koppenhaver, \$1. Total, \$234.92.

EXPENDITURES.

Charity, \$39.75; groceries, \$34.75; railroad fare, \$31.61; stoves, \$20.25; dry goods and clothing, \$18.30; books, \$17.06; car fare, \$9.95; S. S. supplies, \$1.03; light and fuel, \$5.94; phone rent, \$4; \$3.65; medicine, \$1.80; shoe repairs, \$1.60; incidentals, \$2.63. Total, \$199.58.

On hand, Oct. 1, \$25.04; receipts, \$234.92; expenditures, \$199.58; balance on hand, \$35.34. Gratefully acknowledged.

C. A. HARTZLER.

KANSAS-NEBRASKA MISSION BOARD.

Treasurer's Report for the Fourth Quarter, 1906.

CONTRIBUTED.

Roseland Cong., Neb.—For Incidentals, \$6c; for Home Mission, \$1.50; Evangelizing, 75c; Chicago Home, 75c; K. C. Mission, \$1; Old People's Home, \$5c; Orphans' Home, 75c; India Mission, \$2.50. Total, \$8.25.

Pennsylvania Cong., Newton, Kan.—For Ministerial, \$5; Evangelizing, \$1.25; K. C. Mission, \$2; Old People's Home, \$5c; India Mission, \$69.65; not specified, \$15.85. Total, \$100.00.

Pleasant Valley Cong., Harper, Kan.—K. C. Mission, \$1; India Mission, \$15; India Orphans, \$2. Total, \$27.00.

Spring Valley Cong., Kan.—Evangelizing, \$9.23; India Mission, \$47. Total, \$56.23.

Sturgis Cong., Okla.—Ministerial, \$1; Home Mission, \$1; K. C. Mission, \$2. Total, \$4.00.

Cattin Cong., Peabody, Kan.—Incidentals, 25c; Ministerial, \$1.25; Home Mission, 6c; Evangelizing, \$1.75; Chicago Mission, \$1.25; K. C. Mission, \$1.50; Old People's Home, \$25c; Orphans' Home, 75c; India Mission, \$12. Total, \$31.60.

Grand total, \$227.08.

PAID OUT.

Chicago Mission, \$5; Kansas City Mission, \$2; Sturgis Cong., Okla., \$5c; Orphans' Home, 75c; India Mission, \$149.15; India Orphans, \$2; printing By-Laws and cards, \$21.05. Total, \$206.95.

Respectfully submitted,

J. G. WENGER, Sec'y.

GOSHEN COLLEGE.

Winter term opens January 2 and new students will find beginning classes in all departments at that time. A Bible Course of six weeks for church, Sunday school and mission workers and Bible conference teachers will begin at the same time. Following the Bible Course a four weeks' Agriculture Course will be given for the instruction of those interested in farming. Sent for free special circular for any of these courses. Address, Goshen College, Goshen, Ind.

November 15, 1906.

APPROVED BOOKS

(CONTINUED FROM LAST WEEK'S HERALD.)

Group No. 14. Price \$10.00

All the Books contained in Group No. 13 and in Addition:

Children of the Bible, 124 pages. 35c.
The Good Shepherd, 124 pages. 35c.
The Christian's Secret of a Happy Life. Smith, 230 pages. 35c.
With Christ in the School of Prayer. Murray, 274 pages. 35c.
Early Bible History, 118 pages. 35c.
Stories of Palestine, 124 pages. 35c.
Touching Incidents and Remarkable Answers to Prayer. Shaw, 128 pages. 35c.
The Spirit of Christ. Murray, 394 pages. 35c.
Royal Manhood. Vance, 261 pages. \$1.25.
Winsome Womanhood. Sangster, 260 pages. \$1.25.
Women of the Bible, 349 pages. \$1.00.
Bible Chats With Children. Hendley, 672 pages. 75c.
Gospel Seed for Busy Workers. Ellis, 127 pages. 50c.
Quiet Talks About Jesus. Gordon, 290 pages. 75c.
(These books contain a total of 7,227 pages.)

Group No. 15. Price \$20.00

All the Books contained in Groups No. 13 and No. 14, and in Addition:

Quiet Talks on Prayer. Gordon, 234 pages. 75c.
Quiet Talks on Power. Gordon, 225 pages. 75c.
Quiet Talks on Service. Gordon, 211 pages. 75c.
As Jesus Passed By. Smith, 224 pages. \$1.
The Ministry of Intercession. Murray, 236 pages. 75c.
All of Grace. Spurgeon, 128 pages. 35c.
Sowing and Reaping. Moody, 153 pages. 35c.
Holy in Christ. Murray, 302 pages. 35c.
Abide in Christ. Murray, 223 pages. 35c.
Foster's Story of the Bible, 704 pages. \$1.75.
According with the practices and teachings of the Mennonite church. Those who have not yet used them should arrange for their schools to start in with them on the first of the year.

Thoughts for the Year. Moody, 128 pages. 35c.
Heaven. Moody, 119 pages. 35c.
Pleasure and Profit in Bible Study. Moody, 123 pages. 35c.
The Master's Blesseds. (A Study of the Beatitudes.) Miller, 182 pages. \$1.00.
Bible Looking Glass. Fallows, 637 pages. \$2.
Bible Chats With Children. Hendley, 672 pages. \$1.50.
Young People's Natural History. Johnson, 450 pages. \$1.50.
The Master's Indwelling. Murray, 180 pages. 35c.
(These books contain a total of 13,251 pages.)

VERY SPECIAL

Group No. 16. Price \$6.00

The Royal Path of Life. Haines and Yaggy, 600 pages. \$2.50.
Illustrated Book of All Religions. 680 pages. \$1.50.
Young People's Natural History. Johnson, 450 pages. \$1.50.
Aunt Charlotte's Stories of Bible History. Yonge, 250 pages. \$1.00.
The Pilgrim's Progress, in Words of one Syllable. Bunyan, 250 pages. \$1.00.
The Child's Life of Christ. Stretton, 250 pages. \$1.00.
Grandfather's Bible Stories. Prescott, 472 pages. \$1.75.
Famous Women of the Bible. Northrop, 658 pages. \$2.50.
Pictorial History of the Bible. Smith, 1,104 pages. \$2.75.
The Life Triumphant. Parkhurst, 510 pages. \$2.00.
(These books contain a total of 5,024 pages, and aggregate \$17.50 at publishers' regular list prices.)

In each case the purchaser must pay carriage (freight or express). Send orders to Mennonite Publishing Co. Elkhart, Indiana

HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 22, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

An excellent program for a Bible conference to be held at the Salem M. H., five miles west of New Paris, Elkhart Co., Ind., Dec. 18-21, is at hand. The brethren I. J. Buchwalter of Dalton, Ohio, and S. G. Shetler of Johnston, Pa., are the instructors.

The Sunday school lesson for Sunday, Nov. 25, will be, "The World's Temperance Lesson." Isa. 5:11-23. Golden text, "I keep my body under and bring it into subjection." This is a lesson that all the world should study and learn to practice, especially the church and Sunday school world.

Our Primary Sunday School Lesson Helps have been used by our Sunday schools now for eight years and have given good satisfaction. They are carefully edited by one of our own brethren and render instructive help to both teachers and pupils. They are sound in doctrine, and in strict accord with the practices and teachings of the Mennonite church. Those who have not yet used them should arrange for their schools to start in with them on the first of the year.

Caution.—We are again reminded that there are persons traveling among our Mennonite congregations, setting forth that they are representatives of mission boards and benevolent institutions in the foreign field, etc. Now some of these people may be honest and true and all right, but knowing that there are many who are not, we feel that it is right and proper to caution our people especially against signing letters of recommendation, etc., unless they have undisputed or undeniable evidence that the parties' representations are what they claim. And let us remember that we have both home and foreign mission work and benevolent institutions which look to us for support, and these have our first claims. In holding collections and making contributions for persons who come to us in this way as strangers, about whom we really do not know anything definitely, it is well for us to be sure that these people really are the representatives of the boards or the institutions they claim. Otherwise it is best to give what you have to give to institutions that you are acquainted with, and send it through mediums you know will send and expend it for the cause intended by the donor.

How to Obtain.—We recently read in an exchange: "In praying for an object it is necessary to persevere till you obtain it." This kind of teaching, of which we have a great deal, is, at least to some extent, misleading. Jesus says (John 14:14), "If ye shall ask anything in my name, I will do it." Again (1 John 5:14) the apostle says, "And this is the confidence that we have in him, that if we ask anything according to the teaching of God's word and also from our own experience that God does not and cannot answer all our prayers, from the simple fact that he

knows that often the answer of our prayers would destroy our happiness, work our ruin and frustrate the unchangeable plans of his will, and he wisely withholds them for our good, for the good of the church, for the good of the world, and many times because we have proved ourselves so unworthy of his love that we would be entirely incapable of being benefited by them. For these reasons we ought always to submit our petitions to him with the proviso, "Not my will but thine be done." It may then not be a matter of persevering until we obtain our object, but it may be much more a matter of loving and serving him better; it may be much more a matter of conforming ourselves more to his will, or of giving up some besetting sin, consecrating ourselves more to his service, giving up self and putting our trust in him with greater assurance, thus strengthening our faith, knowing that without faith it is impossible to please God; and in this way consecrating ourselves more fully to his will and to his purposes. We believe that a great many people continue to plead and pray for certain things when they should seek and pray rather to have the mind of Christ, to obtain grace to stop injuring, halting, hesitating and shaming their neighbor and brother, and to walk in the footsteps of Jesus, with a sincere desire to glorify God in all their purposes and plans. When our minds and purposes are so in harmony with the will of God that all his blessings and favors will be used to his glory and the upbuilding of his cause among men, then we can hope and expect to have our prayers answered speedily; otherwise we will probably never obtain what we ask for.—F.

Gov. Pennypacker's Thanksgiving Proclamation. The governor of the state of Pennsylvania has issued a Thanksgiving proclamation to the people of that commonwealth which does honor to his Mennonite ancestry as well as to the people who elected him to the responsible position, and also to his own God-fearing, Christian manhood. We trust that all the good people of the state of Pennsylvania will render a hearty and willing obedience to those who have the rule over them, and in the same spirit and for the same reasons that the proclamation is uttered, they will, in compliance with the proclamation of the president of the United States and the proclamation of the governor of Pennsylvania or the governor of any other state in which they may reside, use this day as a day of thanksgiving and prayer to our heavenly Father for the good things he has done for us and for the world, in compliance with the words of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," and also remember the admonition of the apostle, "Be subject to every ordinance of man for the Lord's sake." The proclamation reads as follows:

"In the name and by authority of the commonwealth of Pennsylvania:—Proclamation: "In compliance with a custom of ancient establishment and long observance, helpful to the moral and religious needs of the people, I, Samuel Whitaker Pennypacker, Governor of the commonwealth of Pennsylvania, do hereby set apart Thursday, Nov. 29, as a day to render humble and hearty thanks to the Lord for his infinite goodness and mercy. He hath sent forth laborers into the harvest; he hath fed us in green pastures; he hath been plentiful in his goodness, and hath permitted

prosperity to dwell in the land of them that fear him; he hath hearkened unto the cry of the needy; he hath given to all nations unity, peace and concord, and made the way to cease in all the world; he hath set us at liberty when we were in trouble; he hath builded for his people a house of habitation and a place of dwelling forever; he hath visited and redeemed his people, and hath been our strength and our shield.

"Let us then come together in our churches and at our firesides and offer our praises to Him who is the giver of all gifts, for his many blessings and mercies, and let us not forget to spare from our plenty and good cheer somewhat for the poor, the down-trodden, the desolate and the devoted. "Given under my hand and the great seal of the commonwealth of Pennsylvania, in the city of Harrisburg, this tenth day of November, in the year of our Lord one thousand nine hundred and six, and of the commonwealth the one hundred and thirty-first. By the Governor.

"SAMUEL W. PENNYPACKER.
"Robert McAfee, Secretary of the Commonwealth."

Old and Rare Books.—We frequently read of old and rare books and of their peculiarities and have been therefore that the art of bookmaking one or two or three hundred years ago was very different from what it is now. Then paper was made by hand and dried on clothes' lines, types were set by hand and not in type machines, and the presswork was done between two platens, the upper one of which was operated so as to do the pressing by a hand-lever. And yet with all these laborious and primitive means and methods we have some very excellent work done on these ancient books; even in the line of engraving and illustrating of these books we have some that are indeed remarkably well done. The large ornamental letters placed in titles and at the beginning of chapters, etc., are instances of the degree of perfection to which the artists of those days had attained. Much of this work compares favorably with the work done in our day, with all our improved facilities.

We have in our library a Bible which we prize very highly and which is indeed a good illustration of what we have said above. This Bible was printed in 1580 by Christopher Froeschwer, at Zurich, in Switzerland, and is one of the books (famously known as the Froeschwer Bible, a Bible highly prized by all the older people who have a knowledge of the book.

As will be seen, this Bible is now three hundred and twenty-six years old. It is printed in German, but on account of changes and improvements made in the German language since this book was issued, even those who are well versed in that language have some difficulty in reading it on account of both the spelling and the forms of expression.

The book measures ten by fourteen inches in dimensions, and is about six inches in thickness, containing 1,284 pages. It has a finely illustrated title page, engraved and printed in two colors, with a number of illustrations and maps throughout the book. Its pages are numbered in Roman letters from the beginning to the end of the third book of Maccabees, which forms the first part of the volume. The numbers are placed on the right-hand corner of each alternate page from 1 to CCCCXXXV.

preached at the Shore M. H. on Saturday evening Nov. 3. His discourses on the teachings of the gospel are much appreciated by those who hear him.

baptism though these two rites were particularly enjoined as ordinances to be observed by Christian followers and every faithful child of God will yet

lands? It is because people are ignorant of the way in which God would have them walk. Hos. 4:6 we read, "My people are destroyed

Parents are not always as careful as they ought to be in the training of their children, and often allow them to grow up without any correct training.

Harrisonburg, Va.

Written in love. Remember your friend and forgive my shortcomings and imperfections."

OUR MISSIONS.

FOREIGN FIELD.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Daughn Streets, Philadelphia, Pa.
Fl. Wayne.—1299 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
P. R. Lantz, Supt.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

INDIA AS A MISSION FIELD.

By A. B. Kolb.

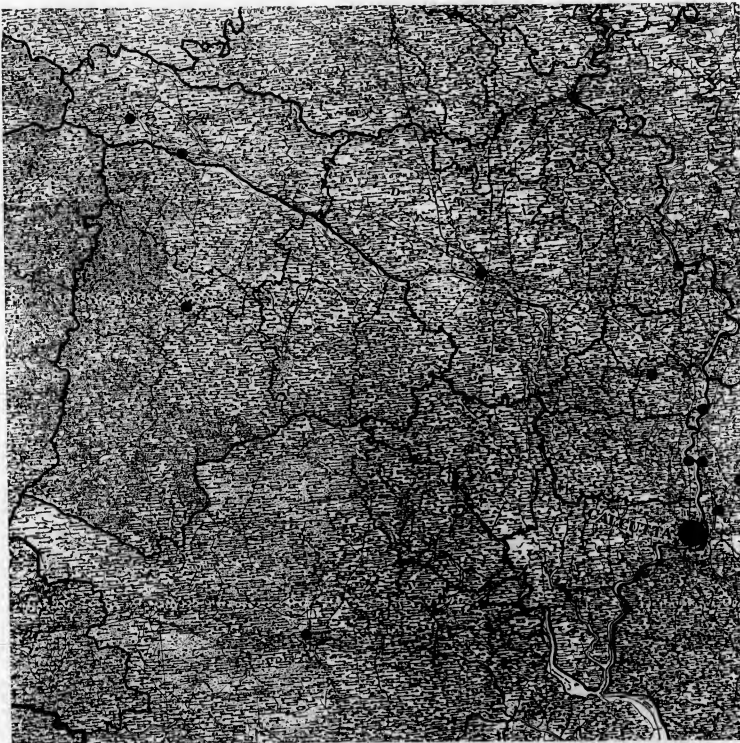
So much has been said in these columns on the subject of missions and mission work in India that one who is not interested in it may be inclined to think that the subject is becoming threadbare. Is the subject of the price of wheat, corn, cotton, hay, hogs or cattle a threadbare subject for the farmer as he looks over his daily paper? Is the subject of styles a threadbare subject to the devotee of fashions or even to many who profess not to be engrossed with the affairs of London and Paris gown producers? Should the subject of Missions in general and of missions in India in particular ever become a threadbare one to the Mennonite people, who are the direct descendants of the most intensely missionary people who ever formed a church body? Consecrated concentration of systematic effort, coupled with unwavering, unselfish loyalty to the principles which they espoused, unquestioned fidelity one toward another, unquenchable love for God and a burning zeal for souls constituted some of the elements that characterized our Waldensian forefathers. How do we measure up with them in all or any one of these particulars?

God has opened a door for us in India. The church has entered. In what spirit? How far has the church entered? Or how much of the church has entered? God has already wrought great wonders through our missionaries. There are calls for them in various directions, but to which they cannot respond because of lack of means and workers.

The map shown herewith and used by the courtesy of "The Vanguard" of St. Louis, Mo., represents a region to the north and west of

Calcutta, 115 miles square, or the one hundred and twentieth part of the total area of India. Every small dot represents a village, with an average population of 363. There are in India 715,718 such villages. There are also 1,331 large towns, average population, 14,826. The large spots represent the mission stations of all Protestant denominations at work in this section. It becomes at once evident that even in the vicinity of Calcutta, which city has a population considerably over a million and is the capital of the empire, the country is but sparsely supplied with missionaries, many hundreds of villages being entirely without the sphere of missionary influence. Many large towns even are not occupied by missionaries. Moreover, many sections of India are not nearly so well supplied with missionaries as is the one here shown. Such is the case with the section to the south, east and west of Dhamtari, C. P., where our mission station is located, and of which section we hope to show a map in a few weeks. The map here shown was reproduced by photography from the maps of the British Government Survey of India and is therefore correct. With a good magnifying glass you will be able to make out many names. Our missionaries have been trying to describe the deplorable condition of a people steeped in heathen darkness. We have not understood them or failed to grasp the depth of the missionary meaning of the term "deplorable," when applied

to the condition of the heathen. We think the mission at Dhamtari has accomplished much, but it has but barely skirted the coast of a sea of heathen humanity; it has only frayed the edges and fringed the fearful gloom with a little gospel light. Our map shows a region that contains almost as great a population as the whole of Europe. Think of Europe as a grossly heathen land with about fifteen struggling mission stations to enlighten the people! Could the combined missionary effort keep pace with the natural increase of population? There are to-day 200,000,000 more heathen than there were one hundred years ago, and yet it has been called a century of missions. Spurgeon once said: "I do not know how many years it will take to make Christ known at the rate of the present movement. A few men are set apart as missionaries and directed with complicated machinery, and good people feel sorry for the heathen." That sums up missionary matters in general at a single stroke. Improvement in machinery lies in the direction of simplicity and the elimination of cumbersome detail and unnecessary weight. Missionary and other boards were not primarily created for the purpose of investing some individuals with official dignity and honor. That is not the church's purpose with the Mennonite Board of Missions and Charities. The machine should be as simple and as powerful as it can be made, consistent with the purpose it is intended



Map showing region 115 miles square west and north of Calcutta, India. The population of this region is almost as large as that of Europe and in it are less than fifteen mission stations.

to serve. We have no salaried officers or missionaries. The work is, or should be, a work of love. The support from all sides should be spontaneous. The appeals for help should be considered as coming from the Agents of Him who opened the door in India, and the responses should be accordingly prompt and liberal. Our church is responding nobly with means to meet the urgent needs in India at present. Let God be praised. We are only lending to the Lord. The investment is safe and profitable. We are not impoverished but enriched. But we could give more. And more workers are needed. The church could support more workers. No doubt she would support them if they were sent. At any rate she should. Will she do so?

Elkhart, Ind.

For the Herald of Truth.

OUR NEW STATION.

By Lydia E. Schertz.

"Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." (Psa. 124:8).

Balodghan is now really the home of some of our workers.

Yesterday morning, Oct. 24, Sister Stalter and I accompanied Bro. Lapps to their new home in the village recently purchased by the mission. We had quite a following all the way, too. It is always possible to get a crowd in India, but this was a real dignified looking one. The carts had gone on with the goods and as we came out of the Sundarangi compound gate we were met by quite a host of Bro. Lapp's new friends—some on horseback, some in carts and others on foot. We appreciated their courtesy very much, for they were to be friends from henceforth.

Balodghan, you will remember, is only seven miles from Dhamtari, and very easily reached the year round. It is far enough away from the other stations to be a new field and yet near enough to be kept in close touch with the work here.

I wish I could describe our carts and the animals used in transportation. The ox-carts go real well, although I never knew before I came to India what the force of that saying "as stubborn as an ox" means. But, the buffalo carts go very slow and not always so very sure. Sometimes they are on the road and sometimes not. But it is possible to move with such conveniences, so we submit.

We reached Balodghan about 10:00 a. m., and proceeded at once to find needful articles and also places to put them.

Bro. Lapp's present residence is a mud house covered with a grass roof. It is not very large, but it boasts of one door and two windows. The windows are a new addition. Windows in this part of the country are generally conspicuous for their absence. The one room is nine by eleven feet, while off from that there is a small room, perhaps eleven by five feet. Then there is a kitchen on the other side of the large room. This is separated by a wall, but at the top of the wall there is an open space and while the cooking was going on we realized considerable discomfort from the smoke that rises from an open fireplace. It wasn't so bad for one day, but it will be the same to-day and to-morrow and the next day and for some time to come for those who live there.

Bro. Lapp's have a tent not far from their house, in which they will sleep. But the tent is too warm for the day, so they will live in their little mud house during the day.

There is to be a chapel built in the middle of the village and Bro. Lapps will then move into it until their hungalow can be built outside the town.

They are glad for the opportunity to work there and we are glad that new work can be opened and we ask you to join us in praying that many more out-stations may be opened soon and that

the Father will bless Bro. Lapps and keep them in good health while they are laboring for the dear souls there.

Dhamtari, C. P., India, Oct. 25, 1906.

For the Herald of Truth.

LETTER FROM TURKEY.

Hadjin, Turkey, Oct. 23, 1906.

Dear Herald Readers:

Greeting in Jesus' name. We reached Hadjin on the 19th. The horseback ride through the mountains was a most pleasant experience. As much could hardly be said of the two days' ride over the hot plains.

The scenery of the Taurus mountains surpasses in beauty anything I have ever seen in nature. The highest point in our mountain path presented a wonderful picture. We were so high that it seemed we had come in view of a thousand peaks. I thought of it as an ocean of mountains, and with the sun streaming down on their tops and into the valleys I thought I had never seen at one glance such infinite variety of form and color. But even more beautiful than this grand panorama was the river, whose name in our language means sky-water. For five hours we rode along its banks, now far above, now down near the water's edge. Suddenly there came a turn in the river's course and we were following along in a deep canyon into whose depths the sun shines but one and one-half hours each day. On one side the mountains of rock tower up almost perpendicularly for hundreds of feet above the blue river. Out of the rifts and crevices grow tall pines, clinging vines and fragrant myrtle. The mountain along which our path lay was just as high, but sloped toward the river sufficiently that a path could be built without great difficulty. I felt awed at the thought of Him whose hand had wrought all this. Surely the mountains and rivers proclaim his glory.

My language study is begun and I think I shall enjoy it very much. Most of our time thus far has been given to receiving callers. I could not begin to tell how many have come to welcome us; many of these, of course, are old friends of Sister Lambert.

The Sunday school with the girls was most interesting. I could not understand a word of Turkish, but I could read the earnest faces and I felt sure that I loved them already. The missionaries that every child in the home has a history that would warm the stoniest heart, and some of them, poor little ones, still bear the marks of the terrible life from which they have been rescued. I asked yesterday why those marks or deep wrinkles in the face of one of our little girls. They told me that when she was a tiny baby she was very ill and her little face had been cut open all over in order to let out the fever. Oh, they do so need the Savior in this country! I had never imagined what a people could be without Christ. But now I see as I have never seen before the blessings that Christian nations enjoy; yet I wonder whether half the praise is given to Him who sends the blessings.

Hadjin is the dirtiest, filthiest place I have ever seen and I have seen only a little of the outside of it. But, thank God, his cleansing power can reach the very worst condition even in this place. His power has already been gloriously manifested. May his work continue according to his will.

Yours for the needy in Turkey.

ADELINE V. BRUNK.

For the Herald of Truth.

SAVINGS OF MISSIONARIES.

Some can go, most can give, all can pray.—J. S. Coffman.

It is mainly to love one's country. It is God-like to love the world.—J. W. Conkili.

That land is henceforth my country which most needs the gospel.—Zinzendorf.

I tell you, fellow-Christians, your love has a broken wing if it cannot fly across the ocean.—Babcock.

Every young man and woman should be junior partner with the Lord Jesus Christ for the salvation of the world.—J. Chamberlain.

Shall more workers be sacrificed on the field before we awake? Or are we awake now?—J. A. R.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—M. B.

Though you and I are very little beings we must not rest satisfied until we have made the influence of the gospel felt to the remotest corner of the world.—S. J. M.

"Here am I; send me—to the first man I meet or to the remotest heathen"—this is the appropriate response of every Christian to the call of God.—A. C. Thompson.

Jesus said, "Go, preach to all nations.... teach them. And I will be with you always even unto the end of the earth." Will he be with us if we do not go? He has given the command and the promise; it is ours to obey and to receive his blessing.—J. A. R.

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said, "O Lord, silver and gold have I none; what I have I give. I offer thee myself!"—Alexander Duff.

"Look to your marching orders. How do they read?"—Wellington to a young minister who spoke disparagingly of foreign missions.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse his glory through the world.—Asahel Grant.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field.—Falconer.

GOD OUR REFUGE.

As Pharaoh pursued the children of Israel to drag them back into Egypt, so Satan seeks to recover the followers of Christ for his own service. He pursues them with relentless fury, now to fright, now to allure, now to discourage, now to flatter, now to enrage, now to lull to sleep, to make them "at ease in Zion." There is no security against these assaults except in the "secret place of the Most High." God is our Refuge in time of temptation. He is the sure hiding place. He never fails. To the tempter he says: "Thus far and no farther." No man is left to fight his battles alone. None is turned over to the devices and power of Satan. God is a present help for every one at all times. We have but to flee to him.

God is our refuge in sorrow, in sickness and in the unequal conflict of life relative to temporalities. He is our comfort in affliction. How soon we mortals can become helpless bodily when disease takes hold of us or accident befalls us. How quickly all our earthly goods may be lost and we stand empty-handed with wife and helpless children to be fed and clothed. In crises like these, blessed is the man whose refuge is in God, who never leaves nor forsakes his own. There is no other help, no other comfort to cover man's extremity. There is no extremity that God cannot reach and from which he cannot rescue us. "God is our strength, a very present help in time of trouble, therefore will not we fear."

If want of time forces you to give up either the Bible or the morning paper, give up the paper.

Like the star that shines afar,
Without haste and without rest,
Let each man wheel with steady way
Round the task that rules the day
And do his best.

HERALD OF TRUTH.

Thursday, November 22, 1906.

John F. Funk and Abram B. Kolb, Editors.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

The meetings at the Clinton Brick M. H. near Goshen, Ind., were well attended and helpful to all. The Bible readings preceding the regular service each evening were likewise much enjoyed. Bro. Shetter preached the Word with power and seven persons confessed Christ. The number of confessions at the Forks M. H. was six. God be praised for his saving goodness. May all the converts prove faithful. W. C.

Souderton, Pa., Nov. 15, 1906.—Dear Readers of the Herald of Truth:—Greeting in the Master's name. On the 13th of November ordination services for a deacon were held in the Line Lexington congregation. There were five brethren presented and the lot fell on Bro. Henry B. Lapp. May the good Lord bless the dear brother in his responsible office.

Ordination services were also held for a minister in the Plain congregation on the 14th of the month. There were also five brethren presented and the lot fell on Bro. Jacob C. Clemens. May the Lord also fit him for his work, and may he be an instrument in the hands of the Lord through whom the kingdom of God may be established and extended and many souls brought from darkness into light. H. C. K.

Newkirk, Okla., Nov. 14, 1906.—Dear Herald Readers:—Greeting in the Redeemer's name. Bro. T. M. Erb of Newton, Kan., came into our midst on Nov. 9 and remained with us until the 12th. On the evening of the 10th four souls were received into church fellowship by baptism. In the forenoon of the 11th, communion services were held and we rejoiced in the commemoration of the death and suffering of our dear Savior. The Lord bless the work to the edification and encouragement of all the members. COR.

Viatus, Ind., Nov. 6, 1906.—The Barker Street (Mich.) congregation has many reasons to rejoice in the Lord for his wonderful works toward the children of men. Bro. John E. Hartzler of East Lynne, Mo., began meetings here with us on Oct. 30. These meetings were continued until Sunday evening, Nov. 11, during which time fifteen very interesting meetings were held, and a number of moral people were much interested, and encouraged the meetings with their presence and close attention while the plain truths of the gospel were

HERALD OF TRUTH.

being unfolded. However, they went no further. Some sinners also tried to hide their faces from the minister while the invitations were given to come and confess Christ, but by and by, in the great day of his coming, they will not be able to hide their faces from the Lord. The labors of Bro. Hartzler were blessed with eight confessions, for which we all join in praising God. COR.

In the Plain congregation in Montgomery Co., Pa., the brethren have found need of more labors and have accordingly held a meeting for the selection of candidates for this important office. Five brethren have been voted for and the lot was cast on Wednesday, Nov. 14. We hope by next issue to be able to tell our readers whom the Lord has chosen for this responsible position.

Bro. Jacob Bixler of the Holdeman congregation in Elkhart Co., Ind., commenced a series of meetings at the Olive meeting-house on Thursday evening, Nov. 15. The meetings opened with a very good attendance and the prospects are for an interesting and edifying series of meetings. May the Lord bless this effort to the salvation of many souls, and inspire with renewed earnestness and zeal the members of the congregation as well.

New Paris, Ind., Nov. 15, 1906.—Dear Editor and Readers:—Greeting. We are glad to be able to announce that a Bible conference will be held in our house of worship (Salem) Dec. 18-21, conducted by Bish. I. J. Buchwalter and Pro. S. G. Shetter. We cordially invite brethren from surrounding congregations and elsewhere to be with us on that occasion. It has also been decided to hold quarterly collections in our congregation for mission purposes. The first collection was held last Sunday and amounted to \$40.66. May God bless the offering and those to whom and for whom it is sent. COR.

Mennonite Home Mission, Philadelphia, Pa., Nov. 9, 1906.—Dear Herald Readers:—We greet you in Jesus' name. The work at this place is interesting and going on. But we have missed our superintendent for a number of weeks. He has been quite sick with typhoid fever, but if the Lord will we hope to have him with us again by the time this reaches you.

Our friends are kindly remembering the work by their offerings with the good things of the earth as well as their means. In His name, THE SISTERS.

Goltry, Okla., Nov. 8, 1906.—Dear Herald Readers:—Greeting. On Nov. 5 Bro. S. C. Miller of Windom, Kan., came into our midst and remained till the 8th, during which time he preached four sermons and also a funeral sermon for the infant child of Bro. J. K. Bash. On Tuesday, Nov. 6, we held our communion and forty partook of the sacred emblems. A number of brethren and sisters from a distance were present and ministered with us. We feel grateful to God for the timely admonition given to us by our brother while he was with us and we pray God's blessings on him wherever he goes. COR.

High River, Alta., Nov. 5, 1906.—Dear Herald Readers:—Greeting. The brotherhood of the Mount View congregation have great reasons to praise their Maker, as he has blessed them with blessings both temporal and spiritual. The past summer we were permitted to hold both Sunday school and church conferences here, and also some meetings, which caused a few to turn to God for peace and pardon. On Sept. 2 ten souls were baptized and received into church fellowship; also two from other denominations were received. On Oct. 28 communion services were observed, as also the ordinance of feet-washing, at which time nearly all the members were present and took part in the observance of God's command in regard to the same. Pray for us. Yours in His service, A. H. WAMBOLD.

November 22,

For the Herald of Truth.
BY THE WAY.

Dear Readers of the Herald of Truth:—Greeting in the Master's name. We let you know that we are in the enjoyment of good health. We held meetings in the Holbrook Valley district two weeks. The interest was good, but no confessions resulted. There were souls under deep conviction. My prayer is that God may move them to take courage and step out and accept him as their Redeemer to the salvation of their souls, and live consecrated lives. Brethren and sisters, I ask an interest in your prayers for them.

We expect to leave here on Saturday morning, Nov. 10, for La Junta, Colo., and start for Sterling, Ill., on Sunday evening at 10:40. Instead of the fifth, as we had first intended. We extended our time a week longer. We expect to remain in Sterling until Wednesday, Nov. 14, if all remains well and if the Lord will and we live. We thank the Lord for his love and care, and the brotherhood for the kindness and hospitality they have manifested toward us, and we pray that the dear Lord may reward them for all they have done.

Remember us at the throne of grace.
H. G. ANGLEMOYER AND WIFE.
Holbrook, Col., Nov. 9, 1906.

For the Herald of Truth.
PACIFIC COAST CONFERENCE.

Report of the first Church Conference for the Pacific Coast District, held in the Antioch M. H., near Nampa, Idaho, Nov. 1 and 2, 1906.

Conference was opened Thursday morning, Nov. 1, by Bish. J. D. Mishler.

Organization resulted as follows: Moderators, J. P. Bontrager and E. Stahly; secretaries, F. H. Hostetler and Harry West; choristers, F. H. Kauffman, Lillie Schragg, Katie Widmer, Jas. Widmer and Anna Kauffman.

Committee on Resolutions: D. Hilty, A. M. Shenk and S. B. Fowler.

Conference sermon by Bish. D. Hilty. Text, Acts 15:4. The brother in his discourse encouraged the church to attain to a higher standard of Christian life and that we should avoid formality and that kind of holiness that teaches us to ignore the ordinances of God.

Forenoon session closed with singing and prayer.

THURSDAY AFTERNOON SESSION.

Devotional exercises by A. M. Shenk. The entire afternoon was devoted to business.

Reports of congregations: Antioch, near Nampa, Idaho, 57 members; Hopewell, near Hubbard, Ore., 58 members; Albany, Ore., 30 members.

Moved and carried, That we as the Pacific Coast Conference District adopt the Rules and Discipline of the Mennonite Conference of Kansas, Nebraska, Oklahoma, Colorado, Idaho and Oregon.

Moved and carried, That the ninth article of the above Rules and Discipline be struck out.

The following resolution was adopted: Resolved, That this conference appoint a General Mission Board, to take charge of all missions in the Pacific Coast District any congregation sees fit to turn over to them. Also that each congregation appoint one member as a member of the General Mission Board.

Members of this Board are as follows: President, Harry West of Hopewell; secretary, J. P. Bontrager, Albany; treasurer, F. H. Hostetler, Antioch. J. P. Bontrager was appointed evangelist.

It was moved and carried, That the General Mission Board defray the expenses of our evangelist with the money received from the various congregations for the support of the Home Support Fund.

Moved and carried, That this Board have the authority to substitute an evangelist when a call comes if the evangelist appointed is busy or cannot act.

1906.

Committee on Program: E. Stahly, J. P. Bontrager, D. Hilty, J. F. Bressler, F. H. Hostetler, E. S. Miller.

Afternoon session closed with singing, followed with prayer by D. Hilty.

FRIDAY FORENOON SESSION.

Devotional exercises by A. I. Miller.

1. "What are the benefits of a church conference?" A. M. Shenk and J. D. Mishler. By meeting in conference we can become united with God's work. It is a place where we can learn how to keep house in God's kingdom. Many new thoughts were brought out which will help us on the way.

2. "The needs of more evangelistic work in the Western field." Open discussion.

Resolution: In view of the fact that the field is large and the need of workers great, Resolved, That all members who feel that they have been called of God be encouraged by the church to go into evangelistic work.

3. "Should believers be taught to seek a definite experience of the baptism of the Holy Ghost?"

Resolved by this conference, That all ministers, evangelists and all members having the baptism of the Holy Ghost, teach and encourage everywhere that believers seek a definite experience of the baptism of the Holy Ghost.

FRIDAY AFTERNOON SESSION.

Opened by E. Stahly reading 1 Thess. 5 and prayer.

First Topic.—"Should we teach in our day the 'all things' commanded in Matt. 23:19, 20?" In the absence of J. F. Bressler, Bro. A. I. Miller opened the discussion on this subject.

In reference to this subject the following was adopted: Realizing that we are living in a very dangerous age and that the true gospel of Jesus Christ is in danger, be it Resolved, That we as a church teach the "all things" commanded in Matt. 23:19, 20.

Second Topic.—"Ministers' Wives—Wings or Weights." N. L. Hershenberger and L. J. Yoder. Ministers' wives should be as wings, lightening the burdens by looking after the affairs at home in his absence.

Resolved, That the next conference for this district be held in Oregon.

Open conference was of much spiritual interest, many testifying for Jesus and expressing their many thanks for this first conference.

Closing address by the moderator, prayer and singing closed the conference.

The following bishops, ministers and deacons were present:

Bishops.—J. D. Mishler, Hubbard, Ore.; D. Hilty, Nampa, Idaho.

Ministers.—N. L. Hershenberger, Hubbard, Ore.; J. P. Bontrager, Albany, Ore.; L. J. Yoder, Albany, Ore.; A. M. Shenk, Nampa, Idaho.

Deacons.—A. I. Miller, Hubbard, Ore.; E. Stahly, Nampa, Idaho.

Though the attendance was not large, we have reasons to believe that God was with us and blessed us with many encouraging thoughts to press onward winning souls for Jesus.

F. H. HOSTETLER,

HARRY WEST,

Secretaries.

LIVING TO PLEASE GOD.

"Jesus answered, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

After we have been converted to Christ and have accepted him as our Savior, and received the Holy Ghost, we are new creatures in Christ, our lives are hid with Christ in God, and we must walk in newness of life, for otherwise we cannot please him.

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As Christians we must all suffer with him, as Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator" (1 Peter 4:12, 13). If we suffer persecution and lose our lives thereby for Christ's sake, then when he will appear in his glory, we shall be glad with his life shall lose it, and he that loathes his life, for my sake, shall find it" (Matt. 10:39). And again he says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

Let the world scoff, mock and laugh at us, if we have the Prince of Peace in our souls we are dead to the world and sin. They cannot hurt us, and besides this, we are running a race for a prize and have not time to stop and take notice of them. We must hasten on for it is getting late; night is coming on, the sun will soon set in the west, the morning stars will soon appear in the east. Therefore let us press onward and forward toward the mark of our high calling. Jesus stands at the head of it ready to give us the prize.

What kind of a prize are we running for? Hear what Paul says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24).

So then it is an incorruptible crown of eternal life that we are striving for. Webster says, "Incorruptible means an exemption from decay; something that will last forever." Christian friends, is it worth while to live a godly, holy and righteous life in this world for such a prize as this? Does it pay to follow closely in Christ's footsteps, his example, and the teaching of the Bible? It seems to me it does.

Then let us be about our Father's business, quietly submitting ourselves to him, ever ready and willing to obey him in all things, doing the work which he has for us, being kind and loving toward one another, peaceful, meek and lowly, upright and honest, pure in heart, faithful and true, patient, long-suffering, humble, steadfast, immovable; for having all of these qualifications we are fit subjects and instruments in the Lord's hands to be used in his vineyard, wheresoever he sees fit to put us, let it be at home or abroad. Let us submit ourselves unto him, so that he may work in us, both to will and to do his good pleasure. After we become children of God we are not our own, because he has purchased us, not with perishable things as silver and gold, but with his own precious blood, and we are under his direction and authority, and in duty bound to observe all his commandments, walk uprightly before him, and do only those things which are pleasing in his sight, because if we are disobedient unto the divine will, we will incur his displeasure; and we are told that God is angry with the wicked every day, and those who are disobedient to the teaching of his Word shall receive the reward of the ungodly, and will be cut off from the inheritance promised to those who love him; and shall be cast out into outer darkness where there shall be weeping and gnashing of teeth (Matt. 8:12), and where we shall have our part in the lake of fire and brimstone which is prepared for the devil and his angels (Rev. 21:8). Let us be very careful how we conduct ourselves in every-day life. Do not allow yourselves to indulge in the flesh of the vain pleasures of the world and the flesh that would grieve your heavenly Father; do not neglect to read and meditate upon the teachings of the Bible, for from the revealed

word of God comes to us the knowledge of eternal life. Do not forget to return thanks to God for all good things he permits us to enjoy. Do not neglect family worship, for no one can rule his own household well without the help of the Lord. In fact, the Savior tells us that without him we can do nothing. Let us not forget to teach our families the ways of the Lord and bring them up in his fear.

Do not be contentious, for that does not become a child of God, but rather seek to live at peace with all men, according to the admonition of our apostle Paul. Do not use profane language, nor indulge in idle words and foolish jesting, for we will be required to give an account in the day of judgment, for every idle word we speak (Matt. 12:36). Do not use intoxicating drinks, for no drunkard shall inherit the kingdom of God. Abstain from the use of tobacco, for it is a filthy habit, and we are to purify ourselves from all filthiness of the flesh. Do not read trashy novels and story papers for thereby we neglect the word of God, and time is too precious to waste on things of that kind.

When we gather in our places of worship on the Lord's day, or wherever else we may be, let us remember that we are the representatives of the saints, of God's people in the world, and not belie our profession by putting on costly apparel, or gold, or pearls, or other sinful and worldly adornments, for these things are contrary to the will of God, and to the teachings of his word, and are the marks of a carnal, impure heart that delights itself more in the things of the world than in the teachings and the requirements of the word of God, and it is not only our fellowmen and the church that cannot recognize such untrue professors, but Jesus himself in the day of his coming cannot and will not recognize us as his followers, and how sad for some of these who have shown this untrue light while living in the world, should they be compelled to hear the sad sentence of the great Judge in the day of his coming, "Depart from me, ye evil-doers, I know you not."

If any of us should be in this condition, let us go to the Lord Jesus and implore him to give us the Spirit of Christ and help us to a better, a holier and a more consecrated life, for he is a very present help to all those who call upon his name, in every time of trouble.

Do not go about the neighborhood talking, but go rather and do good. Let us abhor that which is evil, and cleave to that which is good. Pray without ceasing. Be kindly affectioned one to another with brotherly love; live peaceably with all men, and may the God of all peace give us grace that we may overcome all trials and temptations, and remain faithful unto the end.—(August Liebman, in "Zion's Watchman.")

For the Herald of Truth
TRUE LIVING.

By Sallie Cathoun Johnson.

Not cant, but love should rule the world and gladly reign;

If all hearts, in sweetness and hope, could crush distrust's cruel refrain;

If all could think not of classes, ethics and trifles, that waste and destroy,

And could drink deeply of life's beautiful lessons; and enhance each day with hope and faith, without alloy;

If all could be as children, to accept, trust and believe,

And honor truth and light and joy, and scorn the word "deceive!"

To be all this in the fullness of the day and leave behind the night.

This would be true living and a joyous ascent of the heights!

172 San Jacinto St., Dallas, Texas.

Our unceasing power to help is our greatest means of blessing.

YOUNG PEOPLE'S PAGE.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.—[Psalms of David.]

"Hannah Moore has well and truthfully said: 'We have employment assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our temper; in company, our tongues.'"

One of the great business financiers of the world, when he was asked the secret of his success, replied, "The secret of success is to keep your credit good." Another when asked the same question, said, "Keep your own counsel," and we might add, "Commit your ways unto the Lord."

The railroads of the entire country now offer a ten per cent. increase of wages to all employees in lieu of the several demands made by various unions among the employees. The gross increase of wages paid by this plan would be about \$2,000,000 per year among the 1,296,000 employees in all branches of the service.

For the Herald of Truth. THROUGH THE CANADIAN NORTHWEST.

By N. S. Gingrich.

Leaving the Calgary district on my return trip I passed a number of large ranches located at different points along the Canadian Pacific Railway. There are eleven of these ranches owned by one company and each ranch comprises an area of 10,000 acres. Immense flocks of sheep and herds of fine cattle and horses are the chief products, although on some of them large quantities of grain are also raised. The cattle and horses of grain are abundant between Calgary and Medicine Hat, the latter town depending on gas for fuel, light and power. This last-named town is famous for the storms that are said to arise in the vicinity, the news of which is wired east and south: "Blizzard coming from Medicine Hat," so people can get ready to shiver. As a matter of fact, there is no town in Canada east of the Rockies that enjoys a lighter snowfall or a shorter winter than Medicine Hat.

Passing through southern Saskatchewan I saw a great deal of land that was absolutely treeless and I missed even the brush of the northern part of this province. I stopped off for a few days at Rush Lake, near which place a Mennonite colony has been contemplated. A considerable settlement of Russian Mennonites is located near here, and more especially at Herbert, eight miles farther east. This colony has established a church and a school at the latter place. Church services are conducted in German and it is the intention to teach German in the school also. Herbert is a thriving young village, while Rush Lake, consisting of a station and two houses, has good prospects for the laying out of a townsite in the near future.

The surface is rather more rolling in nature than in the Humboldt district. Lakes and quacking wildfowl are just as numerous. So are the slinking coyotes and the sod-perforating gophers and badgers. Large herds of antelope are seen occasionally. The soil is a grayish black loam and does not appear to be as black nor as deep as it is in Alberta. The sub-soil is the gray clay common to most of western Canada. Land is not quite as high in price as in other places that have been "boomd" more.

This section has been considered to be a part of the semi-arid belt where the rainfall is usually sufficient for the crops, but not always. Some

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good crops of grain and vegetables were raised this season, and I have no doubt that intelligent and persistent cultivation of the soil will show very good results here. The experience of the settlers seems to bear out this theory. Wheat ranged all the way from ten to thirty-five bushels per acre, according to cultivation; oats from twenty to fifty bushels per acre.

In riding over the plains to the home of my brother-in-law, and walking about his homestead, Bryant's matchless description of the American prairies came vividly to my mind. Though written of a section of country much farther south, this famous poem, "The Prairies," applies, in the main, to this region, rather more, it seems to me, than to the brush-dotted plains of Alberta and northern Saskatchewan. Here one can look straight ahead over the prairie grass, on and on as far as the horizon; no fences, no trees, no clumps of buildings, only here and there a house and stable or a few stacks of straw or hay to obstruct the view. So little land is broken as yet in this neighborhood that one can see thousands of acres of virgin prairie "just as the buffalo left it," with only their old trails and wallows, and an occasional skull, to remind one of the countless numbers of shaggy-maned animals that once roamed over this vast expanse and pastured on the rich grasses of these hollows and drank the waters of these sloughs. Bryant's poem means so much more to one who has seen the prairies that I cannot resist quoting a few lines. If the editor cuts them out, read the whole poem; it is worth while. (No, the editor knows and likes the poem also.)

"These are the gardens of the desert, these. The unshorn fields, boundless and beautiful, For which the speech of England has no name—The prairies. I behold them for the first, And my heart swells, while the dilated sight Takes in the stretching vastness. Lo! they stretch in airy undulations, far away, As if the ocean, in his gentlest swell, Stood pausing, heaving his billows fixed, And motionless forever. Motionless?—No; they are all unhealed again. The clouds Sweep over with their shadows, and beneath The surface rolls and fluctuates to the eye; Dark hollows seem to glide along, and chase The sunny ridges."

Breezes of the south! Who toss the golden and the flame-like flowers, And pass the prairie-hawk, that, poised on high, Flaps his broad wings, yet moves not, ye have played Among the palms of Mexico, and vines Of Texas, and have crisped the limpid brooks That from the fountains of Sonora glide Into the calm Pacific; have ye fanned A nobler or a lovelier scene than this? Man hath no part in all this glorious work; The hand that built the firmament hath heaved And smoothened these verdant swells, and sown their slopes With herbage.

Fitting floor For this magnificent temple of the sky, With flowers whose glory and whose multitude Rival the constellations. The great heavens Seem to stoop down upon the scene in love, A nearer vault, and of a tenderer blue. Term that this bends above our Eastern hills. I listen long * * * and think I hear The sound of that advancing multitude Which soon shall fill these deserts. From the ground Comes up the laugh of children, the soft voice Of maidens, and the sweet and solemn hymn Of Sabbath worshippers. The low of herds Blends with the rustling of the heavy grain Over the dark-brown furrows."

From Rush Lake I went direct to Winnipeg, a fine, modern, "hustling" city over 100,000 people. Of special interest to landseekers are the busy land offices of the railroads, and the Manitoba and Canadian Government immigration and information bureaus, and I learned the force of the term: "Being a land office business." After spending a day here and another at St. Paul, I arrived home via Chicago on the 17th of October, completing a circuit of nearly 5,000 miles. The time I spent on my Western trip was only three weeks; I wish it could have been three months; then I could give a more complete report. Nevertheless

it was the best vacation I ever had and the first one in four years. In conclusion I wish to add a few statements in a general way. Despite the great areas of land already taken up there are still millions and millions of acres of good land to be had by home-owners or by purchase on annual payments. There are good opportunities along the new railway lines for merchants who know how to handle lumber and implements as well as the various lines carried in a good country store. Carpenters and masons are in great demand and command high wages. The railroad contractors cannot get enough laborers, teamsters and rockmen to do the immense amount of construction work in which they are engaged.

Western Canada is a young men's country; young men on the farms, young men on the railroads, young men in business, in law, in the practice of medicine, and young men holding most of the government positions. Hardships? The word stirs the pioneer blood of the young man. Meeting hardships gives zest to his daily toil; overcoming them brings the flush of victory; and the reward is coin of the realm.

I found good water everywhere; near High River there are a number of fine artesian wells two of which I saw. The school system of Canada is the equal of any in the world with the possible exception of Germany. In Western Canada ten children in a neighborhood are sufficient to form a school district. Taxes are low, as the government school grant is very liberal; all the teachers are well educated, and in addition receive a professional training at the Provincial Normal Schools.

There are no saloons in the Canadian Northwest, nor in Ontario either, but most of the hotels have bars in connection. One finds here fewer drinking resorts and more total abstainers in proportion to the population than in the United States. As a rule, the laws are more strictly enforced, the tendency being not to inflict a penalty than to find a way to escape it. As a consequence there is very little crime, and such a thing as a town "with the lid off" or a "wide-open" town is unknown. Heavy fines for players and spectators soon put a stop to Sunday ball games imported into Alberta from the south. Visitors from the "States" to Canadian cities are very favorably impressed and surprised that so many people go to church on Sunday. Not only in the cities, but in the country as well, church-going is the rule rather than the exception.

The spiritual welfare of new settlers is diligently looked after, and there are but few remote districts that are without regular religious services. Union services at private houses, and in rude log or frame churches are quite common in the new settlements. Our Mennonite colonies, now well supplied with ministers and meetings, houses, are in a position to grow spiritually as well as temporally. Three (if not four) ministers have been ordained among the brethren, and the office of bishop, now vacant, will no doubt soon be ably filled. The churches form a part of the Canada Conference, with which a close connection is maintained. By means of personal visits and gospel meetings by evangelists the congregations keep growing in numbers and influence. Personal correspondence and the regular visits of our church papers keep warm the interest in the general work of the church at home and abroad. While none of these congregations are very large, the members have, as a rule, settled close together. Any who wish to join them should do so very soon, or the land bordering on or near the colonies will be taken up by others. The last colony from Waterloo Co., Ont., was located south of Humboldt, Sask., by J. P. Jansen of the latter place. Persons desiring to found a new colony would do well to consult him or his brother, Peter Jansen of Jansen, Neb., both of whom know the Northwest very well. Besides the charges mentioned in former articles, much valuable information can be obtained from the Superintendent of

November 29,

1906.

Immigration, Winnipeg, Man. Above all, consult people who have settled there for a year or more, and go to see your land before you buy.

For the Herald of Truth.

THANKSGIVING.

By B. F. M. Sours.

Sing a song of sweetest joy;
Sing a song of earnest prayer;
Sing a song of love and praise—
Joy is flowing everywhere!
God is love, and he has given
Purpled sunset nearest heaven;
After that shall fade away,
Comes the heaven of perfect day.

Why should I befall or fret
When that holy dawn is near?
Why should I not thrill with joy
For the Father's love so dear?
God is love, and we are his;
All he gives is for his own—
We his happy children are:
And our Father on the throne!

Sing a song of sweetest joy;
Breathe a strain of holy song;
Kneel, and thank him in your prayer—
Maybe it will not be long
Till the fetters of the soul
Burst, and leave us free to roam
Like the angels—like, a'wing,
Doves about our heavenly home.

Life may here be long and glad;
Life will here be joy and praise;
Love is conqueror of all,
Filling all the happy days.
Fill your heart with love and love,
Trusting in the cleansing blood;
Let your whole life be joy,
Breathing sweetest praise to God.

Mechanicsburg, Pa.

ITEMS.

The Parisian parasite, commonly known as Count Boni de Castellane, who has to look elsewhere now for spending money, his wife, formerly Anna Gould of New York, having been granted an absolute divorce from him. The poor count was not even granted his modest demand for an annual allowance of \$50,000 "alimentary money" and his wife's millions. The countess had offered him \$30,000, but the count refused it. Even a French count knows how to rebuke such a he. He is allowed to see his children twice a week and for one week each at Christmas and Easter and for a month in summer. With the consent of court she will be allowed to take the children out of France. The countess will now be known as "Madame Gould." Her French experiences have cost her about eight to twelve millions and much heart ache and humiliation, and the count!

The national government has begun in St. Louis, Mo., a titanic struggle with the Standard Oil Co., the greatest of all the great trusts in the country. The Rockefeller combine is accused of preying on the public for years through illegal practices. Some of the secret methods of the combine have been exposed and the federal court is asked to end the "rebate-fostered, competition-crushing conspiracy." The object is to dissolve the combine and punish the transgressing members of the Standard Oil Co.

One of the worst catastrophes that ever happened in the Baltimore & Ohio Railway occurred on the 12th inst. near Woodville, Ind., when a passenger train and a freight met on a curve in a head-on collision. An eye witness from Elkhart says the scene was appalling. The train took fire and many who were not killed were burned to death before help could reach them. Among the dead are twenty Mennonite little bodies, children be- longing to a carload of emigrants that were en- route from Austria to Chicago and the West. The total number of bodies recovered is fifty-nine, while of the 187 passengers on the train all but a few were more or less injured. The charges in- made that the smashed cars in which most of the deaths occurred and which immediately took fire were forty years old and unfit for use. Compared

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with this wreck the Atlantic City catastrophe is for the moment forgotten. "Be ye therefore also ready; for in such an hour as ye think not the Son of man cometh."

CONFERENCE NOTICES.

Bible Conference.
A Bible Conference will be held Dec. 24-29, at the Howard-Hamlin Mennonite M. H., near Green- town, Ind. Instructors, D. H. Bender and P. W. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind. Those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

NILES M. SLABAUGH.

MARRIAGES.

In the Sundarganj Mennonite M. H., Dhamtari, C. P., India, on the 15th of October, 1906, the fol- lowing brethren and sisters were united in mari- mony: Bro. Parsadi Ber to Sister Biram Thakur- ram; Bro. Tetku Torer to Sister Manmati Chauri; Bro. Budhahar Ber to Sister Bhukhal Malani; Bro. Budhram Kosariya to Sister Gun- mat Chauri; Bro. Dasulal Phirto to Sister Gauri- dari; Bro. Lachchhan Ber to Sister Shubhiya Thangai; and Bro. Ranjan Niram to Nira Niram.

The brethren Parsadi and Tetku are tailors. The brethren Budhahar and Dasulal are teachers in the Blind School. Bro. Lachchhan is a basket- maker, and Bro. Ranjan is a farmer.

When a wedding of this kind is performed the whole party stand up in a row, and the usual questions are asked of them, one after the other; the several couples then each join hands, and one couple after the other is pronounced husband and wife. May God bless them all in their new life.

J. A. RESSLER.

Weaver-Burkhart.—On the 8th of Nov., 1906, near Bowmanville, Lancaster Co., Pa., by Bish. Benj. Weaver, Aaron H. Weaver, and Hettie G. Burkhart, all of the same vicinity.

DEATHS.

Kreider.—On Monday, Nov. 12, 1906, in Lancas- ter, Pa., of pneumonia, Maria, widow of the late John Kreider; aged 58 years. She was a member of the Mennonite church and was highly respected by a large number of relatives and friends. Five children survive her. Buried on Tuesday at Mel- lenger's M. H.

Book.—On the 12th of Nov., 1906, at her home in Lampeter, Lancaster Co., Pa., Susan Book, widow of the late Daniel Book, in the 73d year of her age. Her death resulted from a complication of diseases following an illness of about two years. Her husband died about six years ago. She survived by a sister and five step-children. She has been a member of the Mennonite church these many years. Funeral services were held in the Strasburg Mennonite meeting-house. Interment in the adjoining cemetery.

Eash.—On Nov. 6, 1906, infant son of John K. and Lydia Eash; aged 1 M., 16 D. Funeral serv- ices by S. C. Miller, on Nov. 7, from 2 Kings 4:26, assisted by Simon Hershberger. The bereaved family have the sympathy of the whole community. S. H.

Ebersole.—Ephraim Ebersole, son of David and Anna Ebersole, was born in Lancaster Co., Pa., April 29, 1862, and departed this life after an ill- ness of a few days, Nov. 6, 1906, at his home in Sterling, Ill.; age 44 Y., 6 M. He leaves a wife, two children, parents, five sisters and one brother. Funeral was held Nov. 9, 1906. He was buried in the Sterling cemetery.

Landis.—On the 15th of Nov., 1906, near Dublin, Bucks Co., Pa., of a complication of diseases, of which he had suffered more or less for several years, John F. Landis, at an advanced age. He is the third one that has been called away from this family circle within six months. The only sister, Anna, wife of A. K. Funk of Elkhart, Ind., died April 22, 1906, and soon after a brother, Samuel G. Landis, also of Bucks Co., Pa. A sorrowing wife, four children and one brother survive to mourn his death. Funeral at the Doylestown Mennonite M. H. on the 19th.

Funk.—On the 13th of Nov., 1906, at the resi- dence of his daughter, Mrs. (Dr.) G. W. Hauen- stadt in Elkhart, Ind., of heart failure, of which he suffered about five weeks, William Funk, aged 82 Y., 1 M., 25 D. He was born near Bethlehem, Northampton Co., Pa., Sept. 18, 1824, and was a great-grandson of Bish. Henry Funk, who came from Europe in 1718. He was married with his parents in 1846. He died in 1856, when he was a lad about twelve years of age. Here he grew up

and married Catharine Myers, a daughter of Henry B. and Mary Myers. In 1854 they moved to Elkhart Co., Ind. To his union were born nine children, of whom one, Mary, died in 1888. The mother died in 1882. William Funk was held in high esteem by all who knew him and enjoyed a very large acquaintance of both relatives and friends. He was a member of the M. E. church in Elkhart and manifested a rare spirit of faithfulness and devotion in his religious life. He suf- fered much during his last sickness and had a longing desire to depart and be with Christ. The funeral services were conducted at the O. G. Eng- lish house on Saturday, Nov. 10, by Frs. Becks of the M. E. congregation in Elkhart. The funeral was largely attended. Peace to his ashes.

HERALD OF TRUTH COMBINATION OFFERS.

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.
2. All subscriptions paid now will be extended to Jan. 1, 1908.
3. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contains 140 colored pictures, 140 illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a valuable book. Old subscribers as well as new can avail themselves of this offer.

4. If you send us \$1.25 you will get the Herald of Truth for one year and the Words of Cheer or the Christliche Jugendfreund.

5. If you send us \$1.85 you will get the Herald of Truth, the Words of Cheer and the book, "Around the Globe and through Bible Lands."

6. If you will send us \$2.00 you will get the Her- ald of Truth, the Rundschau and the book, "Around the Globe and through Bible Lands." The Herald of Truth is the oldest Mennonite paper published in the English language and also contains more reading matter than any other Eng- lish Mennonite paper published. The paper has now been before our people and the public for forty-three years and during that time it has fully maintained the teachings of the gospel, the doctrines and practices of the Mennonite church and the highest standard of pure morals and Chris- tian piety to which the circle of our readers can bear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved hitherto, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as in the past so in the future we have the assurance that our patrons and friends will stand by us and lend a helping hand in the work.

We hope our many faithful patrons will renew their subscriptions early. Any who desire to accept an agency for our books and papers are cordially invited to write us for terms and outfit. Mennonite Publishing Co., Elkhart, Ind.

LANCASTER MENNONITE HOME.

Report of October.

Contributed.—George Leaman, mince plate; Jo- seph Gochanour, apples; Hannah Burkhardt, Alice Kreider, soap and cakes; Lillie Kaufman, sheets and pillow slips; Abraham Sanders, egg plants; Reuben Kaufman, pears; E. H. Riser, corn meal; Newswenger & Diener, apples; David Groff, pears; Mattie Glick, dried beans; Anna Schwartzreuter, jelly, apples and plums; Samuel Schriber, apples and applebutter; a Sister, candy; Mrs. John Charles, bests and beans; David S. Newswenger, \$2; Israel Hollinger, \$1; Susan Newswenger, \$1; Barbara Hershey, \$1; Elizabeth Dieter, \$1; Anna M. Wilmer, \$1.

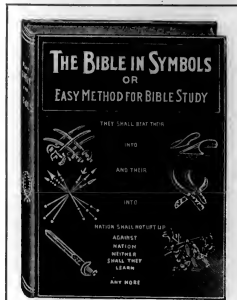
Health.—The health was fairly good throughout the month.

Religious Services.—On Oct. 14, Daniel Leaman and Abraham Witmer preached for us from Acts 2:42, and John H. Moser of Lancaster visited us from the Home. Bro. Hartzler preached from 1 John 3:1-2. On the 28th Jack Hershey preached to us from Rom. 8. We had Sunday school every Sun- day.

Business.—On the 8th of October the annual meeting of the association was held for the pur- pose of electing officers, etc. Amos G. Kaufman, A. B. Eshleman, S. H. Musselman and Jacob M. Grier were re-elected trustees. The trustees ex- posed. The association then agreed that the trustees solicit money and build to or enlarge the Home, as the building is crowded to its full capacity, and we have quite a number of applicants who cannot accommodate. The meeting was opened with devotional exercises and Bish. Benj. Weaver preached a sermon on "The Home of the Church." The meeting was well attended and harmony pre- vailed throughout. Respectfully submitted,

A. K. DIENER, Supt.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 29, 1906.

Vol. XLIII. No. 48.

NOTICE.—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MENNONITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

If any man seem to be contentious, we have no such custom, neither the churches of God.—Paul.

If any man seem to be religious, and brideth not his tongue, but deceiveth himself, that man's religion is vain.—James.

The Constitution, Rules and Discipline adopted by the Indiana-Michigan Conference have been printed and in part sent out to the different congregations. If some have not received a sufficient number for the families of their congregations, kindly let us know and we will send more. Address, Mennonite Publishing Co., Elkhart, Ind.

The attitude of the world toward the people of God is the proof of the world's attitude toward him. The world criticizes their narrowness, ridicules their peculiarities, scoffs at their profession, calls them twentieth century misfits, etc. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

An editor, who is not averse to a "glass" when opportunity offers, asks the question in his paper whether it is worse to drink a glass of wine (here included, of course) or to tell a lie. He knows that it is wrong to tell a lie, so he condemns himself. Many others take the same method of condemning themselves. One wrong does not make another right.

From Our Friends.—A brother in Davidville, Pa., writes: "I am saving my Herald and always read the paper from beginning to end. I would hate to do without it." Another brother (Springs, Pa.), in sending his renewal for the Herald, writes: "I think the Herald is as good now or better than it ever was, and I would not like to do without it. We wish you God's blessing in the work."

Another draft for \$750 was forwarded to the India Mission on the 22d by Bro. G. L. Bender, making a total of \$3,250 sent since Oct. 1. Other congregations and individuals are sending in contributions to the Mission Board, and we hope the financial condition of the Mission will be placed on a basis that will leave the missionaries free to expend all their energies for the work of the field.

Sunday School Lesson for Sunday, Dec. 2, "Jesus before Pilate," Luke 23:13-25. Golden text, "Then said Pilate, I find no fault in this man," Luke 23:4. This lesson, though a one, and was one of the steps necessary to the accomplishment of the redemption of the world, and we today can truly rejoice that God did send his only begotten Son as a propitiation for our sins, and not for ours only, but for the sins of the whole world.

Bible Conference.—A Bible conference will open on Nov. 26 in the Oak Grove meeting-house near Smithville, Ohio, to continue until Saturday after-

noon, Dec. 1. Sessions will be held every forenoon and every afternoon, and a song service and sermon each evening. The instructors are J. S. Shoemaker of Freeport, Ill., S. G. Shetler of Johnstown, Pa., and I. W. Royer of Goshen, Ind. We hope all who attend may be benefited and blessed by these services. The program contains many vital subjects.

Books for Christmas.—Any of our readers who desire good books for presents for the children or friends will do well to write us for prices, or if you have a catalogue you can probably select from it without difficulty. With this number we send a four-page supplement with the Herald which is designed especially for the purpose of enabling you to select appropriate books for this purpose. We shall be pleased to receive many orders from those desiring goods of this kind. Our list this year is the best and most complete ever offered. Address, Mennonite Publishing Co., Elkhart, Ind.

A correspondent, writing on different subjects, strikes the keynote of church conditions when he says: "The people must go back and lay aside the world and worldliness, or there will be a great separating in the day when the Lord shall come to make up his jewels. My prayer is that God may help every one to get filled with the Holy Spirit and with power—to have their vessels filled with oil, and their lamps brightly burning, for the Bridegroom will soon come for his bride, which is the true church of Christ. Let us all take heed to the signs of the times."

Mission Funds.—We thank "Mission Friends" for \$6.65, and "A Sister" for \$5.00, also "Mission Work Friends" for \$2.00, and other friends for amounts received for the India Mission during the past two weeks. These amounts will go forward without delay to our needy brethren and sisters at Dhamtari, C. P., India. We are glad for the generous donations that have come in since the urgent call from our missionaries has been published. We shall be glad to forward any amounts entrusted to our care without any cost for expenses. The missionaries will receive the full amount given by the donors. God bless the work.

Conference Minutes for the Wall-Peters church have been received at this office to be printed in pamphlet form for distribution among the members of their several congregations. The conference was held in the Ebenezer congregation near Jansen, Neb., and in this conference a very decided and active missionary spirit was manifested. The conference decided to send Bro. and Sister A. F. Wines to the Home Mission at Chicago and Bro. and Sister P. A. Friesen to the American Mennonite Mission at Dhamtari, C. P., India, and also send their contributions to the Mennonite Board of Missions and Charities. We are glad to see these evidences of a closer union, and that they have practically united with our people in the line of home and foreign missionary effort. In union there is strength. May the Lord bless these efforts to promote the cause of Christ and hear the messages of gospel truth to the heathen in foreign lands as well as in our own land.

From a private letter, received last week from Bro. J. A. Resler, we give the following extract: "Dhamtari, C. P., India, Oct. 24, 1906.—Dear Bro.

Funk:—Greeting in the most worthy name. Last week's mail came late, owing to an accident to the mail steamer between Brinsk and Port Said. We got it just after our letters to America had gone. But in the mail were several letters for which we were particularly thankful. One of them was the letter from you which contained the remittance of \$40.00, or as the check said, \$29.11. Thanks in the name of the Giver of all good. The money came very opportunely, as we were entirely out. This week brought us some money again, but only about enough to set us straight with the business world at the end of the month when the monthly payroll claims a good deal of cash. The village is not to blame for all our shortage. There is money enough on account to pay that, but we have had to keep drawing on our village funds to keep our numerous family alive. Other contributions have fallen off," etc.

From an article in the Gospel Witness of Nov. 21 by Bro. M. S. Steiner, president of the Mennonite Board of Missions and Charities, it would seem that Bro. G. L. Bender, the treasurer of said Board, had some funds on hand which he did not send to India, even when our workers were in the greatest need. While it is natural to suppose that Bro. Bender as treasurer would and should have access to that fund which Bro. Steiner calls the "emergency fund," the fact is that Bro. Bender did not even know of such a fund. It is evident also that the secretary, Bro. J. S. Shoemaker, likewise knew nothing of the "emergency fund," or he would not have felt obliged to make the appeal to the church as he did, and to which the church is so promptly and liberally responding. Whoever had that emergency fund or knew of it should by all means and as a matter of wisdom and judgment, have stated the fact to the secretary and the treasurer, for by so doing the India Mission workers, already overburdened with duties, would not have been put under the additional trial of some financial strains. We say this in exoneration of the treasurer and secretary of our Mission Board. The president was out in the West at the time the appeal from India came and if he knew of the fund, or has it in charge, it might have been well to have acquainted the other officers of the fact and put the matter in such shape that the properly authorized officers would have access to the same without any delay. On these and some other things the Board should get together and get the new machinery in proper working order now that over half a year has already elapsed since the organization was effected.

PERSONAL MENTION.

Pre. Henry S. Bowers preached at the chapel in Harleysville, Montgomery Co., Pa., on Sunday evening, Nov. 25, where our Mennonite people occasionally hold services.

Bro. George Lambert, who recently bought a hospital of Pre. J. A. Sprunger in Cleveland, Ohio, has sold it, we are informed, to a religious organization in Philadelphia.

Pre. C. Steiner, of near Columbus Grove, Ohio, and father of Bro. M. S. Steiner, was taken suddenly ill at Sunday school, Nov. 11, and his condition is reported as serious.

Bro. and Sister Noah Schreiner of Elkhart Co., Ind., have purchased a home near Comins, Oscoda,

Co., Mich., and with their family will move to their new location during the present week.

Bro. Menno N. Zimmerman of Lancaster Co., Pa., who has been on an extended visit to Kansas and other localities, stopped over several days at Elkhart and vicinity to visit relatives and friends.

Bish. G. Neufeld of Mountain Lake, Minnesota, celebrated his seventy-ninth birthday. His children and many of his friends met together, wishing the aged brother God's blessing and many recurrences of the day.

Pre. John Yoder of Mattawana, Millin Co., Pa., was called to Belleville in the big valley, to conduct funeral services for Sister Yoder, wife of Samuel R. Yoder, who died on the 15th. Pre. J. Z. Kanagy of Allensville, assisted in the services.

Sister Rachel Eyman, formerly of Dutton, Kent Co., Mich., and who for a time has been with her children in Fort Wayne, has changed her residence to 1328 Brookside Ave., Indianapolis. Her friends and correspondents will kindly take notice.

Bish. John Blosser of Hancock Co., Ohio, conducted communion services at the Pike M. H. west of Eldis, Allen county, on Sunday, Nov. 18. This is one of the congregations formerly under the care of J. M. Shenk, who now resides in Warwick Co., Va.

Bish. J. E. Kaufman of Mattawana, who has been spending some time on a trip to Warwick Co., Va., spent Sunday, Nov. 10, with the Providence A. M. congregation and conducted communion services there. He also visited other congregations in the vicinity.

Bro. L. J. Burkholder of Markham, Ont., is at present with the congregation at South Cayuga, Ont., holding meetings. The meetings commenced on Nov. 21, and we hope and pray that the Lord may abundantly bless these efforts to gather in souls into the kingdom.

Charles Doran, one of our best and most faithful contributors to the Young People's Paper formerly and now to the Young People's Page of the Herald of Truth, has recently on account of ill health changed his location from Washington, D. C., to San Diego, California.

Bro. John M. Hartzler and wife, who have been visiting in the different Mennonite settlements for the last three months, are at present in Wayne Co., Ohio, on their way homeward. They expect to stop some time, in Indiana, and make their way to Surrey, North Dakota, by early spring.

Bro. J. F. Harms, formerly editor of the Mennonitische Rundschau, in fact the first editor of the Rundschau under its present name and the originator of the name, and since for a number of years editor of the Mennonite Brother, the organ of the Shillenberg branch of the Mennonite Brotherhood, has recently retired from the editorial chair and left for Alberta, Canada, and his position is now filled by Bro. A. L. Shellenberg. The printing office is to be transferred from Medford, Okla., to McPherson, Kansas.

Bish. Benj. Weaver of Lancaster Co., Pa., of whose trip notice has been given in our paper in a previous number, conducted services in the Napanee congregation on the evening of Nov. 21, in the Salem M. H. on Nov. 22, in the Yellow Creek M. H. on Friday, Nov. 23, both in the forenoon and evening; in the Holdeman congregation on Saturday forenoon, and on Sunday he was with the congregation at the Olive M. H. in the forenoon, and in Elkhart in the evening. His discourses were encouraging and edifying. May the Lord bless his efforts. He is accompanied on his trip by Bro. Solomon Good of Spring City, Chester Co., Pa.

If we would but cease our longing
Some grand thing to do or say;
Not great deeds, but holy living,
Be our motto day by day;
We could "do more good by being good
Than any other way."

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Oiden.

PSALM LXXVIII.

For all his people God wrought wondrous things,
Yet so they go to sin against him still;
And on them his consuming wrath he brings,
And all their land with pestilence doth fill.

But those that follow him in righteous way
And keep his testimony ever true,
He will protect and guide through evil day,
And will their enemies by death subdue.

The Israelites in scorn he doth reject,
But Judah, Zion, David are his own;
He feeds and guides them as the true elect,
Obedience to his edicts they have shown.

This law unto the generations show,
That they the path of righteousness may know.

For the Herald of Truth.

"THERE WAS NO ROOM FOR THEM IN THE INN" (Luke 2:7).

By David Burkholder.

The Messiah had to be born at Bethlehem. It could not be otherwise because Micah's prophecy had to be fulfilled. The Scriptures could not be broken. And it is wonderful how God used Caesar Augustus as an instrument in his hands to bring Joseph and Mary to Bethlehem at the proper time to make it the Savior's birthplace. Had they tarried a few days longer at Nazareth he would have been born there. The question is, Did this monarch of the world know when he sent forth the decree that all the world must be taxed and thus summoned Joseph and Mary to Bethlehem, that he was executing the will of the Supreme Ruler of the Universe? Or, in other words, What prompted him to do so? Indeed, God moves in a mysterious way his wonders to perform. But we need not wonder when we remember that emphatic declaration, "All things are possible with God."

But we will now give our attention to the text. Circumstances were of such a character that wisdom dictated slow traveling, and as a result when they arrived at that desolated little village, which was least among the thousands of Judah, that Jewish Innkeeper was crowded with guests and consequently they were obliged to accept lodging in a stable, "because there was no room for them in the inn." An ancient Oriental inn is said, by travelers, to have been a caravansary or large building which furnished only lodging place for travelers and their cattle, without either food or bedding. It is quite likely that the back parts were used for the cattle. The Jewish Innkeeper had valid reasons for not taking them in.

I. He did not know them. Christ had not yet been born. He was not favored with such a glorious message like that which was brought by the angel to the shepherds. Neither was he present at his baptism to see heaven opened and the Holy Ghost descending and hear the voice say, "This is my beloved Son, in whom I am well pleased." He never heard the gospel preached and never saw any of the miracles. Valid excuses. God will in no wise hold him equally responsible with others who to their better knowledge are willfully rejecting him in all the light of the gospel and its requirements. We must remember that "he that doeth to do good and doeth it not to him it is sin." "The time of this ignorance God winked at, but now he commandeth all men everywhere to repent." "Where there is no law, there is no transgression." "How shall they believe in him of whom they have not heard?" "Sin is not imputed where there is no law." Valid reasons.

II. They were poor. Their appearance undoubtedly showed it, and quite likely they had no money to pay their bill, and an Innkeeper cannot afford to entertain guests without pay and make his business a success, especially when he has to

buy everything to furnish his tables. Valid excuses. But the sinner now has no reason to reject Christ, for he pays an hundredfold.

III. He would have been obliged to turn out other guests in order to make room for them. Valid reason again. And likewise must the sinner turn out other guests before there will be proper room in his heart to receive and entertain Christ as a guest. Unless that abominable guest, inemperance, is turned out, there will be no room for Christ, who has no fellowship with Bacchanalian, the deity of wine and reveling.

Love of the world must be turned out, because if any man love the world, the love of the Father is not in him. The god of fashion has become such a favorite guest in the hearts of some people that they prefer to live and die Christless rather than to turn him out, and thus forfeit heaven.

Again some Christian professors are so completely absorbed in politics that they have no room in their hearts for Jesus as a guest, but make religion a matter of secondary importance. And so we might go on and mention a score of other guests, such as the pleasures, amusements and entertainments of the world, with its riches and honors, profanity, secretism, Sabbath desecration, tobacco chewing and smoking, etc., which may be classed with the works of darkness, and Christ, the light, has no communion with darkness. And last, but not least, comes that noble and respectable guest, morality, who has fortified himself so strongly in the hearts of so many that it is almost impossible to dislodge him, and this has caused the destruction of thousands of precious souls and kept the young ruler out of heaven.

IV. The knobs of our house doors, as a rule, are outside and whenever a person comes desiring admittance he knocks and we from within say, "Come in," and he can open himself from without. But at the sinner's heart it is different; it must be opened from within. Christ says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and sup with him and he with me." Think of it, what a gracious promise without respect of person, rank, age or sex! It is for the beggar on the highway as much as for the king on his throne.

But, oh, how sad to see that so many sinners have no room in their hearts for Jesus! It is crowded full of guests whom they love better than that despised Nazarene who left scepter and throne and came and purchased them with his precious blood. And even some who have confessed him are not willing to give him much room. They prefer the honor of the world and are lovers of pleasure more than lovers of God, and by their actions they say, "Stand thou there, or sit here at my footstool." O stubborn sinner and lukewarm professor! "If thou, even thou, in this thy day hadst known the things that belong to thy peace," before it is eternally too late.

V. Heaven's door must also be opened from within, and on that awful day of retribution all stubborn sinners who refused to open to the Son of God, when he was knocking at their hearts in this day of grace, will be standing without, knocking at his baptism in the house of his rising up, and say, Lord, Lord, open unto us; and he from within will pronounce the terrible sentence upon them, "Depart from me, ye workers of iniquity, into everlasting fire, where there shall be weeping and gnashing of teeth." And they have no valid excuses, but will become speechless.

Nappanee, Ind.

For the Herald of Truth.

TEACHING.

By D. C. H.

The Bible tells us of three kinds of teachers: The priest, the prophet, and the wise man. The priest will reach a class of people no one else can. He teaches by words or rather through the eye. Some people will accept only those things which

they can see. The people of Israel did not hear the priest talk, or if they did hear him, they would not understand him; but they saw him perform the temple worship. They saw him slay the sacrifice, putting it on the altar, and they had perfect faith in him, believing what they saw him do was right. To-day we have people who can be won to Christ only by what they see. No one said a word to them; they did not need to be coaxed to accept Christ as their Savior; but they saw something in some one that won their hearts for Christ. Are you teaching by your action? Remember that by your very actions you may help some one to heaven or you may start him on the downward road to destruction.

Then God had prophets (which means speaker) to teach his people. The prophet has a different way of teaching. He reaches the people through the ear. He speaks to them and says, "Thus says the Lord." We might call him the evangelist who comes among the people and speaks to them. They hear and repent and come to the Lord because they heard the message of God. If that is the way God would have you teach, be faithful and cry aloud, "Thus saith the Lord," and many will accept the Christ as their Savior, because they heard.

The wise man comes in a different way from the priest or the prophet. He comes to you and reasons, talks to you by proverbs and parables and precepts. To the one who is loafing and idles his time away he will say, "He becometh poor who dealth with a slack hand; but he that is diligent becometh rich." He shows the sinner which way he is going, and by reasoning and explaining brings him back to a higher plane. The wise man will take hold of a man who is down in sin and help him up little by little. He tells him of the beauties of nature, how God made all these beautiful things, the trees, flowers, the grass, the hills and all things for us. He talks to him in poetry as the Psalms, Proverbs, etc., and tells him how much God loves him.

Dear friend, let us do our part faithfully and get discouraged if we cannot be a priest or a prophet. If we are inclined to say, "Because I cannot be an evangelist I can do nothing, for that is the only way to bring men to Christ," let us see who got many sinners to the point where the evangelist could reach them. Perhaps after all it was that conversation you had with that person some time long ago.

The evangelist brings them to the decision at once, but the wise man must work with those who cannot decide at once. What a blessed work it is to help some poor lost soul on the way and show him how to walk! Get him to take one step and then another in the right direction. Brother and sister, in whatever way God would have us teach for him let us do it cheerfully and we shall have an abundance of blessings.

"Brighter yet, O Christ, still brighter
I for thee would shine.
Make me now, and make me ever,
Altogether thine."

New York City.

For the Herald of Truth.

ROMANS VII.

By Eli Witmer.

In entering upon a discussion of this chapter of the word of God I trust the Lord may give me words that the thoughts expressed may be readily understood by the reader.

The seventh chapter of Romans is looked upon by many as though it presented the condition of one who is trying to save himself under the law and by the works of the law. But in the gospel we find a way opened unto us that brings salvation by the new and living way, so that the literal fulfilling of the law is no longer required. Paul declares in verse 1 that he is speaking to those who know the law. Now it is plainly evident that the man who really knows the law would not any

longer try to justify himself by the law when he sees that it is death unto him, although Paul saw the necessity of instructing his brethren more fully on this point after they had been delivered from its power of death.

The law of God is love, and love is the bond of perfection, but there never was and never will be a man born who could or can live up to this standard, except Jesus, the Son of God, who came down from heaven through the mercies of God to redeem fallen humanity from the curse of the law, that the righteousness of the law might be fulfilled in us by receiving his Spirit into our hearts, to rule and reign within us.

Now, if the Spirit of Christ be within us, then we can say with Paul, "We know that the law is spiritual, but I am carnal, sold under sin."

Before entering any further upon the discussion of this subject we will say to the reader that the argument is about sin in the flesh.

Notice; Paul did not say, "I am carnally minded; for to be carnally minded is death, but to be spiritually minded is life and peace." Carnal, sold under sin, means the same or as much as not being rid of the old Adam nature. Some one might say, "Yes, but if we are regenerated we possess a new nature." True, but that does not change the nature of the flesh. Christ says, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." If the lust of the old Adam were dead then there would be no cross to bear.

Again you say, "Yes, but we become dead to sin." True, but that is the inner or spiritual man; the thoughts, purposes, mind and heart, these are brought into death—dead unto sin, and alive unto God, through Jesus Christ our Lord. Christ does not purify our flesh, but thanks be to him for purifying the soul, whereas we do often worship him by his grace, and not yield to the flesh. Paul says, "Let not sin therefore reign in your mortal body that ye should obey it in the lust thereof."

This proves that there is still lust in the flesh, and lust in the flesh is sin. If it were not so there would be no need of warning against it. "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5). Now the man stands right between the two which are contrary, the one to the other. "If then I do that which I would not, I consent in it to the law that it is good." Would it not seem strange to hear a carnal minded man make this expression, and would he not rather try to justify himself by his own works? After all it seems as though sometimes the Christian professor could hardly humble himself to make this confession. The man who is wholly consecrated to the Lord cannot live up to a higher standard than that of his knowledge. But let us not live to a lower standard than that of our knowledge.

The consecrated man comes to the point where his knowledge lacks, and right there comes flashing in the refined messenger of Satan through the members of his body. It is not Satan himself, for he is already cast out, but by the refined messenger man is led to do that which he would not. But thanks be to God, by his grace we have on the right hand of God a Savior who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

The Apostle John counts himself right in. Yes, but "whoever is born of God cannot sin." True, the Spirit of God, which dwelleth in us, cannot sin, but the flesh. We cannot serve God with our flesh, which is an imperfect thing; we must worship God in Spirit and in truth. Paul says, "For I know that in me (that is, in my flesh), dwelleth no good thing." How would it sound in the face of this declaration of Paul, if a child of God should say, "I know that in me, that is, in my flesh, dwelleth perfection?" Then there would be no need of changing the body in the resurrection morning.

Paul goes on saying, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

Let us illustrate. Suppose a man, for Christ's sake, be imprisoned for life; he would still be at liberty in the sight of God. So we are imprisoned in our flesh, and yet at liberty in the sight of God.

The apostle still continues on this line, saying, "O wretched man that I am! Who shall deliver me from the body of this death?" What more do we find when we look upon our own bodies, than Paul did in his? No more than a wretched man. Therefore let us look unto Jesus for a continual deliverance from the dead lusts of the body. "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

But let us not understand Paul, as though he meant that he served the laws of God with the power of his own will, because there is no such power as that; but there is such a thing as trying. But Paul does not say, "I am trying." He tells us that he was serving the law of God at that time. He speaks in the present tense and says further, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Therefore we have the victory in the seventh chapter of Romans as well as in the eighth.

Farmersville, Pa.

For the Herald of Truth.

HELPFUL INFLUENCES.

By a Sister.

Christian Friends:—I greet you all in the name of the Lord Jesus Christ, who died upon the cross to redeem the world from sin.

The question I desire to present to us at this time is, How can we labor and use our influence that we may benefit others? We must be shining lights before the world, build upon the true and immovable foundation, and be filled with love and truth and purity, so that in our lives we are living epistles known and read of all men. Then we shall be a light in the world and a salt in the earth, and our lives, our walk and conversation will be an influence for good to those with whom we are acquainted, and also with all those with whom we associate.

Sometimes we hear of professing Christians, who say, "I can go where I please." When you go to places that are not proper for Christians to go you are not helping God's people, you are giving out a wrong influence—an influence that will be injurious to yourself and your brethren.

Another says, "I will not accept Christ now; I will wait for a more convenient season." In this way again you are throwing your influence on the wrong side and are not helping the good people, God's people, but are using your influence in favor of their enemies.

We may help God's people and lend a helpful influence for good by attending Sunday school and taking an active part in the work. We can help the good cause by attending regularly the Sunday church services, by joining in the singing, by being devout and prayerful, by giving attention to the preacher when he expounds the word of God, and by attending young people's meetings, Bible readings, by inviting your friends and companions to attend these services with you; also by reading and studying your Bible and obtaining a knowledge of Bible truths and Bible doctrines, which you can use in speaking to your unconverted friends and in trying to gain them for God.

These are some of the ways in which we can help the Sunday school and the church, and the cause of Christ. Let us look to these things and make the best of our time while we are young; let us work while it is to-day, for the night cometh when no man can work. "Remember thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them."

Sel. by L. Snyder.

It is equally a mistake to go to the Bible for science, or to science for the historical and moral teachings of the Bible; but in each case we can go to the other for confirmatory evidence. In history and morals, the Bible is the main witness, while in the realm of natural philosophy, science is the main witness. But the evidence for the moral teachings of the Bible may be strengthened by studying the analogies of nature, and as an historical witness the Bible may be cross-questioned to see if its statements conform to the natural conditions implied. On the other hand, science may be cross-questioned to see if its purported conclusions conform to the plain teachings of the Bible regarding morals and history. In this paper I will submit some of the most important portions of Bible history to the cross-questioning which is made possible by scientific investigations.

I. The Bible most unequivocally makes the universe the work of a personal God. "In the beginning God created the heavens and the earth." To this bold statement, which heathen philosophers never dared to make, science cannot only make no valid objection, but must add the support of her own positive testimony. Among physicists there are no greater names than those of Lord Kelvin, Faraday, and Clerk-Maxwell, all of whom are, or were, devout believers in the Bible. Two famous sayings of Clerk-Maxwell voice the sentiments not only of these, but of almost all profound students of chemistry and physics. After tracing the Protean forms of matter down to the ultimate atom, with which the chemist deals in all his formulae, Clerk-Maxwell affirms that "they bear every mark of being 'manufactured articles'; and, after having traced to its limits every variety of evolutionary theory, affirmed with the utmost confidence that every one of them must have a God to make it work. Thus are these philosophers brought back to almost the identical opening words of Genesis as the statement of their highest philosophy.

II. The first verse of Genesis is followed by a more detailed statement, indicating that the original creation was followed by an orderly development, progressing from the simpler forms of matter and life to the complex forms which we see at the present time. This involves periods of time, even if one should restrict the meaning of the word "day" to twenty-four hours, which is by no means necessary, when one considers the great latitude given to the meaning of the word "day" both in the Bible and in general literature. Now, it is a most striking fact which cannot be lightly disregarded, that the order of the creation brought to light in the first chapter of Genesis is so closely parallel to that which is brought to light by modern science, that even the most carping critics can find but little fault with it, while a large array of our most eminent geologists, like Guyot, Dawson, Dana and Winchell, emphatically declare that the scheme is so perfect as to preclude the idea of its being of human origin.

No inspired man, three thousand years ago, could have hit upon such a scheme, according so closely as this does with the ripe fruits of modern science. The criticisms of Huxley and others are based upon such small matters, involving such a doubtful interpretation of literary phrases, that they are scarcely worthy of notice. The production of such a scheme, so accordant with the actual facts, by a Jew twenty-five hundred or three thousand years ago, without the aid of divine inspiration, would be a greater wonder than its production through divine inspiration.

III. In the story of the flood, the Bible indicates a period of instability in the earth's crust such as does not now exist. There has been a strong tendency either to regard the story as entirely unhistorical, or to minimize the event to such an extent that it loses its significance. The Bible

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says that the flood was largely occasioned by the breaking up of all the fountains of the great deep, which is a very good geologic phrase for the subsidence of the land. It also affirms that the destruction was so extensive that an ark was necessary to preserve not only Noah and his family, but the species of animals most closely associated with him.

But it is to be noticed, in confirmation of the account, that the dimensions of the ark are scientific in their proportions, its length, breadth, and depth being almost exactly the same as those of the latest steamships made to cross the Atlantic. That such correctness of proportions could not have been ignorantly obtained by guesswork is shown by the fact that everybody else who has dealt freely with the subject has destroyed the harmony. The cuneiform tablets make the vessel so broad and high that it would be utterly unseaworthy, while Berosus makes it 1,500 feet broad, and Origen claimed that it was 135,000 feet long and 3,750 feet wide. What kept the Biblical writer from making himself foolish as these others have done? The simplest answer is, that he confined himself to the facts which had come under his observation.

Returning now to the scientific question of a recent abnormal instability of the earth's crust, such as is implied in the Biblical account of the deluge, let me cite as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch, and received their main elevation shortly before the advent of man, while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had modern experience.

More and more as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch, and received their main elevation shortly before the advent of man, while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had modern experience. More and more as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch, and received their main elevation shortly before the advent of man, while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had modern experience.

Any one who appreciates what it means to have that amount of weight transferred from the ocean beds to a limited portion of the land surface of the northern hemisphere will have such a sense of the instability of the earth's crust at that time that Noah's flood will be easily credible from any point of view. The means for its accomplishment will be seen to be so ready at hand that the calamity will make no excessive demands upon our credulity. The means and the end will not be disproportionate. If there is any plasticity to the earth's crust, such a loading and unloading of a portion of it as occurred during the glacial period and at its close is clearly seen to be a cause capable of producing almost any changes in land level.

Still, we do not, by this deductive reasoning, prove the flood. We simply accept the evidence of the Bible, and by this means remove the exaggerated objections to the occurrence of the event which have hindered belief. The Bible narrative is brief, and aimed principally at giving the moral effects of the catastrophe. Still, the sobriety of the account goes far to establish its genuineness and accordance with fact.

IV. In like manner, recent studies into the geology of the Jordan valley go far to confirm in a remarkable degree the Biblical account of the destruction of Sodom and Gomorrah, and of the

crossing of the Jordan by the children of Israel under the leadership of Joshua. In both these accounts it is to be observed that there is a remarkable brevity, leading to the exclusion of all superfluous matter, and of everything which is out of harmony with physical conditions. One who is familiar with the general tendency of the human mind to enlarge such narratives, by the addition of explanatory comments and legendary surmises, cannot read these Bible accounts without being convinced that they are the records of eye-witnesses with which no one has ventured to tamper.

The Jordan valley is a great crack in the earth's surface, along which the western edge has slipped down to the extent of four or five thousand feet. This is what the geologists call a "fault" and, all things considered, it is probably the most remarkable of its kind in the world. The catastrophe at San Francisco in April is attributed to such a "fault." Along the line of such a fault, further movement is likely to continue and be connected with earthquakes, which would lead to openings in the depths of the earth. In this case, the movements are in an exhausted oil and gas district, the signs of which are abundant, both in the existing rocks and in the large quantities of bitumen or asphalt which are found about Jericho and the Dead Sea.

The description of the destruction of Sodom and Gomorrah fits so perfectly to the explosion and burning of such a combustible reservoir that it could not have been invented, but must be the simple tale of an eye-witness. It is a striking commentary upon the matter-of-fact character of this description that in a recent number of the National Geographic Magazine, Mr. Robert T. Hill, who was sent by the society to Martinique to report upon the calamity there, opens his report with the graphic words of this Bible story, "The Lord raised fire and brimstone, and the smoke of the country went up as a furnace." Thus, in general, it may be confidently affirmed that the Bible history is so in accord with the physical conditions involved, and is so far from making extravagant demands upon our belief in the miraculous, that its credibility is supported, rather than lessened by scientific cross-examination. Space forbids my showing this here respecting the crossing of the Jordan and of the Red Sea, the experiences of Israel in Egypt, and numerous other crucial instances, but all would tend, in a similar manner, to confirm the general credibility of Old Testament history.

HIDDEN TREASURE.

People have various ways of keeping their money. Some distrust banks and prefer to hide their savings; but this does not always prove to be a safe plan. Recently a Chicago fisherman died. He and his wife had managed to save eight thousand dollars, and this he had hidden on the lake shore. He told his wife it was there and promised to tell her the place. But the next day he was unconscious, and died without revealing his secret. His wife feared somebody would discover and make away with the treasure, and so tried to guard the shore. Whether she ever will recover the money, no man can tell. This shows the importance of having one's treasure laid up in a place where one can be absolutely sure of it, and also how poor one is who has nothing but the treasure of this world, for the time is coming when our money will be as fit little value to us as is the treasure of the fisherman to his widow.—[Gospel Messenger.]

Rather have poverty of purse than poverty of soul.—[S. F. C.]

Popularity is a humble that attracts many. There are few influences so subtle as this, nor so liable to make men aware from the straight and narrow path of rectitude. It is one phase of the lust of the flesh which the Christian needs to guard against as he would the hidden viper of the most sinister temptation.

November 29,

1906.

HERALD OF TRUTH.

Thursday, November 29, 1906.

John F. Funk and Abram B. Kolb, Editors.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Fairbury, Neb., Nov. 22, 1906.—To the Editors:—Enclosed I send a draft for \$75.00 to balance my account as per your latest statement. The books all arrived in good condition. We are, thanks to God, all well. Four families will move from here to Kansas on the 3d of December. With kind brotherly greeting, I remain, yours truly, COR.

The books to which our correspondent refers are a part of the writings of Peter Peters, known as the "Heavenly Marriage," a very fine and edifying work. Peter Peters was one of the bishops who signed, with others, the eighteen articles of the confession of faith adopted by the conference of Mennonites held at Dordrecht in Europe in 1632—274 years ago. The work referred to is published in the German language. We regret that we cannot offer it to our readers in the English language. It would be a valuable addition to our English speaking and reading brethren and sisters. But for the present this is the best we can do.

Smithville, Ohio, Nov. 21, 1906.—To the Readers of the Herald of Truth:—The brotherhood at this place has been somewhat disappointed. Bro. I. W. Royer was to hold a two weeks' meeting here, previous to our Bible conference, which is to be held in the Oak Grove meeting-house next week; but being called to Goshen, Ind., to take care of the regular meetings at that place during Bro. J. S. Hartzler's absence in Colorado, the meetings were postponed to some future time. Children's day was observed last Sunday and was largely attended. COR.

Topeka, Ind., Nov. 21, 1906.—Bro. J. E. Hartzler of East Lynne, Mo., is at present holding meetings at the Maple Grove M. H. The meetings are full of interest and conviction and conversion follow. So far also have come forward confessing Christ. Bro. Hartzler will remain with us over Sunday and expects to be at Versailles, Mo., over Thanksgiving. We pray that God's Spirit may reach and move many hearts and bring them to a decision for Christ and his cause. COR.

West Liberty, Ohio, Nov. 19, 1906.—Blah, Benjamin Weaver of Lancaster Co., Pa., and Bro. Good of Chester Co., Pa., stopped at the Orphan's Home over night, Nov. 14. The next morning they went to Cincinnati, and from there they

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expected to go to Elkhart Co., Ind. We were sorry their stay here was too short to make an appointment for Bro. Weaver.

Bro. B. B. King, of the Fort Wayne Mission, preached an interesting sermon at Bethel Sunday morning, Nov. 17. COR.

Aito, Mich., Nov. 19, 1906.—Dear Readers of the Herald of Truth:—Greeting in the Master's worthy name. Communion services were held in the Bowne congregation, Kent Co., Mich., Nov. 18. Preparatory services were held Saturday afternoon. Bro. J. P. Miller of White Cloud was with us and officiated at these services. May these services have been the means of strengthening our spiritual bodies that we may grow stronger in the service of the Lord.

If the Lord is willing, we expect Bro. A. D. Wenger of Millersville, Pa., with us some time this winter to hold a series of meetings for us. We hope and trust that some good may be done, that lost souls may be saved and that those who are cold and neglect their Christian duties may be again aroused to do their Master's will. May God help us to live closer to him than we have in the past. May the Lord bless all our churches everywhere that much good may be done. I always like, in reading news from the churches, to hear how they are getting along in the Christian work. COR.

Elizabethtown, Lancaster Co., Pa., Nov. 19, 1906.

—Communion services were held in the congregation in Elizabethtown on the 18th of November. Preparatory services were held on Saturday afternoon. The sermon was preached both days by Bro. Jacob N. Brubacher. The services on Sunday were well attended, notwithstanding the unpleasant weather. A goodly number participated in the sacred emblems of the broken body and the shed blood. Almost one year has elapsed since our house of worship was opened for service. This was our second communion service. Looking over the large congregation and noticing the interest that was manifested, this thought presented itself: It was well worth while that an effort was made to have a house of worship at this place. We trust the Lord will continue to bless and prosper the church at Elizabethtown. MINNIE STAUFFER.

Cherry Box, Mo., Nov. 20, 1906.—To the Editors and Readers of the Herald of Truth:—We feel thankful to the Lord for his goodness. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We have enjoyed a rich spiritual feast. Bro. Andrew Shenk came into our midst on Nov. 3, and held a series of meetings. The attendance was not very large on account of another meeting in the neighborhood, but good interest was manifested. The church was encouraged and strengthened, some renewed their covenants with God and there was one confession. On Sunday, Nov. 18, communion services were held, of which all the brethren and sisters partook. Baptismal services were held on Sunday afternoon. The brother remained with us until the 19th inst. May the Lord use him as a strong instrument in putting down the strongholds of Satan and raising high the standard of God's love. The work here seems prosperous. Good interest is manifested in the Sunday school which we expect to have evergreen this year. COR.

For the Herald of Truth.
ABOUT GOD.

There are many things in the world that we know because we have seen, or heard, or felt, or tasted, or smelled them; in one way or another we have learned about them through our natural senses.

There is, however, another way that we can learn about certain things that we can neither see, nor hear, nor feel, nor taste, nor smell, and this is by believing.

In the Bible we are told about God. No one has ever seen God; no one with his natural senses has ever learned to know God. We cannot see him with our natural eyes; we cannot hear him with our natural ears; we cannot feel him with our natural sense of feeling, and yet we say we are sure that there is a God, and all the good people now living, live and act as if they knew there is a God.

The Bible is the great book of the knowledge of God. The Bible is called God's word and is given to us that in it we may learn about God and his ways; about God, and his great power and wisdom; about God and his great goodness and mercy.

In the first verse of the first chapter of Genesis, which is the first book in the Bible and means "creation," we are told a wonderful truth, "In the beginning God created the heaven and the earth." And then as we read along down this chapter we are told how God made the light, how he separated the waters and made the firmament, how he gathered the waters under the firmament unto one place and let the dry land appear; then again how he made the grass and herbs and flowers and trees and grain and corn and all things like that to grow on the land. It tells us, too, how he made the birds to fly in the air, the fishes to move in the waters, and how he made the beasts of all kinds to walk and live upon the dry land; and also that he made worms and creeping things to crawl on the earth, and living things of every kind. And last of all it tells us that he made man in his own image, to dwell upon the earth, to cultivate it and have dominion over every living thing.

In another number we will try and tell about the creation of man and his first experiences upon the earth, which are full of interest and many of them are very serious and important to every living human being.

For the Herald of Truth.

JOHN THE EVANGELIST.

John, "the disciple whom Jesus loved," was the son of Zebedee and Salome, well-to-do fisherfolk residing on the coast of the Sea of Galilee. The pious mother brought up her child in the nurture and admonition of the Lord, and when John the Baptist began to preach, John, now probably barely out of his teens, became one of his disciples. When John the Baptist pointed out Jesus as "the Lamb of God that taketh away the sin of the world," John followed the Master. It may be his youth or a naturally lovable, loyal disposition, or all of these together, that gained for John the endearing title he bore. Certain it is that early in the early ministry of Jesus John became one of the three that were admitted, so to speak, into the inner circle of the Master's affection and confidence, a relationship which was shared by James, an elder brother, and Peter. These three were present at the raising of Jairus' daughter, the transfiguration, the raising of Lazarus to life, and in the Garden of Gethsemane he was one of the three nearest Jesus in his agony. It was to John who was nearest the Master at the supper table that Jesus revealed who was to be the traitor, and at the trial John was the only one of the disciples whose love so far overcame his fear that after the first terror following the arrest he boldly came into the court. And at the cross John was close to his Master's side and received from him the charge to care for Mary, the mother of Jesus. After Jesus' death it is probable that John resided in Jerusalem until after the death of Mary, when he entered the field of labor allotted to him, namely Asia, and his years were spent mostly in Asia Minor. The tradition that he was taken to Rome during the persecution of the Christians at Ephesus and there put into a caldron of boiling oil from which he came unhurt, cannot be established as fact. Certain it is, however, that during one of the persecutions he was banished to the lonely Isle of Patmos in the

Aegean Sea, where the Apocalypse or Book of Revelations was written, a book which reveals a closeness of communion with God, a conception of the divine mind and an insight through the Spirit into the church life of succeeding ages, not shared by any of the other evangelists.

Of the life of John little is known. Tradition records considerable, but most of it is probably imagination. Hence we must confine ourselves to a conception of the man by the things he wrote. Beginning with the Gospel according to John we note at once a peculiarity as compared with the other evangelists. For aside from the account of the miraculous draft of fishes, the marriage at Cana and a few minor occurrences but little is common with the rest. This fact arises partly from the reason that John wrote his gospel long after the others had written and was therefore intended to supplement or fill in what had been omitted by the others, and partly for the reason that he saw in the words and discourses of Jesus the great and true light that should enlighten all the world. Thus, while the others sought to prove by his acts that Jesus was the Son of God, John sought to prove his divine origin, place and relationship by the things he taught. To him Jesus' acts must have been simply the natural result of one thus divinely sent, endowed and qualified, and who was "the way, the truth, and the life." Moreover John wrote his gospel at a time when various heresies had already crept into the church, chiefly that of the Gnostics, and his gospel in showing Jesus as the light of the world, the only begotten of the Father, "the Word made flesh," and "the door of the sheepfold," "the true vine," and "the good shepherd," was intended no doubt to refute these heresies.

In one important respect John differed radically from many evangelists of today. He was modest and humble, so much so, in fact, that he avoided reference to himself when at all possible, and he never called himself either apostle or evangelist. Who was the father disciple when he says that one of the disciples was Andrew, Simon Peter's brother? How modestly tender is the allusion to himself as "the disciple whom Jesus loved!" To-day some men who pose as workers are not considered as worthy of much recognition until their name, half-tone photo and a sketch of their life has been duly published in the dailies or the religious papers, or they have pushed themselves to the front row in conference or committee or other work that gives them an opportunity to show themselves in the universal clamor for "recognition," and often better things said or written or even done are passed over unobserved because the name of the author may be unknown or the person be unpopular. Small wonder that clans, cliques, cabals, dissensions and divisions result. At the bottom is either bigotry or lust or both.

John's disposition, life and plan of work seems to be well expressed in his oft repeated statement: "Little children, love one another." "He that saith he loveth God and hateth his brother, is a liar and the truth is not in him." The communion with God was so precious to him and the means and conditions whereby we can enter into that blessed communion were so well known to him that he wrote: "We walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

John lived to a great age, and is generally believed to have been the only one of the twelve apostles who died a natural death. As an evangelist he must have been very successful. No doubt he founded the churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea and others, but his chief place of residence, especially in his latter years, seems to have been at Ephesus, where Paul had many years before founded a church and placed Timothy in charge. After the martyrdom of Timothy John seems to have taken charge of the whole Asian church. Although loving in his disposition and dwelling

in an atmosphere of love, he was not gentle toward sin, though gentle toward the sinner. Note the boldness of the expression in speaking of the much-professing, but non-loving, non-possessing brethren: "He is a liar, and the truth is not in him." "If we say we have no sin, we deceive ourselves, and the truth is not in us." "Who is a liar but he that denies that Jesus is the Christ?" "He that committeth sin is of the devil." "Whosoever hateth his brother is a murderer." "If a man say, I love God, and hateth his brother, he is a liar." How like his divine Master was his attitude toward both sin and sinner! And how he loved the church and the saints that composed the church! Well could he call those to whom he wrote, his children, for through his travail had they been brought to see the light of life in Christ, and they looked to him as their father in the faith. Beside this his great age placed him easily in the seniority of all. Moreover he loved them as a father loveth his children, and their welfare was his continued care. As a bold, fearless teacher and faithful exhorter note his faithful admonitions, rebukes and warnings to all in his epistles and in his great encyclical to the seven churches in Asia Minor, and to the church in general in all ages and which he wrote during his banishment by the infuriated Roman Emperor Domitian to the desolate island of Patmos in the Aegean Sea, from which place he was allowed to return only upon the succession of Merva to the imperial throne. After his return he preached, wrote his epistles and lastly the treatise known as the Gospel according to John. He also traveled among the church, thus laboring faithfully until the third body sank to rest in the sleep of death at or near Ephesus in his ninety-eighth year, the beginning of Emperor Trajan's reign. Thus ended the life of the last of the apostles. Although well-to-do as a young man, he gladly forsook all at the call of the Master. He was polished by no study or arts of learning, but by the excellent faculties of his mind and the beautiful molding of the divine grace and the fullness of grace. He points continually to the ideal church, which, governed by love and the knowledge of God's will, seeks, because of the Love that first loved us, to render loving obedience to God in return. "Among all the evangelical writers," says Basil, "none are like John, the son of thunder, for the sublimity of his speech, and the height of his discourses, which are beyond any man's capacity to fully reach and comprehend." And Epiphanius says: "John, as a true son of thunder, by a loftiness of speech peculiar to himself, acquaints us, as it were, out of the clouds and dark recesses of wisdom, with the divine doctrine of the Son of God."

SEIKIRI, Ont.

For the Herald of Truth.

TRUE GREATNESS.

By Warren Cable.

Doubtless the reader has, many times, heard and also used the expression, speaking of a noted character, "He is a great man." Did you ever, at such a time, pause and consider for a moment what it is that constitutes greatness?

When we use the term, "Great men," the eye of the mind is at once confronted by visions of world famous men, such as Gladstone, Bismarck, Washington, Napoleon, and so on. The history of the world teems with memories of men such as these—men whose lives, in the eyes of the world at least, were such as to earn for them the title "great," and they accordingly receive the honor and applause of men. Because their lives were a blessing to mankind? Sometimes, yes—but, ah! the lives of some of these so-called great men, when viewed in the light of the word of God, come far short of being what Paul in Col. 3:14 speaks of as "perfect."

The average child, born into this world, is an imitator, and also has an inherent love of praise, and early cultivates an ambition of achieving

something at some time that will secure for him or her a niche high up in the halls of fame.

When a child reaches the age in which his first impressions of the world are received—ah! then is the time when it needs tender shepherding. Then is the time in which the pure minds and hearts receive the ideas that tend to form character and oftentimes seal the life either for the service of the blessed Master or for that of Satan.

A sage philosopher, being one day in a gentleman's library, saw lying on the table a sheet of paper which had once been white, but was now blotched and scrawled all over with nonsense and ill-drawn figures. "Ah," said the sage, "had this once spotless paper been committed to the trust and care of proper hands, it might at this time have contained an excellent poem, or an accomplished drawing, lessons of morality or doctrines of science, instead of being thus defaced and rendered worse than useless, by the display of blots and scratches, dirt and folly, fit only at present to singe a roasting pullet or to kindle the fire, and the sooner it is destroyed the better."

The youthful mind is pure and unspoiled, like the fairest white paper without a stain, and the first impressions it receives, we all know by experience, are the most difficult to erase. Therefore it becomes most particularly our duty, as we value the future welfare of the child, to be careful of the first instructions and notions which are given to it. Praise children for being pretty and they will endeavor to set themselves off. Praise them for being good, and they will endeavor to become virtuous. But the most important idea which must be lodged in the youthful mind is that man in order to be great must be God-like, that godliness is simply another word for perfection and that, as Paul tells us in Col. 3:14, charity or love is the bond of perfectness. The greatness or true worth of a man's life is to be gauged, then, only by the real benefit that comes to his fellow-men through his having lived.

We read in Gen. 6:4 that there were giants on the earth at that time. They were mighty men of valor, men of great might, great governed by God's sight they were great men? No; he tells us that they were desperately wicked, and he soon decides to destroy them from the face of the earth.

God's word sets an entirely different standard of greatness. Jesus says in Matt. 23:11, 12, "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Let us, then, who are followers of the blessed Master, live out in our every-day lives this sort of greatness, which means lives of service to our fellow-men, deeds of love and charity, doing it all in the name of Jesus. And let us teach our Sunday school pupils and our children in our homes what empty baubles worldly honor and the lusts of the flesh are and point them to Jesus, in whose service true joy and greatness lies.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Elkhart, Ind.

For the Herald of Truth.

GOODNIGHT THOUGHTS.

By E. M. Page.

The day is gone; and as I restful lie
In downy bed, with happy, peaceful sigh,
Mine eyes look out towards the moonlit sky,
And rippling wavelets ring sweet lullaby.
And, oh, what soothing influence o'er me steals!
Another day is gone of toil and strife;
And God his wise and loving care reveals,
Now giving rest from toil: at morn, new life.

So thinking, as I lay me down to rest,
I cease to think. Sleep hovers softly near,
And guardian angel doth my heart divert
Of all earth's sorrows, toils and anxious care.
Brooklyn, N. Y.

For the Herald of Truth.

OBEDIENCE.

By Jennie Hummel.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13).

"The fear of the Lord is to hate evil, pride and arrogance, and the evil way and the froward mouth do I hate" (Prov. 8:13). Again, we are told in the blessed book to walk after the Lord, to fear him, to keep his commandments, to obey his voice, to serve him and cleave unto him (Deut. 10:4).

The Savior in the fourteenth and fifteenth chapters of the Gospel of John gives us beautiful teachings on this matter of obedience. Here he shows us (John 14:15) how we can prove our love to Christ and to his heavenly Father, namely by keeping his commandments. We must prove our faith, our love, our friendship, or whatever quality of godliness and piety we may claim; we must in some way prove it by our lives; and here the Savior shows us how we may do it. "If ye love me, keep my commandments." And again, "Ye are my friends if ye do whatsoever I command you." In both of these passages he shows us that our love and our friendship to God is proved by our obedience to his word, his teachings or his commandments.

If we know what God demands of us in the way of obedience, and we neglect or refuse to do what he requires of us, we make ourselves guilty before him, and this brings to our mind the passage (Isa. 4:17), "To him that knoweth to do good, and doeth it not, to him it is sin." But if we are obedient and observe all the teachings of his word we shall make our lives beautiful and acceptable before him.

When the apostles at one time were forbidden by the authorities not to preach Christ, as the Master had bidden them, they promptly replied, "We ought to obey God rather than men." And this, we are told, is the love of God that we keep his commandments, and his commandments are not grievous. And again, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city as obedient children, and not fashioning yourselves according to the former lusts in your ignorance, for without faith it is impossible to please God."

"When we walk with the Lord,
In the light of his word,
What glory he sheds on our way!
While we do his good will,
He abides with us still
And with all who will trust and obey.
Trust and obey, for there's no other way
To be happy in Jesus but to trust and obey."
Rockton, Pa.

For the Herald of Truth.

TRUE MANHOOD.

By E. M. Y.

"The Lord hath sought him a man after his own heart" (1 Sam. 13:14).

This text and the thoughts following were suggested through a young people's meeting, the subject for the evening being "David."

True manhood is unknown except by revelation of God. Diogenes, with his lantern, could not find it; doubted if there was any such thing, and indeed had no clear idea what it might be. The Prophet Samuel knew that it must be "in the image of God," and he believed that God desired to see it in his children; that they should be "after his own heart."

The practical need of such true manhood Samuel saw in the people of Israel at that crisis of their history. They no longer wanted a Judge, appointed by God; they no longer wanted God's way; they wanted the ways of the heathen nations about

them. Their love for God's law was waning. They were guilty of spiritual adultery, for they were forsaking God. God granted their request. He gave them Saul. They had a king of whom, from a physical point of view, they might be proud. They had to "look up" to him, for he was head and shoulders above them. Perhaps Samuel was small. But in God's eyes Samuel was taller than Saul, for "man looketh on the outward appearance, but the Lord looketh on the heart." And because of this, Saul was rejected. He did not measure up to the requisites of God. He "sought him a man after his own heart," and a practical example of such manhood he saw in David.

True manhood is not above being practically helpful. David was not head and shoulders taller than others, but heartily in sympathy with the wants of his neighbors. His name, David, means "beloved." True manhood does not isolate itself. Pride does, but pride is a poor counterfeit of true manhood. The heart of God includes our environment as well as us, and the true man accepts his environment with reverence for the providence of God. "No man liveth unto himself." Selfishness does, but selfishness is a poor counterfeit of true manhood.

True manhood discerns God's plan in the development of the community, and makes its main effort to co-operate with the desire of God's own heart. The Lord wants true manhood in every community, in every individual. The true man hends his energies toward the attainment of that desire of God. He is not content that a man be simply a good citizen; he wants every man to be a good Christian. David rose above mere patriotic courage and service into the Messianic idea which was the higher hope of Israel, since God promised Abraham that in him should all the families of the earth be blessed. To be a real blessing to those about us is the height of human attainment. That is the desire, prayer, hope and aim of true manhood, the man after God's own heart. Do we discern the exalted beauty of God's plan in this?

God has a personal reward for true manhood. David became king and reigned long and prosperously. Every man who seeks to discern God's heart and meet its expectation, has his personal reward. He shall be a king and a priest. He shall be a conqueror through Christ; he shall have a mansion in heaven.

Lastly, true manhood is largely a growth, not a sudden attainment. God found David with the sheep, and led him into that devout nature study which appears in the Psalms. With presence of his capabilities God led him through thirty years of trial and growth into his forty years of devout kingship, and through both into the higher possibilities of a true man. God "sought him a man after his own heart." It is not said that he found, even in David, the completeness of that ideal. The main thing for David, as it is the main thing for us, is that he recognized that ideal, and his life pointed toward it. The prayer of every true man is, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And the true man recognizes and experiences that the way everlasting is found only by following Christ who is the way, the truth and the life.

Elkhart, Ind.

For the Herald of Truth.

SAMUEL'S CALL.

By F. C. L.

The call of Samuel surely touches the hearts of all who read it. First perhaps, because he was so young and innocent when the call came, and again because he answered it so obediently and trustfully.

We believe there are reasons for Samuel's devotion to God and his life of service to him. When

we remember that Hannah, his mother, was taunted and jeered at because she was childless and that her faith in God led her to ask great things of him, and in answer God gave her Samuel, do we not expect the son to have some of the faith of his mother?

But Hannah did not ask with a selfish motive. She promised to give her child to the service of God and she faithfully performed her vow, even though he believed the temptation was strong to keep him at home with her. She took him to Eli, the high priest at the temple, as soon as he could be without a mother's care, and each year she made him a little coat and brought it to him when she brought her yearly sacrifice to the temple.

Thus year by year Samuel ministered to the Lord in the temple and grew in favor with God and the people.

But the Lord was displeased with the sons of Eli, the high priest. They were wicked men, robbing from the altars of God where they had been placed as priests, and Eli, their father, was powerless to command their obedience both to his own and God's will. When he corrected them they would not hearken.

God, through one of his servants, had spoken to Eli concerning the sins committed in the temple and said he would cut off the reigning priesthood and establish another.

One night Samuel went to rest not far from Eli's room, and in the night the Lord called him. He answered, "Here am I," and went to Eli, thinking it was he who called. But Eli said, "I called not; he down again." After he had heard the call and had gone to Eli for the third time, Eli perceived that the Lord had called the child, and told him that when he was called again he should say, "Speak, Lord, for thy servant heareth."

Samuel went and lay down again, and the Lord came and stood and called as at other times, "Samuel, Samuel!" And he answered, "Speak, Lord, for thy servant heareth."

The Lord then told him of the destruction which awaited the house of Eli because of the unrestrained disobedience of his sons.

Samuel feared to tell Eli what the Lord had said, but in the morning when he asked him he told him everything. Eli said, "It is the Lord. Let him do what seemeth him good."

From this time forth all Israel knew that Samuel was ordained to be a prophet of the Lord. The word Samuel means, "Asked of God." But we do not believe that Samuel was a good man simply because he had a good mother, but because he strove faithfully each day to do the will of God. When God called he was cheerfully obedient. He answered the first call. How many of us have answered the first call? Do we, since we have learned to know and love our Father, always answer quickly his first call?

Elkhart, Ind.

For the Herald of Truth.

SCRIPTURE REFERENCES ON READING THE BIBLE.

1 Tim. 4:13. "Till I come give attendance to reading, to exhortation, to doctrine."

Exodus 24:7. "And they took the book of the covenant and read in the audience of the people; and they said, All that the Lord has said we will do, and be obedient."

Deut. 24:17-19. "And I shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord, his God, to keep all the words of this law, and these statutes, to do them."

Isa. 34:16. "Seek ye out of the book of the Lord and read."

The above shows us from the Bible itself that we should be diligent in studying the Bible, just as Jesus says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

YOUNG PEOPLE'S PAGE.

After a considerable lapse of time our esteemed friend, C. R. Frisbie, again contributes an article to these pages. His deep interest in the welfare of the young people puts into his articles a tone of sincerity and a strength of purpose that makes them valuable and helpful reading for all.

Those only have learned to walk beautifully who walk in newness of life. Their steps are ordered by the Lord. Be sure to adopt that particular style of walk. It makes the journey through life a happy one and is the only style that will carry you to and through the pearly gates.

We have the promise of a series of articles for these pages by one of our venerable workers on the suffering, death and resurrection of Christ. We believe that the articles will be very helpful as well as interesting. We shall be glad to have others contribute to these columns.

One of the weakest men in the world was Samson, one of the smallest was Goliath; one of the richest, Lazarus. Samson could not control himself; Goliath had nothing but a big body and a pride to correspond; and Lazarus had access to the wealth of heaven. What is your strength, height, weight and wealth?

Just a word about Christmas shopping. Let mere gewgaws go. Buy what is worth having and preserving. And let the present be in some way a reminder to the recipient that God gave us the greatest of all Christmas presents—a Savior and Redeemer. Unless it conveys this thought or suggestion it is not in reality a CHRISTMAS gift.

Mrs. Flora Williams Wood brings an entertaining word on "Faces," which we believe will be read with pleasure. We have the promise of a series of articles from her pen on different subjects, and, knowing her busy life, we appreciate her interest in the Young People's Page so much more. We invite correspondence for this page.

For the Herald of Truth.
FACES.

By Flora Williams Wood.

What is a face? You would probably answer: "The surface of the front part of the head." True, that is, it is true so far as it goes. But are the eyes, mouth, nose, chin and ears all of the face? If these constituted all, there would be less difference in faces. Have you ever in all the thousands and perhaps hundreds of thousands of people you have met, seen two faces exactly alike? Why not? Perhaps because no two people in the world think just exactly alike. There are faces in which mouth, nose, eyes and ears seem to contribute most of the face, and they are, in a way, so nearly alike that you can put them into one class. They are simply faces, the only characteristic on which is written in plain letters, "Vanity." Others are stamped with indolence, still others with various other characteristics, which become more and more pronounced with advancing years, and which no amount of paint, powder, pretense or polish can successfully hide. The real agency which makes and develops the face lies beneath the surface. It is the heart, the soul, the mind. "As a man thinketh in his heart, so is he," and in time his face will show what he is.

Now, it is a natural desire in most of us to maintain our looks, that is, to keep young, not to grow old and wrinkled sooner than we ought. Of course, "Time is a great cheat," and changes many things, yet we forget that our own thoughts and the way we live our lives has everything to do with our faces. Our faces are the mirrors that

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reflect the soul. We cannot frown at every little thing that goes wrong and not expect wrinkles to gather on our brow. There is no massage equal to a sunny disposition for enhancing the beauty and for the banishment of wrinkles. We cannot be melancholy in mind and expect our faces to wear a mask of cheerfulness.

Oh, no! That is the worst of it—our faces express what we think and are apt to betray us and—

"Happiness none will he ever find,
Who courts a melancholy mind."

If we live a stony and narrow life, it is reflected in our faces, long before it is proven by our actions. We deceive ourselves often than we do others by facial expression, and we should be very careful of our thoughts. There are many characteristic expressions. We express ourselves in just a smile, a careless toss of the head or a shrug of the shoulder, but the everlasting impressions are written on our faces.

There is the smile of scorn, of sarcasm and deceit, and the empty smile like a cold gleam of sunshine in the heart of winter, and then the sunny smile that carries with it a warmth of gladness wherever it goes.

Somewhere it is written that "the face of an old person is a register of the past." The wrinkles and the fixed expressions tell of a well-spent life and the associations make the face beautiful.

In an old person beauty signifies what it does not in a young person. In the latter it may be considered a promise, in the old person it is a retrospect and a promise fulfilled. In the young woman it is a preface, in the old woman a volume. In the former it is an inheritance, in the latter it is the molding of a life, a merited earning, the tell-tale record of a noble and well-spent life.

When we see a face with the stamp of culture and refinement, rest assured its imprint has not been made by light reading, idle conversation, nor shallow thought, for we must prune the mind as we do the flowers, if we wish it to become hardy and strong and beautiful.

A plant in poor soil grows up weak and spindling. So it is with the development of the mind. It must be nourished with pure, strengthening thought, and we should be as careful in selecting food for the brain and soul as we do for the stomach. I once asked a charming old lady, how she managed at her age to have so few wrinkles. Her answer was: "I always strive to be pleasant." Yes, that is one of the great secrets of happiness. "Strive to be pleasant." Emerson says, "Though we travel the world over to find the beautiful, we must carry it with us or we find it not."

To be beautiful does not mean that one should have a doll face, baby blue eyes, and cherry colored lips, nor yet a moult figure clothed in alika and satins. One may have all these and yet lack the essential "something" which makes one truly beautiful, and that is, individual character.

We shall be rewarded for every good wish and pure thought not only by dignity of expression, but by Him who knows every heart.

If, instead, we think evil thoughts, our conscience knows it, God knows it, and our faces will not keep nor hide our secrets.

So much depends upon ourselves—so it is better to shake off the old cloak of despondency and say: "I will be happy no matter what comes." It is not selfishness, but rather a sin, to be always sad, and as others are so much affected by our mood it remains a duty for us to be cheerful. And Paul says, "Rejoice evermore; and again I say, Rejoice." Children especially are guided by our impressions, and we too frequently forget until it is too late that the little ones are imitating the character of the child is spoiled by the discourteous manners of those with whom it comes in contact. Pleasant manners are also essential in business affairs, for cheerfulness wins patronage. God wants us to be cheerful. The old world wants sunny faces. We cannot live without sunshine, for we need it in our hearts more and more each day.

When sunshine permeates a house, it also shines out through the windows, casting its rays far beyond. Then let our bodies be a houseful of sunshine where the light of cheerfulness and of purity shines out to brighten the sad hearts of others.

There is a poem written as "A Song of Cheerfulness," which says:

"The weary world's a cheery place
For those with hearts to win it;
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth
Through health and fortune vary,
Brings back the childhood of the earth
And keeps it sound and merry."

(This article will be concluded under the title, "How to Keep Young.")

For the Herald of Truth.

PEACE.

By Helen Perkins.

I sought for many years
True peace to find,
To pleasure's changing spheres
My life resigned.
So much was empty there,
And worthless the life,
No promise could it bear
Of real delight.
I thought in toil to gain
A solace new,
And gave me, hand and brain,
To service true.
But keeping every hour
The malingering bound,
I, fainting, lost all power.
Like hunted hound
Once more I sadly sought
True peace and rest.
I gave myself to thought
Of all life's best,
And as I pondered much
O'er things divine,
I saw all goodness such
But from the line
Of ancestry, descent.
From parents good,
To this much force was lent
I understood.
By trend of daily life,
Surroundings all
Apart from worldly strife.
No need to fail!
So where was man to win—
Or strive in vain—
Or what pronounce a sin,
Since back again
All evils we might trace
To times before?
To instincts then give place!
Unbar the door!
But ever as I signed,
Repenting not,
Gave conscience to the wind,
My heart was hot
With many a bitter pang
Of guiltiness,
And in my ears but rang
My filthiness.
And was I happy then?
No peace! No rest!
Unhappy of men,
I smote my breast,
And gazed into the sky
With eager prayer,
Asking with bitter cry
If God were there.

Though out of silent night
No sound there came,
Though naught of sense of sight
A sign could claim,
A voice within me won
My hearing: "This
Is my beloved Son,
Hear him."—So it is
That now I listen still
With quiet heart,
Seeking alone his will
As my own part.
Nor do I try to say
Why each event
Doth not my wish obey.
My eyes are bent
Upon my Master's face,
The look that there
Doth give me ever grace
My part to bear.

Jamaica Plain, Mass.

For the Herald of Truth.

HARVEST.

By C. R. Frisbie.

"The harvest is past, the summer is ended, and we are not saved."

Three things are essential to a successful harvest: Preparation of soil, time of sowing, and the kind of seed sown. The parable of the Sower beautifully illustrates the different kinds of soil and the one kind that brings forth a profitable gathering of grain. The Scripture says, "In the morning sow thy seed, and at evening withhold not thy hand." If we sow tares we may not expect to gather the golden grain; neither can we gather grapes from thorns, nor figs from thistles. "Whatsoever ye sow, that shall ye reap." Sowing to the wind means to reap the whirlwind. Christ, when looking over the vast field of labor before him and his disciples, said, "The harvest is indeed plentiful, but the laborers are few."

The successful farmer is ever careful to thoroughly pulverize the soil and subdue all noxious weeds ere he sows the carefully prepared seed, and is ever watchful that nothing interfere with his sowing until the harvest is ripe. To harvest for God, the fallow ground of the heart must be broken up, the seed of sin, of discord, of malice and hatred must be eradicated from within. Then sow the seed of love, meekness, charity, humility and kindness to all in a new heart and ask the Holy Spirit to come in and rule supreme. And when the harvest comes the sower may return from the field loaded with sheaves fit for the Master's garner.

The harvest of souls comes but once in a lifetime. To neglect to sow means a failure to reap. To live a life of folly and to dishonor God means that when the harvest comes the soil will be like the barren fig tree—nothing but leaves, nothing but leaves. A sad lesson comes to all from the pen of the Prophet Jeremiah where he shows the people of Judah their folly in their manner of sowing. They had sown to the lusts of the flesh, to idolatry, to all manner of wickedness, had left the paths of their forefathers and had forgotten to walk in the ways of God, and brought no fruit into his storehouse. Yet with all their sins God dealt kindly with them and by the mouth of his servant Impleared, entreated, pleaded with them to return and follow in his footsteps. The prophet says, "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their hearts, and upon the horns of your altars. The house of Judah, I will punish you according to the fruit of your doings; for ye unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbor's service without wages, and giveth him not for his work. Behold, I will cause to cease out of this place in your eyes and in your days the voice of mirth, the voice of gladness, the voice of the bridegroom and the voice of the bride."

"Voe to the pastors that destroy and scatter the sheep of my pasture. The day cometh when I will raise unto David a righteous Branch, and his name shall be, Lord our righteousness. The children of Judah have built high places in the valley of Hinnom to burn their sons and their daughters in the fire." They became drunken with wine, while famine had wasted their substance. They had forsaken the fountains of living water and hewn them out cisterns, broken cisterns that hold no water. With all their wanderings away from Jehovah, the old prophet years for their welfare and cries out, "Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?"

With all God's pleadings and warnings and all of the lamentations of Jeremiah in their behalf and with warning and pleading for their safety

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from the woes to come, yet Judah revelled in sins, and when hope gave way to grief the old prophet exclaimed, "The harvest is past, the summer is ended, and we are not saved."

Today the harvest field is the world and the reapers are the true children of God. To-day we all are sowing for the Master or scattering abroad. To-day, like Ruth who gleaned in the field of Boaz, we are gleaming for good or for evil. To-day God calls on us to go to work in his vineyard, and whether it be at home or in foreign lands the call is the same, the work the same, and the pay the same—that of bringing souls into the kingdom of Christ and laying up treasures for ourselves in the kingdom of God.

We all are sowers either for good or ill. By our words, our lives, by our daily walk and conversation, by our duty to our fellow-man, at home or abroad, we are sowing seed that will spring up and bring forth fruits of righteousness, or lead those around us down to ruin and death. The harvest is passing and each day that the servant of God stands idly waiting, some soul that needs help, that needs light, is drifting farther out into the whirlpool of sin where the call of warning is unheard. The Master wants sowers and reapers to go forth, sowers to sow the words of love, truth, temperance, meekness, into the hearts of our youth before sin has found a lodging in the heart, before the evil one sows his seed; while the dews of heaven may water the young plant that it may be fruitful. He wants reapers to gather in the lost ones from byways and hedges, teach the young to shun the dens of vice, the many pitfalls of sin where thousands are drifting blindly, carelessly and almost hopelessly on to darkness and death.

Dear young folks, where have you sown to-day? How have you sown to-day, and what have you sown to-day? Have you been true to yourself and to God and kept away from evil companions and tried to lead others into the path of rectitude and right? If so, then continue sowing for Christ. Have you said by word and action to those about you that a pure, clean life is the only one that commends itself to God and man, then from your sowing will come a harvest of peace, joy and happiness. Dear readers, so live, so act that when the shades of night overtake you, when the death angel calls, you will not have to say, "The harvest is past, the summer is ended, and we are not saved."

Lagrange, Ind.

For the Herald of Truth.

MY LITTLE KING.

By Edith Evans.

He was only a ragged newsboy,
With face and hands so brown,
And he stood at the wayside crossing,
While the snow fell thickly down.
But he seemed to me like a little king,
As with cap in hand he knelt
And lifted my falling bundles,
Where my feet had slipped and fell.

Then ere there was time for a question,
He had turned from my side, and ran
Up the street, and was calling his paper
With a smile and "Good-by, ma'am."
But he was a little gentleman,
And I know those hands of brown
Will make their way in the world some day,
And the little king win his crown.

Somersworth, N. H.

ITEMS.

The Chilean Chamber of Deputies has voted a loan of \$5,000,000 to be devoted to the repairing of the destruction wrought in Valparaiso, Chile, through the earthquake in August.

The fierce storm which passed over the Lake region on the 21st of November, sent five steamers and barges to the bottom with a total of forty-six victims. Five other vessels were driven ashore. Most of the disasters and deaths occurred in Lake Michigan.

Forty-three persons were drowned as a result of the collision between the steamers Dix and Jeannie near Seattle, Washington, on the 18th of November. Many of the dead lie buried in the cabin of the Dix in 600 feet of water. Only thirty-six passengers on the Dix were saved. The Jeannie lost none.

The famine in Russia, as has been mentioned several times in these columns, is driving many of the native Russians to desperate acts. In Kagan province several natives have sold their daughters to Mohammedans of the Caucasus, realising from \$50 to \$75 each. The poor victims range in age from twelve to seventeen years.

The big German liner, Kaiser Wilhelm der Grosse, and the British Royal Mail steamer Orinoco collided off Cherbourg, France, in the English Channel, Nov. 21, in a fog. Thirteen lives were lost on both vessels, the Orinoco was badly crippled and a hole twelve feet wide was broken into the German steamer's side. Panic reigned on the latter steamer among the 1,344 passengers.

A bomb was exploded by an anarchist in St. Peter's Cathedral at Rome, Italy, on the 18th of November at a time when the edifice was crowded. There were no fatalities. It has been ascertained that the anarchists have decided to destroy every institution that is supported by religion or by military forces. The pope himself has received personal letters that he will be assassinated in the apostolic palace as a protest against the present organization of society.

Pre. John Yoder of Belleville, Minn. Co., Pa., who had not been well for some time, was given a dose of laudanum, in mistake for his medicine, last Tuesday night (Nov. 20), which rendered him unconscious. When the mistake was discovered, medical aid was at once rendered, but it was some time before he again regained consciousness. He is slowly improving.—[Belleville Times.]

The most careful attention should be given in administering medicines to the sick, and every bottle of medicine in the house should be carefully labeled. Many deaths are caused by the incautious handling of poisonous drugs.

CONFERENCE NOTICES.

Bible Conference.

A Bible Conference will be held Dec. 24-29, at the Howard-Miami Memorial M. H., near Greentown, Ind. Instructors, D. H. Bender and P. E. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind. Those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

NILES M. SLABAUGH.

The Lord willing, there will be a Bible Conference held at the Bethel M. H. near Wadsworth, Ohio, Dec. 3-10, followed by a series of meetings by A. D. Wenger. The conference instructors will be A. D. Wenger and S. G. Shetler.

W. D. DULABAIN.

NOTICE.

The committee appointed by the Sunday School Conference of the Indiana Michigan Conference District request that all who have subjects or questions they desire to have discussed at the next Sunday School Conference, should send them to the undersigned at once. The program will be arranged soon and the subjects and questions are desired for that purpose. Also congregations desiring the conference should send invitations.

NILES M. SLABAUGH, Chairman of Committee.

Greentown, Ind.

Notice of Mission Committee.

As the need for more workers at our mission in India has been realized for some time and as it has pleased our heavenly Father to call one of their number to his reward, making the need still greater; therefore, we the Mission Committee, desire that all such as are willing and ready to enter the mission field in the near future shall send in their applications at once, either to the secretary, A. D. Wenger, Millersville, Pa., or the chairman, D. J. Johns, Goshen, Ind. Arrangements will then be made for an examination of applicants as soon as possible.

D. J. JOHNS.

A. D. WENGER.

her good-hearted little daughter as with an older

Falb—Nussbaum.—On the 17th of Nov., 1906, near Dalton, Ohio, by Bish. Jacob Nussbaum, Bro. Daniel Falb to Sister Caroline Nussbaum.

MENN. BOARD OF MISSIONS AND CHARITIES.

months ago and since his death, especially, her mother had taken to the little daughter, when not in school, as her constant companion, and in understanding and thoughtfulness she was far beyond her years. She said to her mother she thought that the one who died first should be buried first, their lot in the cemetery next to her father. She seemed to have no fear of death and said that she was not afraid to die. She was much beloved for her cheerful disposition and her kind and obliging nature. She never willfully disobeyed her mother or mother, and her mother conversed with

her good-hearted little daughter as with an older person. She was beloved by her teacher, by her schoolmates and a large circle of older people, all of whom remembered the friendliness of little Honorine Dodge and gathered in her home on the day of the funeral (Nov. 18), to manifest their last token of love and respect toward their little friend. Many tears were shed, and all remained long and earnestly borne away from the home and laid to rest beside her father in Grace Lawn cemetery. May the mother, grandparents and all who mourn her untimely death, remember that whatsoever God does is well done. He only recalled his own, and that though she will return to us no more we, with David of old, may say, "I will arise and go to the grave and weep and be sorrowful for her." And if any remembrance of her and of her father will never come to separate us from those we love.

MENN. BOARD OF MISSIONS AND CHARITIES.

Logan Co., Ohio, \$40.25; A. M. S. S., Wright Co., Ia., \$16.40; Ben. Schertz, \$15; Peter D. Schertz, \$15; West Union S. S., Ia., \$23; Gideon Marners, \$15; A. C. Swartzentruher, \$15; Bertha Detweller,

by corresponding with me before starting.
GEO. L. McDONAUGH,
Colonization Agent, U. P. R.
Omaha, Neb.

HERALD OF TRUTH COMBINATION OFFERS

by corresponding with me before starting.
GEO. L. McDONAUGH,
Colonization Agent, U. P. R.
Omaha, Neb.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 6, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

How carelessly our faith sometimes listens, and how fearful lest we hear unpleasant duties enjoined.—[S. F. C.]

Through emigration to America and from other causes the Mennonites in Prussia, Germany, have decreased from 14,544 in 1867 to 13,860 in 1905, according to the census of that country recently published.

If the Lord will, communion services will be held in the Amish Mennonite meeting-house in Fulton Co., Ohio, on the 9th of December. The services will be conducted by Bish. Christian Suckey. The congregation in this district is a large one.

The meetings held at the Maple Grove M. H. near Topeka, Ind., closed on the 25th with eleven confessions. The congregations listened with deep interest to the message of salvation delivered by Bro. J. E. Hartzler. God be praised for all the good that was done.

Our Primary Lesson Helps are just the Helps you need for the primary classes. If you have not yet used them, send us an order for the first quarter of 1907 and try them. We are confident you will find them interesting and satisfactory. Address: Mennonite Publishing Co., Elkhart, Ind.

The mission page this week contains a letter from Bro. M. C. Lapp, that again arouses some apprehensions. However, the fact that no further message has been received within the four weeks since this letter was written would indicate that Sister Lehman is probably better. Let us unite in prayer for the work in India.

We heartily sympathize with our dear brother, Daniel F. Driver of Morgan Co., Mo., who has been called by the Lord recently to pass through a very sad affliction in the death of his life companion, as the reader will see in another column of this issue of our paper. May the Lord comfort the brother in this sad trial and give him grace and strength to fulfill his earthly duties in the glad hope of a happy reunion in that land where there will be no more partings and where eternal joys will be the glad reward of the faithful.

In a recent number of the Herald we gave a caution to our readers not to give money to would-be missionaries or representatives of boards or institutions of whom we do not know anything. Since then we have learned that a man representing himself as Alexander Matiek of Urm, Persia, was soliciting and collecting money among the Mennonite people in Bucks and Montgomery counties, Pa., for the mission cause in Persia. We wish to repeat what we said before. Unless you have unmistakable evidences of any one coming to you in this way as to his being what he represents himself to be, then better send your contributions to our own missions and through medi-

ums that you know will apply them to the cause that you desire to help. Let us be wise as serpents and harmless as doves.

Pre. Jacob Newcomer and wife, of near Mountville, Manor Twp., Lancaster Co., Pa., commemorated the fiftieth anniversary of their wedding on Sunday, Nov. 25. Nine children and one grandchild were present. A friend, who has also been spared with his companion to commemorate this event in his life, writes us: "We have great reason to thank God for his goodness to us in sparing our lives so many years." We feel sure that our aged brother in the faith, and co-laborer in the Lord's vineyard, with his companion, also realizes the goodness and forbearance and love of God in permitting them to spend all these years in blessed companionship, and while the years of separation may be drawing nigh it will only be a short season until, as we hope and trust, there will be a glad reunion in that home beyond where there will be no more parting forever.

An excellent opportunity is afforded our brethren in Ontario and elsewhere of attending a Bible conference at the Berlin (Ont.) Mennonite M. H. from Jan. 1 to 11, 1907, the program for which is before us. The brethren S. F. Coffman of Vineland, Ont., editor of our Sunday School Lesson Helps; I. J. Buchwalter of Dalton, Ohio, and L. J. Burkholder of Markham, Ont., are announced as instructors. Beginning Jan. 14, 1907, a Bible Study term of four or five weeks, not including Saturdays, will be held at the same place. The lines of study as arranged are: The Life of Christ, The Acts of the Apostles, The Mosaic Law and its Significance, Some Bible Doctrines and Sunday School Normal Work. The committee in charge cordially solicits all who have the time to spare to study God's word, to attend. Application for board and lodging should be made to one of the following brethren: Benjamin Shoemaker, David Shuh and M. C. Crossman, Berlin, Ont., not later than Jan. 1, 1907. Bro. J. S. Woolner of Breslau, Ont., is chairman of the committee. The instructors for the term of Bible Study are S. F. Coffman and L. J. Burkholder. The Herald joins the church in the earnest hope that it may be a season of great blessing to all who attend.

The church of the "Kriman Mennonite Brethren" recently held their twenty-seventh annual conference at Gnadenau, near Hillsboro, Kan. The nucleus of this church came from the Crimea, Russia, to America in 1874, under the leadership of their bishop and pastor, Jacob A. Wiebe, and settled on the prairie in the vicinity of Hillsboro, Kan., where they formed a village, which was called Gnadenau. They have now been in the country for about thirty-two years and in their conference report, which has just been published in the German language, they show that in these years they have made creditable progress in building up their church and extending her borders. When they came to this country they were twenty-seven families, all told. They have now thirty-nine bishops, ministers and deacons, and churches in six different states. They maintain an orphan's home near Hillsboro, Kan., and a prosperous mission in North Carolina. They collected during the last year \$2,265.08 for missionary and benevolent purposes, and are doing a good deal of home missionary work. They have a zeal for the Lord's house and we are glad to see them so active in the

Master's cause. These people adjourned for a short season with us in Elkhart when they first arrived in this country, and the senior editor takes pleasure in the recollection of the fact that he could do them an humble service and as strangers in a strange land "take them in" and help them to supply their needs.

Christmas Coming.—"This makes us think of Christmas," said a friend of ours this evening as she was waiting in the store for some purchases, and when we began to think we found that it is only about three weeks until that time will be here, and every one almost will expect from some one a present of some kind, and there is really nothing that you can buy that is more useful, more beneficial and that is more appreciated, or more highly prized by friends or children or whoever the recipient may be, than a good book, a nice Bible, a motto or a card, or something of that kind. We have such a fine assortment of good books, Bibles, mottoes, cards, etc., that every one will be able to find something suitable for those upon whom they wish to bestow a present of this kind. Our trade is very good and we look over our mail orders with real pleasure to see how many letters we are receiving, and how many orders of this kind we are daily sending out to our customers; but we can take care of many more and we write this short article to remind all the readers of the Herald that we shall be pleased and highly appreciate their orders for anything in the line of books and stationery they may desire to send for. Take the catalogue and select what you may desire. We sent you last week with the Herald a four-page supplement, showing by pictures and describing some of the many beautiful gift books, etc., that we have for Christmas presents. From these and the catalogue you will certainly be able to find an appropriate present. Now kindly give us an opportunity to assist you in your selecting and securing the books and things you need. We shall do all we can to send promptly the very articles you order. We want your trade and will give the best possible satisfaction. Hoping to receive your order, we remain respectfully yours,

Mennonite Publishing Co., Elkhart, Ind.

PERSONAL MENTION.

Bro. Noah Blosser of New Stark, Hancock Co., Ohio, is expected to hold a series of meetings in the congregation near Freeport, Ill.

Bro. S. B. Wenger of South English, Iowa, is making arrangements, temporarily, to transfer his home from its present location to Goshen, Ind.

Bro. J. E. Hartzler stopped at Goshen, Ind., on his way from Topeka, Ind., to Versailles, Mo., preaching at Goshen on the evening of the 26th.

From the Bible Normal at Kansas City, Missions, Bro. R. D. Dettweiler and wife of Topeka, Ind., went to the home of Bro. Dettweiler's parents in Nebraska. They expect to return home about Dec. 15.

Bish. Joseph Schlegel of Seward Co., Neb., attended services at Shickler, where he received ten persons into church fellowship, on Nov. 4, 1906. Communion services were also held at the same time.

Bro. Noah Metzler of Nappanee, Ind., left on the 1st inst. for Fort Wayne, Ind., to conduct a series of meetings at the Mission in that city. May God use our brother in the power of the

Spirit to convince men of the need of a personal Savior and lead them to a full surrender to God.

Bro. D. A. Evers, of Elida, Allen Co., O., who has been visiting in Nappanee, Wakarusa, Goshen and Elkhart, returned to his home on Thanksgiving day. While at Elkhart he spent some time in the Publishing House, and took a trip, in company with Bro. A. B. Koth, to the Interurban to South Bend and Niles.

Bro. Jacob K. Bixler, who has just closed a series of meetings in the Olive congregation, Elkhart Co., Ind., with five confessions, will begin meetings at Markham, Ont., on Dec. 4, after which he will return home to attend the Bible conference at the Shore meeting-house in Lagrange Co., Ind., on Dec. 24, where he will be engaged until the 29th.

Bish. Isaac Peters of Henderson, Neb., who has been an active worker in the church and a staunch defender of the doctrines of the word of God and the fathers, has been spared to fill out the measure of fourscore years. During his recent visit to Jansen, Neb., he passed the eightieth anniversary of his birthday. May God still give him grace and strength to work in his vineyard, to labor in the Master's cause.

Bro. John F. Funk and wife of Elkhart spent Thanksgiving day with the congregation at Shore. The services were well attended and all seemed interested. The afternoon was spent in the home of Bro. George Mishler, who is living in the same house with his father-in-law, Bro. Jonathan Bash. The latter has been afflicted with paralysis for about two years and recently has become much worse, so that at the present time he is really very feeble and almost helpless. A season of devotional exercises seemed to give him much encouragement. May the Lord be the strength and stay of the aged brother and keep him safely to the end.

Bro. and Sister H. G. Anglemeyer, as will be seen in their concluding correspondence in this number, have, no doubt, by this time finished their trip and are again with loved ones at home. Those who have followed them in their letters as they have from time to time been published in the Herald, we feel sure were interested in the trip. They have traveled many hundred miles, visited many congregations, made the acquaintance of many brethren and sisters, and this alone will afford them pleasure as they think back over these experiences, and we are confident that as much as they enjoyed the trip, the brethren and sisters enjoyed their visit. The benefit in visits of this kind are mutual. We are thankful to Bro. Anglemeyer and his companion for their faithful contributions to the Herald as they passed from place to place on their trip, and we hope now that they have reached their home the encouragements they have received will fill them with fresh zeal and vigor to go on in the royal pathway and do more efficient work than ever in the Master's cause; and while pressing on in the way of life and duty we hope the brother will continue to send us from time to time such articles and items for publication in the Herald as may still awaken among our readers an inspiration toward heaven and heavenly things. Let us not be weary in well-doing, for in due time we shall also reap if we wait not.

The American Bible Society has commissioned one of its corresponding secretaries, John Fox, D. D., to visit its important agencies in the Far East—especially those of Siam and Laos, China and Japan, and to represent the American Bible Society at the Shanghai Conference of Missionaries in the spring of 1907. Dr. Fox left New York on the 29th of November and will go by way of London, Paris and Madrid, visiting correspondents there. It is the purpose of the society, also, to have him visit India, the Straits Settlements on his way to Siam and China, and to carefully inspect the work in China, where the circulation of the Scriptures is increasing most remarkably.

THE SONNET PSALMS.

(Copyrighted, 1906.)

By Oliver Olden.

PSALM LXXIX.

O God, Jerusalem is laid in heaps,
The flesh of saints unto the beasts is given,
And blood doth flow as water of the deeps,
In scorn, reproach, derision are we driven.

How long shall thy stern jealousy remain?
Pour out thy wrath on those that know thee not,
Who ruined Jacob's pasture and have slain;
Relieve us from the dark ancestral blot.

Deliver us, forgive, attend our cry,
Revenge the blood which hasty heathens shed;
Preserve thou those that are decreed to die,
With sevenfold shame be evil neighbors fed.

And we, thy people and thy sheep, shall lend
Eternal praise to all that shall descend.

For the Herald of Truth.
NON-CONFORMITY.

By John F. Funk.

Non-conformity means to be different from the customs and practices of other people or from the customs and practices of a society or church, or from the rules, regulations, customs or usages of such society or church, as a minister not conforming or submitting himself to the rules, laws and practices of his church.

In England, at one time, there was a movement with some of the clergy of the Church of England, to set aside and not conform themselves to the use of the prayers and forms of worship as laid down and directed by the bishops or authorities of that church and as given in the Episcopal prayer book.

Now, what we mean by non-conformity and what we understand by that term, briefly stated, is, non-conformity to the world. That is, not to live, act, talk and dress as do worldly-minded people who make no claims to Christianity and are not concerned for the welfare of their souls.

The Savior says (Luke 16:15), "That which is highly esteemed among men is an abomination in the sight of God." The application of this passage may be taken as referring to men who esteemed themselves higher, nobler and better than others, but it applies with equal force to the things which our carnal, human nature esteems and loves; the things that the world regards as grand, beautiful and pleasing; the things that are temporal and that will pass away and perish, and when those who profess to have separated themselves from the world and have given themselves to the service of God, who profess to have risen with Christ from the grave of their past sins to newness of life and are seeking the things that are above, and set their affections on heavenly things, still have their hearts and their affections on the things that the world so much esteems, we ask the question as before God, Is it right? Is it consistent? Does it accord with the profession, walk and conversation of a child of God?

The apostle says (1 John 2:15), "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Likewise the apostle Peter expresses himself on this same line, saying (1 Pet. 3:25), "Likewise ye wives . . . whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or the putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God,

adorned themselves being in subjection to their own husbands." The apostle also gives Sarah, wife of Abraham, as an example of such non-conformity to the world.

In 1 Tim. 2:8-15 we have another wonderful declaration, bearing on the same subject. "It will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair (or platted hair), or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach or to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve."

Again, what the prophet Isaiah says (Isa. 3:16-26) is a most wonderful declaration of sorrows that shall come to those who will indulge in these vain and worldly things.

Memo Simon also tells us some things about this important subject on page 96 of the first part of his Complete Works, speaking of the spiritual kingdom. In his Appeal to the Sects he says:

This is not a kingdom in which display is made of gold, silver, pearls, silk, velvet and costly finery, as is done by the proud, wicked world, and which also your leaders teach and give you liberty to do under this deception, namely, that it is harmless, if ye do not desire and serve them from your heart. In this way even Satan might approve his haughtiness and make pure and good the desire of his eyes.

In the kingdom of all humility, I say, the outward adorning of the body is not desired, nor sought, with power, but the inward adorning of the Spirit, and this with zeal, diligence, and a broken, contrite heart.

Here is known no lying, no gluttony, drunkenness, or hypocrisy; here none conforms himself to a drunken, luxurious, idle and idolatrous world, nor lays down or away from him the cross of Christ as ye do, but all are upright and godly in heart and deed.

They speak the truth from the heart; they lead a circumspect, temperate life; shun all idolatry and false doctrine, from within and without; abstain from all appearance of evil; perform the true worship of the heart; abide firmly in the word and ordinances of Christ; lead an unblameable life before the whole world and testify of Jesus Christ with the mouth, works, possessions and blood as the divine word requires.

Those who are not conformed to the world confess their sins before God and pray in Jesus' name to be forgiven.

They lead a life of humility, modesty, rectitude, honesty, purity and truth. They take the word of God as their guide and abide faithfully in all its precepts.

Eusebius, one of the early writers on true Christianity, writes of those who conformed themselves to the world and its corrupt ways, and says: "They walked according to the lust of their hearts, as the prophets foretold. They denied Paul and the New Testament, and carried with them a book which they boasted and said that it fell from heaven as a present to them."

For the Herald of Truth.
WALKING WITH GOD.

(Read at Y. P. M. at the Churchtown M. H. by Grace E. Herr.)

No man has a real desire to walk with God until he has been redeemed by the blood of Christ and brought into fellowship with God.

If we have turned away from God's house, neglected the statutes of God, found our intellectual and spiritual food outside of the Bible and good literature, and are seeking the amusements of the world, we surely are not walking with God. We read in the 84th Psalm that "no good thing will be withheld from them that walk uprightly." If

God is withholding his good things from us, let us pause and find out what is keeping us from enjoying the blessing of God and why it is that we have lost power and have not had success in our Christian work.

In Jer. 6:16 we read, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If a man is going to walk with God he must walk in the old paths, for God has not changed one whit. He is unchangeable. What we need is to go back to the old gospel, for "it is the power of God unto salvation unto every one that believeth."

If we want to walk with God we must not try to bring him around to our terms; we must go over to him. In 2 Cor. 6 we read, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A good many people profess Christianity, but their profession does not mean much; the result is that the world does not know what Christians really believe. For to every unconverted man who reads the Bible there are a hundred who read you and me. This may be a strong statement, but if they see us "hand-in-glove" with the ungodly, they are not going to have much confidence in our profession. The myrtle that satisfies the world will not satisfy the true child of God, and yet how many of us are looking to the world for our pleasure! If we walk with God we will not be asking, What is the harm of this and that? The question will be, What is the good? If a thing does not help us we will give it up for something better.

If we want power we must keep as far from conforming to the world as we can. Jesus taught his disciples that they must be in the world, but not of it.

Dear friends, if we want power with God and with men, we must keep as separate from the world as we can. We have but a little while to live in this world, and our position ought to be that of men and women sent into the world to represent Christ to mankind. If we are Christians we have been redeemed from this world. Our home is in heaven and we are only here as our Lord's representatives. "He that saith he abideth in him ought himself also to walk even as he walked."

Boiling Springs, Pa.

For the Herald of Truth.
MEDITATION.

By Benj. B. King.

In the success of every undertaking in this life there are a number of things worthy of our careful consideration.

The man or woman who enters into a lifework without seriously and carefully meditating upon the problems which may arise in connection with the work is very apt to make a failure in his or her undertaking.

The merchant when he enters into business with the expectation of making a success of his enterprise, must first study the needs of the people he expects to serve, and then select his goods to meet these needs.

If he should venture out in his business and make extensive purchases indiscriminately, he would very likely have goods on hand which he would not be able to sell.

This is also true in educational lines. The young man or woman who has not seriously and thoughtfully meditated upon the needs of life in an educational way and has not decided upon

some pursuit or purpose in life, and considered the things necessary to meet those needs will very likely make a failure.

That person likewise who has no definite purpose in view, is very likely to pursue a course of study or work that will not benefit him when he comes to cope with the realities of life.

This is not only true in all the temporal affairs of life, but also in spiritual life.

The man who has no idea of what a true Christian life should be, is very likely to allow himself all manner of sins, and take up with all kinds of doctrines and beliefs.

He, however, who realizes what God requires of us, is very likely to set about and get his life in harmony with God and the teachings of his word, so that the will of God may be fully perfected both in his life and conversation.

It is true, there is no other condition in life that the world and also the professing church has so little time to think about as the spiritual condition of men and women.

We all notice that the Christian men and women who are doing the most good in the world today are the ones who are most seriously meditating daily upon the truths of God's word, the condition of their lives and the lives of others.

We also notice this truth standing out very plainly in some of the Bible characters. We see this very prominently in the life of our Savior.

He often repaired to some secluded place to be alone with his Father and that the will of God might be perfectly accomplished in him.

Moses also is to us a pointed illustration of our subject. When he first went out to free his brethren from the Egyptian yoke, he went in his own strength, having no thought as to how he might solve the problem which a few days later arose before him. Not until he had passed through forty years of trial and preparation, in seclusion, in meditation and prayer, did God see fit to give him the commission and send him to perform the responsible duties to which he had called him.

So we must often wonder, when we behold the condition of our brethren in the world and in the church, and as we listen to the earnest appeals that are made to them for help, whether they are meditating upon these truths and searching out the ways in which the most good can be done, or whether they pass them by unheeded.

It is also true that if we as young men and women wish to accomplish great things for God, what we will do and how well we will be able to do it will depend upon the time we spend with God alone.

We often notice young people listening to an earnest appeal for help and every part of their life and being become enthused, even to the extent that they would be willing to give their lives for the cause of Christ. Soon, however, we notice that their enthusiasm dies away and is gone.

What is the reason?

It is because they have not been spending enough time alone with God and through this means receiving that wisdom from above which would enable them to carry out their plans to the edifying of the people and the glory of God. It is indeed very clear that the success of our Christian life and work depends upon our associations with God, and this blessed association will cause the life and character of Christ to shine out in all our walk and conversation.

Often the man on his farm, the student at his books, the carpenter at his bench, the housewife in the kitchen, the merchant in his place of business, the minister in his pulpit, the missionary in the field, and the volunteer for Christian work, all feel that their time is so occupied that they have none to spare for meditation and to be alone with God, for a little season at least, each day; and with this thought in mind they entirely forget that the very thing which would bring them success and blessing they neglect and leave undone and thereby lose their source of power and also that real which at one time moved them out into active service and led them to behold the need of their fellowmen.

Many times if the volunteers for mission work would spend more time in meditation and devotion alone with God they would be better able to decide their lifework, and with such decision they would be better able to work to some end in meeting the requirements of such a life.

May the Lord ever give much grace that his people may spend more time alone in devotion with God.

Fort Wayne, Ind.

For the Herald of Truth.
THEY SHALL SEE HIS FACE.

"And they shall see his face, and his name shall be in their foreheads" (Rev. 22:4).

The servants of God shall have his seal on their foreheads, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. The ungodly and the impenitent do not want the seal of God on their foreheads. They learn that it can only be set by their right living, and as the heart grows purer the mind also becomes more pure, and purity of mind and heart is written on the forehead.

God says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, so shall ye find rest unto your souls."

"Therefore whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

Again our dear Savior says, "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you and pray for them which despitefully use you and persecute you."

This will be the character of the professed children of God, when his name is written on their foreheads. Like his Savior, he who has his (Jesus') name written on his forehead will be meek and lowly in heart, patient, long-suffering, loving and forgiving. When he is reviled he revileth not again.

Jesus, when he was mocked, beaten, scourged, spit upon and crowned with thorns, bore all these abuses and insults with divine sweetness and majesty, and in his dying hour turned and prayed that God might forgive those who had brought these sufferings upon him. In his life he practically and literally carried out the rules of life and conduct which he laid down for others, so that he has not only given us the precept, but also gave us the example. Now when he tells us to follow him, and the apostle admonishes that we should walk in his footsteps, it is meant that we should obey these precepts and do as he did. But the human heart, we are told, is "deceitful above all things, and desperately wicked," and when we think we have done our best, and seemingly have subdued the evil inclinations of our hearts, and begin to comfort ourselves in that conviction, and begin also to wonder why our neighbors and friends do not follow our example, we suddenly discover that we have still enough of the depraved and sinful human nature in our hearts to supply a whole community, and cause many to stumble over our imperfect ways and our weaknesses.

They who really have the name of the Lord written on their foreheads are in God's care; he will cover them with the shadow of his wings, and under his protection they are safe. They cannot be misled by false teachings and false doctrines, nor by alluring temptations. Their religious life has become fixed and the name of the Lord stands indelibly impressed upon their foreheads, because that which his name signifies has taken possession of their minds and hearts and been wrought into their lives. Such a state of mind and character and such persons are they which are meant in the prophetic declaration: "After those days, saith the Lord, I will put my law into their inward parts, and will be their God, and they shall be my people, and I will give them one heart and one way that they may fear me forever, for the good of them and of their children after them."

voluntary meeting at the home of Bro. H. H. Rutt that evening Bro. Weaver gave us a very interesting talk on why our prayers are often not answered. After a tour of the country churches west of Goshen, the brethren returned, and on Monday evening Bro. Weaver preached a very practical sermon from 2 Tim. 2:8. He emphasized the necessity of making the gospel as given in the New Testament "our gospel," and that we should let it shine out through our lives. We expect Bro. L. J. Lehman to preach for us this coming Sunday in the absence of Bro. Royer, who will assist in the opening service at a union church west of Wakarusa.

We had a very inspiring Thanksgiving service last evening. Bro. Byers gave a short talk on how we should observe Thanksgiving day, and Bro. A. B. Rutt told us something about the true spirit of thankfulness. After this we had quite a few talks on what we had to be thankful for.

Because of the continued growth of our resident membership, we found it necessary to divide two of the classes in our Sunday school. Instead of two we have now four good-sized classes of the older people. Our average attendance for the past two months has been about one hundred and fifty. Our superintendent suggested the following motto, which he has the school repeat in concert occasionally, and which seems to help somewhat: "The whole school present every Sunday on time, with a studied lesson and a liberal collection." The Sunday school in East Goshen is well attended and the interest is especially good. The children are so eager for the work that they are usually all in their seats a half hour before the time to open the school. They respond very readily with memory verses and take a great interest in the singing. Yours, RUDY SENGEL.

Breslau, Ont., Oct. 23, 1906.—Thanksgiving services at Breslau were conducted on the 18th inst. by Hish. Elias Weber in German and Pre. Jacob S. Woolner in English, from Psa. 116:12, 14. At the close of the meeting an offering was taken for the India Mission. Thanksgiving services were held on the same day at Berlin, Ont. Bro. L. A. Wambold of Kussuth, Ont., preaching a helpful sermon.

COR.

Haysville, Ont., Nov. 1, 1906.—Thanksgiving services were conducted at the Blenheim M. H. on the 18th of October by Bro. Isaiah Rosenberg, who has returned after a six months' stay at Crossman, Sask. Communion services on the 14th were well attended. Bishops Amos Crossman and Daniel Wismer officiating.

COR.

Farmersville, Pa., Nov. 30, 1906.—Beloved in the Lord.—Greeting. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel, for Isaiah saith, Lord, who has believed our report?" (Rom. 10:15, 16). On Thanksgiving day in God's house, no doubt, the empty benches in many cases showed the gratification of the world instead of gratitude toward God. How sad if such is the case with an individual brother! Why not be willing to accept all the blessings God freely bestows? It does the soul good to know that still, small voice, "Be still and know that I am God." Our "strength is to sit still." God bless us all. LIZZIE M. WENGER.

Denbigh, Va., Nov. 29, 1906.—To the Readers of the Herald of Truth.—Greeting in His name. This beautiful Thanksgiving day we can appropriately say, "Lord, thou hast been favorable unto thy land." "Blessed be the Lord, who daily loadeth us with benefits, even the Lord of our salvation, Selah." Thanksgiving services were conducted mainly by the brethren I. D. Hertzer and Jacob Hahn. The brethren Daniel and John Shenk also gave short talks. Some of the thoughts presented were: We should rejoice that we have the privilege to assemble in public thanksgiving at the request of the chief magistrate of our land. We should be thankful for the temporal blessings we

receive, but much more for the great plan of salvation. God is showering upon us the temporal blessings of life, not that we should consume them upon our lusts, but that we may be better fitted for service in the ingathering of souls. "Two streams should flow from the hearts of men—thanksgiving to God and benevolence to man."

Respecting the temperance cause, the regular services on Temperance Sunday were devoted to subjects appropriate to the cause. A practical sermon was preached from the text, "And every man that striveth for the mastery is temperate in all things." We were shown briefly a few of the "all things" in which temperance must be exercised in order to so run that we may obtain an incorruptible crown.

Being a part of the Virginia Conference (and in accordance with a ruling of same), the church was called together on the afternoon of the same Sunday to consider the resolutions passed at the last conference session. The following important resolution in particular engaged nearly the entire period of the meeting: "Resolved, That this conference regards it wrong for members to attend the Jamestown Exposition and similar institutions, according to the following Scriptures: Rom. 12:2; 1:32; Gal. 6:14; Jas. 1:27; 4:4; 1 John 2:16."

After the reading of the Word and prayer by Bro. J. M. Shenk, Bro. Daniel Shenk gave a few remarks and called on the deacon brethren to give such information as they had gathered concerning the nature and purpose of the exposition, they having been previously appointed for that work. An interesting and, we believe, profitable discussion followed. The subject was considered one of deep importance and great weight—one that requires careful and prayerful study from the fact that one of the almost if not altogether unavoidable results of the fabled-great fair will be the spiritual destruction of scores of precious souls. Not only the committee, but a number of the brethren set forth in a conscientious way both the possible advantages and also the evident great dangers connected with such an institution. After the question had been thus discussed at length it became apparent that the destructive forces far outweighed the good ones and it was therefore

"Resolved, That we, the Warwick River congregation, in consideration of the evident danger to which our members would expose themselves in attending the Jamestown Exposition (in loyalty to and in harmony with our conference) would earnestly advise our members to stand aloof from the same, believing we will receive greater blessings by sacrificing some of the possible financial advantages for the sake of the spiritual good of the church of Christ."

COR.

Deacon A. P. Shenk recently found his way across the mountains into the Shenandoah Valley, where he found among the daughters of Zion a helpmeet for him. The writer and many others wish for them a pleasant journey down the valley of time.

J. M. SHANK.

La Junta, Colo., Nov. 30, 1906.—At the Memorial church in La Junta, Colo., on Thanksgiving day Bro. David Garber was called by the voice of the church and ordained to the office of bishop. Bish. T. M. Erb of Kansas conducted these solemn services. May the Lord abundantly bless our dear brother in his responsible calling.

J. M. B.

Wellman, Iowa, Nov. 30, 1906.—Dear Herald Readers:—Greeting in the Master's name. We have great reason to rejoice and give thanks unto the Lord for his manifold blessings which he has bestowed upon us during the past year. Yes, the Lord blessed this land of freedom with an abundant harvest for the sustenance of our nation; and there is plenty to spare for those in need, who were less fortunate than we as a people. Do we all realize this and act accordingly? Let us think and reflect for a moment, and then share with those in need, in the home and foreign land.

We also feel it a duty to thank God for the many spiritual blessings we enjoy through the dis-

semination of the bread of life, the word of God, through the ministering brethren at home and those visiting us from other congregations. Only some isolated families and small congregations may not have enjoyed such privileges.

Yesterday (Thanksgiving day) we were privileged to assemble with the brethren at Lower Deer Creek church and take part in the Thanksgiving service and listen to an inspiring Thanksgiving sermon, or sermons, by the brethren G. A. Yoder of Upper Deer Creek and Michael Zehr of Huron Co., Mich. Main text, Psa. 103. The sermon and admonitions were strongly verified by all the ministering brethren. Quite a number of brethren from the neighboring churches were present, so the house was well filled, and I hope all were glad that they were there, and none needed to go away without an abundant spiritual refreshment. May the Lord bless each one with the seed sown that it may yield fruit abundantly.

S. D. G.

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Ronks, Pa., Nov. 29, 1906.—Dear Readers:—Greeting. We feel the Lord has moved mightily in our midst. Bro. A. D. Wenger of Millersville began meetings on the evening of Nov. 7 at the Paradise M. H. and continued every evening until the 25th. The result was seventy-two souls confessed Christ as their Savior. The largest number in one evening was eleven. In the evening of the 27th another meeting was appointed to give one more invitation to accept salvation and to give counsel and farewell to the converts. At this meeting five more were willing to confess the Savior, making seventy-seven in all. Surely there is rejoicing in heaven. The oldest is nearing four score. God surely was merciful to this old brother in lengthening out his earthly career until he would be willing to come to Jesus.

The weather was inclement a few evenings and the roads heavy, yet the interest and sympathy for the work was manifest in the large and regular attendance and marked attention as Bro. Wenger warned sinners and pointed them to the Lamb of God. We feel thankful to God and grateful to the dear brother for his unselfish and devoted labor among us and wish him God's choicest blessing in his noble work.

COR.

SOUL SUSTENANCE.

That was a most suggestive reply our Lord gave to his disciples as he sat on the curb of Jacob's well. They had gone away to buy meat while he rested and talked to the Samaritan woman who had come to get her noon supply of water. Master, they said, as they came back. His answer was, I have meat to eat that you know not of. He used a different word from that which is used in connection with the disciples' errand to the neighboring town. It was a higher word meaning a higher type of sustenance. He himself gives its definition when he says, My meat is to do the will of Him that sent me and to finish his work. He led him into a spiritual realm of which at the time the disciples did not fully understand. It was a realm that would embody its food in communion, in obedience and ministry—an interplay of spirit with the divine, a perfect adjustment to every related environment, and a reaching out to an increasingly helpful ministry on behalf of others.

It is in these things his followers will find soul sustenance. Men make such mistakes. They fancy that souls can be fed where fortunes are accumulated, or pleasure is revelled in, or reputations are made. They are not, they can not be. They are too great for that. The eagle might as well seek to become content with the dove. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," so says the evangel of the Old Testament. So says He who sat on the well curb in the New. Happy they who hear. The earthly bread perishes, the heavenly satisfies forever.

YOUNG PEOPLE'S PAGE.

If you feel that you are led along lines too narrow for your usefulness, look up. There is room in that direction that you have not yet filled, development to which you have not yet attained, joys into which you have not yet entered, light you have not yet perceived, and in that direction alone is glory.

Winter time affords excellent opportunities for study. Take advantage of every opportunity. In all your studies forget not the Bible. The head without the heart is poor equipment for usefulness. Master what you read. Get the best books you can find. Make them your companions and monitors and exercise yourself in all that tends to develop in the truest and fullest sense the mind that God wants you to manifest in his service.

In this issue will be found the first of a very interesting series of articles by Bro. David A. Klaassen describing his experiences as an emigrant from Russia to America. He draws some vivid pictures, but we wish to state that some of the highest colorings have been modified. The claim is made that a military training disciplines the mind and body in the matter of conduct, but the experiences of our Russian brethren in military Russia and Germany seem to indicate that in those countries at least the training makes men callous and brutal at heart and that the respect and consideration for others which the training is supposed to inculcate is shown outwardly only towards superiors. Supposed inferiors are treated like cattle, not like men. It is altogether contrary to the teaching of Christ. Military training, in the majority of cases, seems to be very much like some people's religion—it goes on and off with the clothes.

Last fall an Elkhardt boy, who left home with his mother's entreaties in his ears not to go away, lost his life less than three months ago. Another Elkhardt boy ran away with the Robinson Show in June. A week ago he was found dead at Cincinnati, he having been run over by a train. An Elkhardt girl, whose ideas of parental restraint and training had been perverted by cheap shows, ran away from home two years ago. In October her body was found in a place where no good woman would be found. Another Elkhardt boy ran away a few years ago. He did not run back. His escape had cost him a leg. Elkhardt is perhaps no worse than other places, but these cases have come under our observation. A well-known judge says that his observation and experience with young criminals proves to him that a large percent of the boys and girls who have gone wrong have taken their first step by disobeying their parents. Many a life is cut short or marred, oh, so sadly! by disobedience to parents. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

An unknown man in a little rowboat was swept down the rapids and over the Niagara Falls on the Canadian side Nov. 26. An employee of the Ontario Power Company saw the man, and two rowboats at once started out to rescue him, even going beyond the danger line, but a cross current swept the man away and the would-be rescuers reached the shore with the greatest difficulty. How many brave men and women risk health, the comforts of home and even life itself in the noble effort to save others from the fatal plunge into the "outer darkness." And how many poor victims glide down the smooth current of worldliness until they find themselves in the rapids of a cruel habit that drag them down with merciless force toward the brink!

For the Herald of Truth.

A BOY.

By B. F. M. Sousa.

O boy! light-hearted, joyful boy,
What wealth of hope is thine!
Across the sleeping hills of morn
How bright the sunbeams shine!

The birds are singing in your heart—
And why should they be still?
The future waits, with open gates,
To bring you what it will.

Thine are the fountains, thine the spray—
And sunbeams on it fall.
Thine are the mountains, thou wilt deive
For gold, till evening fall.

Boy, thine are all the golden stores—
You cannot know the store
Of precious things, with folded wings,
That wait till youth is o'er.

As day unfolding shows a wealth
Of sparkles on the flowers,
And brighter morning tells of
And harvest, through the hours,

'Tis thine to know joy's overflow—
The sparkling dew of dawn—
'Tis thine to gather in the sheaves
Before the day is gone.

The glory thrills across the hills
When autumn paints the scene:
The fields are thine; the glories shine
Across the fields of green.

Thou art the heir; I call thee "Boy!"
And all life's precious things
May light upon thy tranquil heart,
And perch with folded wings.

Thou art the story of the past:
The ages wrought thy soul.
Thou art inheritor of years;
Their stores upon thee roll.

The good, the ill, will live in thee—
Ancestral in their power:
They are the stalk, the clashing vine—
Thou art the precious flower.

The poison of an evil deed
Long years before thee wrought,
May be a blight to wither thee
And shrink thy soul to naught!

Oh, if the present could but feel
What harvests grow from thence,
Hearts would labor pure things
In generations hence!

A boy? a boy? thou storehouse grand
Of lives that knew thee not,
Thou art the triumphs, the defeats,
Of many fields hard fought.

A boy—your boy? your image then!
O friend, as in a glass,
In him your years, in long review,
A misshapen army pass.

Mechanicsburg, Pa.

For the Herald of Truth.

JOYS AND SORROWS OF AN EMIGRANT.

By David A. Klaassen.

"The man who makes a journey has something to relate," is an old saying. Well, he who takes a trip for pleasure or recreation sees the world with different eyes than does the poor emigrant. Of the darker side of a journey little or nothing is said by the former. The purse is well filled and circumstances are calculated to provide nothing but pleasant things. After a certain time the excursionist returns to his home, with depleted purse, it is true, and surfeited with all the glorious experiences and sights, but well consoled with the thought that his money has been well spent in seeing all the wonderful and interesting sights and gathering ample material for anecdote or reflection. Not so the emigrant. From the moment when he bids farewell to his loved ones, he finds himself homeless and isolated, with an objective point in view, it is true, but how far, far distant is this goal! And with what misgivings he moves toward this goal! Again and again the question

arises: "Have you done right to leave your home, your friends, the conditions and environments that have hitherto surrounded you, and take your family forth, uncertain what the future may bring forth?" It is well to hew at such a time that the heart does not run away with the head. Once more the reasons for being moved to emigrate are reviewed and the conclusion is reached that we have done right, and with an "iron will" the feelings and emotions that well up in the breast are suppressed, with a firm step we enter the railway car and the emigrant is ready to go. The journey before him is not a pleasure jaunt; cares and worries and even dangers of many kinds await him, and of the brighter side of life there is so little that at the destination of his journey, with a sigh of relief, that comes from the depths of the heart, he murmurs, "Thank God, it is over."

It was on the 19th of September (Old Style) that we began our journey toward the United States of America from the Fedorovka station of the Scharapoff Railway. The mode of travel on a Russian railway is well known by every Russian. The coaches are fairly jammed with passengers who drag with them an inconceivable amount of baggage, at least every third man without a ticket, and thus crowded together, many stations before there is enough room for the family of seven settled comfortably together in one compartment of the car. But this state of comfort is of short duration when the order comes to change cars. I called to a porter, at the same time reaching in an eloquent way into my pocket and say, "How would it be, brother, if you would secure us a place in the other train? You see my family of seven. I will not quibble about a quarter of a rouble." After a short dicker we agree on half a rouble, and with a business-like air he seizes our hand baggage and hurries out of the car so fast that we follow with difficulty. Like an ice-breaker he forces his way through the crowd on the station platform on to the other train and makes room for us. Smilingly he pockets the half rouble and with a polite bow he hastens away. I count heads and find all my family on hand, or on car, and after some time the train with due and true Russian deliberateness begins to move. The monotonous "clackety-clack of wheels on the track" and the still more monotonous landscape of the steppes superinduces sleep. Now, in Russia there is an arrangement in the cars that is intended for the comfort of even common mortals, and which is found neither in Germany nor America. The seats are intended for the passengers, but if you wish to sleep you simply raise the back of the seat and then clamp it in a horizontal position and you have a couch. A pillow or even the arm under your head and you are ready for a snooze. Compared with these Russian cars those in Germany and America are in this respect uncomfortable vehicles, even though the latter have the seats beautifully upholstered with plush, and the traveler who is not fortunate enough to secure room in a Pullman sleeper must double himself up "possum-like" in the corner of his seat and let his feet dangle in the air if he would snatch a wink of sleep. Over and above this the German cars have the additional disadvantage, likely because of the scarcity of land (?), of being narrower than the American cars.

The first real unpleasantness, perhaps actual danger, presented itself at a station some distance from Warsaw, which we reached late in the evening. At this place we were besieged by three fellow passengers whose purpose was to rob us. Fortunately two families of German colonists from the Czecho-Slovakia accompanied us, and thus we men sat while two stations were passed, keeping these fellows in restraint. As the conductors seemed indifferent

I threatened to appeal to the authorities at Warsaw. This improved matters so far that the trainmen forced the robbers together on one seat and guarded them until we reached the next station, when they were driven from the car. We went around Warsaw on the Belt Line, being advised not to go through the city, because not only the terrorists, but the military patrols likewise, were robbing and plundering the people. When we finally reached the boundary lines we were soon permitted to proceed, none of course in a German train. Thus at one stroke we were in Germany, among an exclusively German-speaking people, and we felt at home. But this happy feeling was of short duration, for of course we were Russians, and these are looked upon by the Germans almost like unclean beasts and are treated accordingly. We were locked up in a wooden shed for the night and next morning all our clothes were taken from us and, naked to the teeth, we were driven into an apartment for one hour where the temperature was at least 50 degrees F. (about 113 degrees Fahr.), so that we almost fainted from the heat. We were given bath robes to throw over us, but these were so sooty that we hastily threw them away. The most disreputable feature in the proceeding is that old and young are herded together in this apartment. The sexes are, however, kept separate. After a half-hour's treatment of the "sweat-cure" we were treated to a shower bath with water almost scalding hot, while our clothes were being disinfected in a huge iron receptacle with a temperature of about 250 degrees. After the shower bath we were made to stand in a circle and examined by a physician, like cattle before they are slaughtered or sold. Then we received our clothes, now burning hot, and were finally found worthy of passing through the holy Roman realm of the German nation. An American happened to get into our company, whom the officials were also about to subject to the aforementioned torture. But with the utmost composure he declared that he was an American citizen and that he would not submit to such a bathing experiment. Then he pulled out his passport—and presto—the loud-mouthed Germans suddenly became extremely polite. The American was very politely requested to step out of our torture chamber, and with the next train he started westward.

Finally we also were ready and were huddled into a fourth-class car. The customs inspection was very superficial, and presently we found our train speeding on toward Berlin, where we arrived the following morning. Here we had to change to the Belt Line and thus saw only the outskirts of the great German metropolis. Immense buildings with huge advertisements of a commercial nature are erected along the railway. One firm offers a superior article of sausage; another, the most nourishing flour; a third, the best cigars in the world, and so on. Suddenly we see inscribed in the palce of a seamy building a legend that seems out of all harmony with the signs and is suspicious all about us. There it stands in letters seven feet high: "Hedenke, Mensch, dass du sterben musst, und dass dein Leben ein Ziel hat, und du davon musst."—Remember, man, that you must die, that your days are numbered, and that you must pass from hence. It affects one as a message from the dead, and yet not unpleasantly, for it is an evidence that there are still people in this land who have other aims than has the great mass of this blasphemous and scoffing German nation.

Suddenly the road swerves to the right, we leave the "skyscrapers," and fifteen minutes later we reach the end of the Belt Line. Here again we hear the stationmaster's command: "Er-rans mit Euch!" (Out with you!) and with heels-over-head make the passengers get out. Into a large wooden shed we go where hundreds of emigrants from all lands have already preceded us and are waiting to continue their journey. The Slav race is the pre-dominant element. There are Poles, Hungarians, Croats, Galicians and a very small proportion of Germans. Seated at long tables

they are drinking beer, coffee, cider and brandy, eating sausage, pretzels and cake. Finally agendarme with a very martial aspect and fortified with a long, heavy moustache, appears and, speaking in German and Polish, he drives the whole crowd out by a back door into a courtyard. At the door stands a physician who peers in the most unceremonious way into the eyes of every passerby, and roughly turns up the eyelid of every suspicious-looking victim and with his thumb forces the eyeball almost out of its socket. In one case he actually did force the ball out! Woe to him in whose eyes there is the least suspicion of inflammation or disease. He is set aside (as the reader has already learned from a previous article—Ed.) and detained. He has the alternative of returning home or of being treated or mis-treated in the hospital until the last symptom of possible disease has disappeared.

(To be continued.)

For the Herald of Truth.

AUTUMN DAYS.

By Flora Williams Wood.

"No other word 'graved on my heart,
No other theme runs through my rhyme.
The secret that I would impart,
Is Autumn, Autumn, Autumn-time."

—[A. White.]

Autumn days, beautiful and serene, are ushered in once again with calm, sweet cadence.

Late October, with its varied hues, the soft music of the rippling brook, the hills crowned with golden splendor and the coolness of the wood, similarly remind us of the fair scenes of Switzerland we have read about, yet warn us of a still greater change when cold winter shall mark the place of autumn's loveliness. But now—

"We know that it is autumn,
We know it by the trees,
We know it by the colors
Of the red and yellow leaves.
We see them falling round us
On the ground and everywhere.
We know that it is autumn
By the chill that's in the air."

Autumn is indeed a bountiful season when every heart should be happy and glad. Autumn days have been called the "melancholy days," when, instead, they should be a season of rejoicing. To be sure, the falling leaves have a tendency to make one sad—like the departure of something we have loved and cherished—and there is always a tender pathos clinging to a "farewell" of any kind. Yet, with the cooler days and the clear moonlight nights for sleeping, one should be filled with the spirit of zest and enthusiasm and gratitude.

Yes, the golden days, restful and beautiful, are right welcome after the round of ceaseless duties of the passing summer, and sitting around the glowing fire a little later, we enjoy a sense of coziness and warmth, while outside the trees toss and moan and the wind spends its fiery fury like a storm at sea.

Who cares, while yet the cheery wood-fires glow and all hearts are merry inside? There is only one shadow, however, to the picture, that is, that our fellow-travelers might not all have as substantial prospects as we, who are more fortunate; and who knows that while we sit cozily by the warm fire, with good and plenty in store, some poor, weary traveler faces the storm with its cutting blast, while loved ones are waiting for him at home, with no bright prospects in view. It may be through reverse of fortune, sickness or otherwise that they are thus left to revel in sad disappointment. Then let those who are more blessed and comfortably situated be thankful and look on the bright side of the picture. Though the flowers and ferns lie limp and prostrate, let us not be cast down and sad, but let our spirits rise up and give thanks to Him whom we know doeth all things well. If the clouds darken the sky for a time we know that the sunshine will soon follow, and while the landscape may be clothed with a

snowy covering she will again greet us with buds and blossoms in the sweet springtime. It is these varieties, after all, and changes of the season, that strengthen and broaden our lives. If we are only ready to meet that which comes, weal or woe, sunshine or shadow, if we look to God for his tender mercy and appreciate that which he gives, our hearts shall be always happy and blessed, no matter what the season may be.

What though the skies be dull and gray,
And the pine-trees sigh and moan,
If there's sunshine in your heart to-day
You can never feel sad and lone.

Elkhart, Ind., Oct. 10, 1906.

ITEMS.

The Oldest Journal—Kinpan, an official paper of China, is the oldest journal in the world, dating back to 911. It became a weekly in 1361, a daily in 1800 and is now a tri-daily. The regular issue is 8,000 copies. The morning edition is printed on yellow paper and is confined to trade interests. The noon issue is white and wholly official, while that at night is printed on black paper, and its contents are miscellaneous.

The total list of deaths of hunters and their victims during the hunting season just closed is seventy-three. The number of injured is seventy; of these some are probably fatally hurt.

President Roosevelt has returned from Panama, well pleased with the progress of the work there. No doubt he has been giving the amiable and deliberate Panamanians new ideas on the subject of "doing things."

Samuel Spencer, president of the Southern Railway, was instantly killed in his private car as it was standing attached to a train near Lynchburg, Va., on the 28th of November, another passenger train running into the train. Among the seven others who were killed was Gen. Schuyler of New York, who was the guest of Spencer.

Doing to the domestic life insurance law which goes into effect in New York Jan. 1, 1907, ten life insurance managers and one director in Detroit, Mich., have already quit business, and many others will doubtless follow in that and other cities. The passing of the law was a direct result of the startling revelations made some months ago of conditions in New York life insurance companies.

An inquiry by the court into the Chicago union teamsters' strike last year promises to show that Shea, the president of the teamsters' union, was himself responsible for the strike, that he was paid to call the strike and that he directed the work of the sluggers, by which several men were killed and others fearfully beaten. The saloon and its evil influences figures largely and directly in the inauguration and progress of the strike.

CONFERENCE NOTICES.

Bible Conference.—A Bible Conference will be held Dec. 24-29, at the Howard-Miami, Menomitis M. H., near Greentown, Ind. Instructors, D. H. Bender and P. E. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind. Those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind. or E. A. Mast, Kokomo, Ind.

NILES M. SLABAUGH.

The Lord willing, there will be a Bible Conference held at the Methodist church near Wadsworth, Ohio, Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger will be the instructors. The conference is to be followed by a series of meetings by Bro. A. D. Wenger.

NOTICE.

The committee appointed by the Sunday School Conference of the Indiana and Michigan Conference District request that all who have subjects or questions they desire to have discussed at the next Sunday School Conference, should send them to the undersigned at once. The program will be arranged soon and the subjects and questions are desired for that purpose. Also congregations desiring the conference should send invitations.

NILES M. SLABAUGH,
Greentown, Ind. Chairman of Committee.

Bible Conference.—A Bible Conference will be held at the Shore meeting-house near Shipshewana, LaGrange Co., Ind., from Dec. 24-29. The instructors are I. J. Buchwalter and J. K. Bixler. A cordial invitation is extended to all.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kauffman of Missouri and M. S. Stetler of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

Bible Conference.—We announce herewith a Bible Conference to be held at the Amish M. meeting-house near Hubbard, Oregon, Dec. 24-29, 1906. All are cordially invited.
DANIEL ROTH, Sec.

MARRIAGES.

Rohrer—Dittenbach.—On the 15th of Nov., 1906, near Wilmot, Lancaster Co., Pa., at the residence of the bride's parents, by Pre. Sanford Landis, Christian Rohrer of Mechanicsburg, Pa., and Fannie, oldest daughter of Abraham—Dittenbach. For the wedding trip they went to Harrisburg, Pittsburg and Orrville, Ohio.

Wenger—Harnish.—On the 15th of Nov., 1906, near Strasburg, Lancaster Co., Pa., by Pre. Elias Groff, Elam M. Wenger of West Earl Twp., and Alice, daughter of Andrew and ——— Harnish. The ceremony was performed in the bride's home in the presence of an assembly of the relatives and friends of both families.

Wise—Short.—On the 27th of Nov., 1906, near Archbold, Fulton Co., Ohio, by Bish. Christian Stuckey, Bro. Jeff. Wise and Sister Emma Short. May God bless them in their new relation in life and prosper them.

Mishler—Rheinheimer.—On Nov. 28, 1906, at the residence of the officiating minister, Y. C. Miller, near Shipshewana, LaGrange Co., Ind., John M. Mishler and Mary Rheinheimer, both members of the Forks A. M. congregation. May the Lord bless and prosper them through the journey of life.

Weaver—Blosser.—On the 21st of Nov., 1906, at the home of the bride, near Wakarusa, Ind., by J. W. Christophel, Mahlon S. Weaver and Clara A. Blosser. The Lord bless and prosper the dear young brother and sister throughout the journey of life.

Burkhard—Kreider.—On Nov. 18, 1906, at Spring Grove, Lancaster Co., Pa., by I. B. Good, Bro. Andrew Burkhard of Wadsworth, Ohio, and Frances Kreider of Goodville, Lancaster Co., Pa. They reside at Wadsworth, Ohio. The Lord bless their future life.

Good—Meyer.—On the 20th of Nov., 1906, at the home of the parents of the bride, by Bish. Isaac Eby, Menno S. Good of Bowmanville and Lucella R. Meyer of near Wilmot, Lancaster Co., Pa. Their wedding trip was made to Philadelphia and other points.

Newcomer—Flory.—On Nov. 20, 1906, at the home of the bride's father in E. Donegal, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Levi W. Newcomer of Rapho Twp., and Lizzie M. Flory, of the first mentioned place. The newly married couple took a wedding trip to Philadelphia and after their return will take up their residence on the Engle farm.

Risser—Longenecker.—On Nov. 22, 1906, at the home of the officiating minister, near Mt. Joy, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Moses H. Risser of S. Longonderry Twp., Lebanon Co., Pa., and Lizzie Longenecker of Conewago Twp., Dauphin Co., Pa. They were attended by Daniel Ebersole and Susan Longenecker. The Lord bless them in their new relation.

Souder—Senseng.—On the 21st of Nov., 1906, at the home of Bro. John Souder, Weaverland, Lancaster Co., Pa., by John M. Souder, Bro. Martin Souder and Sister Alice Senseng, all of the above mentioned place.

Good—Horst.—On Nov. 24, 1906, in the home of the officiating clergyman at Bowmanville, Lancaster Co., Pa., by Pre. C. C. Good, Bro. Eli Good and Sister Bertie Horst, all of the same place.

Risser—Kraybill.—On Nov. 20, 1906, at the residence of the officiating clergyman, by Jacob N. Brubaker near Mount Joy, Pa., Elias E. Risser of South Longonderry Twp., Lebanon Co., Pa., and Lizzie N. Kraybill of Mount Joy, Lancaster Co., Pa. They took a wedding trip to New York City.

Litwiler—Eglin.—On the 28th of Nov., 1906, near Hopefield, Ill., by Bish. L. C. Birky, Bro. Aaron A. Litwiler and Sister Lena Eglin.

Kolb—Shantz.—On the 26th of November, 1906, at the residence of the bride's parents, Bro. and Sister Solomon Shantz of Plum Grove Farm near Haysville, Ont., by Bish. Jonas Snyder of Water-

loo, Ont., Bro. Titus L. Kolb of Berlin, Ont., to Sister Priscilla Shantz. The Herald joins their host of friends in wishing them a happy, useful and long life in the Master's service.

Wenger—Harnish.—On the 15th of November, 1906, at the home of the bride's parents, near Strasburg, Pa., by Pre. Elias Groff, Bro. Elam M. Wenger of Farmersville, Pa., to Sister Alice Harnish. God bless them in their new relation and grant them joy and peace through life.

DEATHS.

Landis.—On the 10th of Nov., 1906, near Elizabethtown, Lancaster Co., Pa., from a complication of diseases, Katie, eldest daughter of Frank and Landis; aged ———. She was a member of the Mennonite church. Besides her parents she leaves three brothers and one sister to mourn her early death. The funeral occurred on the 22d. Interment at Mt. Tunnel cemetery.

Hornings.—On the 21st of Nov., 1906, at the residence of his son-in-law, Samuel Mieser, on Bowmanville, Lancaster Co., Pa., of general debility, Moses Hornings, aged 77 years. He was a member of the so-called Martin branch of the Mennonite church and a man of considerable prominence among his people. He is survived by ten children. Funeral was held on the 24th at the Old Mennonite burying-ground in Waterloo.

Blosser.—On the 25th of Nov., 1906, in Union Twp., Elkhart Co., Ind., of a lingering illness of several years' duration, Ehoss Blosser, aged 83 Y., 2 M., 16 D. Four children and many relatives and friends were present. He was a faithful member of the Mennonite church for many years. He was buried on the 27th at Yellow Creek M. H., where appropriate services were conducted by Bish. John Martin and Pre. Martin Bauer.

Tufford.—Abraham Tufford was born in Clinton Twp., Lincoln Co., Ont., April 6, 1829, and died at South Cayuga, Ont., Nov. 15, 1906, aged 77 Y., M., 9 D. Funeral services were held on the 17th by Moses Hoover from John 5:28, 29.

Driver.—On the 21th of Nov., 1906, in Morgan Co., Mo., Sister Sarah Lammert, beloved wife of John Driver, aged 67 Y., 3 M., 4 D. She was born in Rockingham Co., Va., April 20, 1829. She was married to her surviving husband, Phil, on Nov. 28, 1850. She was a faithful member of the Mennonite church in the fall of 1862, and was a faithful and consistent member, a devoted Christian, in the true sense a helpmeet to her husband, especially in his duties as a minister of the gospel. In 1879 the family moved to Morgan Co., Mo., where they resided since. She leaves eleven children, who, with the father, mourn her departure. May the Lord comfort the sorrowing hearts, ever remembering that what the Lord death is well done and so live that they may be able to look forward to a glad reunion in the mansions prepared for God's people in heaven. Funeral services were conducted by Daniel Bowman and Daniel Kauffman on the 24th from Phil 1:21. This was the first death in the family of Bro. Driver.

Cross.—On Nov. 25, 1906, near Schrook, LaGrange Co., Ind., with paralysis, John F. Cross, aged 59 Y., 8 M., 22 D. He leaves three sons, two daughters, an aged mother and three sisters, to mourn his death. Funeral services were conducted by Y. C. Miller at the Town Line M. H. on Nov. 28 from 1 Cor. 1:1. He had spent his evening with his neighbor, Henry Lott, and at 11 o'clock started for home. Before he reached his house he fell down and lay there all alone until 1 o'clock the next afternoon, and when his neighbors found him his last end which he carried with him was still burning. He was taken to a neighbor's house, where he died the following day. This should be a warning to all and especially to the unmarried. CURE.

Souder.—On the 19th of Nov., 1906, in Spring Valley, Union Twp., Lancaster Co., Pa., of old age, the venerable Benjamin K. Souder, aged 84 years. His wife, four sons, a mother (nearly seven years of age), two daughters and one sister survive him. Funeral services were conducted at the Mennonite M. H. on the 25th.

Geist.—On the 10th of Nov., 1906, in Upper Lantz, Union Twp., Lancaster Co., Pa., from a complication of diseases, wife of John Geist. She was a devoted wife and mother and a loving friend. She leaves a husband, five children and many friends to mourn her death. Funeral at Mennonite M. H. on Tuesday.

Snyder.—Bro. David R. Snyder was born Aug. 1, 1810 and died at Milbank near Mount Joy, Pa., Oct. 29, 1906, after an illness of four years, from paralysis and dropsy, which he bore with much patience, aged 66 Y., 2 M., 7 D. Funeral on the 31st at the Mennonite M. H. conducted by Pre. John G. Ebersole and Peter R. Nissley. Text, Phil 1:21, buried at the Risser M. H. by the side of a grown

daughter who preceded him some years. He is survived by his wife, who faithfully ministered to him during his affliction, a son and daughter (the latter is the wife of Bro. Peter M. Haldeman, with whom he lived during his illness). Two brothers and two sisters also survive. Address: Reamont, Lebanon Co., Pa. Address of Sponsoring Hill, John and Mary of Alpha, Minn.

Wittig.—On Aug. 31, 1906, of typhoid fever, Sister Lizzie, daughter of Bro. Daniel and Sister Lizzie Wittig, aged 17 Y., 4 M., 29 D. Her parents, four sisters and one brother are left to mourn her early departure, but they mourn not as those who have no hope. It is indeed a happy thought that those in our hearts who loved ones cross the sea of death, that when our labors here on earth are ended we shall be with them forever in the beautiful world beyond.

Darkwood.—Orly, son of Louis and Hannah Darkwood, of Union Twp., Elkhart Co., Ind., was born Feb. 23, 1865; died Nov. 24, 1906, aged 1 Y., 9 M., 1 D. He leaves his parents, one brother and four sisters to mourn his early death. Buried on the 26th in the Whitehead cemetery. Funeral services by Noah Metzler of Nappanee, Ind. May God bless the dear family in their bereavement.

Shantz.—On the 19th of October, 1906, near Breslau, Ont., of typhoid fever, Bro. J. Wayne Shantz, son of Menno and Susannah Shantz; aged 39 Y., 4 M., 25 D. Wayne was taken sick at the home of Bro. Oliver S. Kistner, near Breslau, engaged during the summer, and upon reaching his home took his bed. All that medical skill and loving care could do was of no avail, and in the morning of what promised a bright and useful manhood he passed out into the beyond. Bro. Wayne had joyfully participated in the communion services the Sunday before he was taken sick, and we have the comfort of believing that he has some home to await with the saints that have gone before for the general resurrection. The body was laid in the earth at the residence of his parents in Breslau, was held on Monday, Oct. 22. Services at the home of L. A. Wamhold and at the Cross mission by J. J. Enoch, Bowman and at South Hamster in German. Text: Jas. 5:14 and Eph. 5:15, 16. May God comfort the bereaved hearts.

Crossman.—On the 19th of October, 1906, at Bloomingdale, Ont., Ullida, daughter of Dea Jacob and Malina Crossman; aged nearly four years. Funeral services and interment, Sunday, the 21st. Services at the home of Bro. Enoch Bowman and at the Snyder M. H. by Jesse Martin in English and by Miss Jonas Snyder in German. A sweet little flower plucked out of this earthly garden to bloom in glory.

Blosser.—Gladya Adelia, daughter of Vernon and Ada Blosser, was born April 11, 1906; died Oct. 26, 1906, aged 6 M., 12 D. Funeral service by S. S. Lehman, assisted by M. A. DeWitt. Text, Job 1:21. "The Lord gave, and the Lord has taken away. Blessed be the name of the Lord." Buried at N. Lima O. M. Mennonite church, Oct. 28.

For Sunday School Libraries or Sunday School Gifts.—If you wish to select a library or have a good, entirely unobjectionable lot of books for presents for your school, write us, and give us the age and grade of your pupils, and we will make a selection for you that will please you. We have in our store as many as 100,000 books, and the books selected and recommended by the Southwestern Pennsylvania Conference committee will be furnished by the Mennonite Publishing Co. at the most reasonable prices. Write for catalogues and further information.

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This list has been selected with great care. We will send the books postpaid at the price given.



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Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 13, 1906.

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NOTICE—All matter intended for publication should be addressed **HERALD OF TRUTH**. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed **MINNONTITE PUBLISHING CO., ELKHART, IND.**

EDITORIAL NOTES.

Bro. D. H. Bender, of the Gen. Conf. Committee, informs us that the next general conference will be held with the Howard-Miami Cong., near Kokomo, Ind. The time is not definitely determined as yet, but it will likely be early in November, 1907.

A **Bible Normal** is announced to be held at the Science Ridge M. H., near Sterling, Ill., on Jan. 3-10. (See Bible Conferences, last page.) An excellent program has been prepared and all who can attend will no doubt find this an excellent opportunity to improve and establish themselves in the knowledge of Bible truths and the doctrines of the church.

The year 1906 is drawing toward its close. Now is a good time to renew subscriptions to the Herald of Truth. Now also is a good time to ask your neighbors and friends who are not taking the paper to send in their names and have the paper come as a regular visitor to their homes during the coming year. We shall be glad to hear from many during the coming weeks. Price, \$1.00 per year. Address, Mennonite Publishing Co., Elkhart, Ind.

We are in receipt of the program prepared for the tenth annual Sunday school union of Logan and Champlain counties, Ohio, to be held Dec. 31, 1906, and Jan. 1, 1907, at the Bethel M. H., West Liberty, Ohio, there being only an evening session on Dec. 31/ beginning at 6:30. The program contains a number of subjects of vital importance to our present work as a church, and we believe the time spent at this meeting will be profitable to all who attend. May God add his blessing.

"Rather strenuous living those days on those who are well," writes Bro. Geo. J. Lapp in sending his monthly reports of the American Mennonite Mission in India to the treasurer of the Menn. B. of M. & C., Bro. G. L. Bender. Read Bro. Bender's letter in this issue. Through illness the working force on the field is much weakened, but those who are well rejoice in the added strength which it appears God is imparting to them. Let the church continue in prayer for the great work in India.

Our Sunday School Lesson Helps for 1907 will be ready to be sent out during the present week. A good many have already sent in their orders, and we would kindly suggest to all our patrons to have their orders in at an early date, as during the great rush of Christmas week, delays might occur. The lessons for 1907 are edited by Bish. S. F. Coffman and are thorough, clear and well adapted to the needs of our schools. We will send sample copies for examination to any one who may desire them. Address, Mennonite Publishing Co., Elkhart, Ind.

Selfishness and deceitfulness in many persons who profess to be pious Christians and often lead

ers in church work and Christian effort, retards the progress of Christianity. The Spirit of Christ fully enthroned in the human heart overcomes these evil propensities, and leads the sincere child of God in the way of holiness, where no lion, no ravenous beast and no unclean person shall ever be found, but the redeemed of the Lord shall walk there and everlasting joy shall be upon their heads. And of these the prophet says, "They shall not hurt nor destroy in all my holy mountain."—F.

Important Notice.—In sending orders for books and subscriptions for the several papers, Sunday school supplies, etc., be sure always to sign your name and give your full address. We have some orders on our files now which we cannot fill because the writer gives neither name nor address to whom it is to be sent. If you do not receive your orders promptly, write at once and do not fail to give name and address. It is very unsatisfactory to us as well as to our customers when they send us orders that we cannot fill because we do not know to whom or to what place we shall send them.

Mennonite Publishing Co., Elkhart, Ind.

Our Present Needs.—What we need most at the present time, in order to bring prosperity and blessedness into the church of Christ, is men and women filled with the Spirit, honest, earnest, true and sincere, and at the same time deeply impressed with the importance of the work of bringing souls to God—men and women who are strong enough to hold fast the profession of their faith, to stand against spiritual wickedness in high places, and overcome by the help of God the attacks of devilish men, the wiles of the devil, and having done all that our heavenly Father demands of his children to stand and in the triumphs of a crucified Redeemer obtain at last the crown of eternal glory.—F.

True Faith.—Whatever our faith may be, and however strong the convictions that faith may bring us, it is only profitable to us and pleasing to God when it is in accord with truth and the teachings of God's word. God is truth and his word is truth, and his word is revealed to us by a knowledge of God, and this knowledge of God comes to us through his word. Hence our faith, our convictions, our knowledge of God are simply what we truly, the Bible, teaches us. Some of the characteristics of Christian life which we must have and which are the direct products of a living and true faith are: peace, love, purity, temperance, patience, meekness and humility. By a knowledge and practice of these things come true spiritual joy and blessedness through our Lord Jesus Christ.—F.

Old Time Mennonitism. we are told, was in accordance with the apostle's instruction (Col. 3:17), "And whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by him." It should be the same today, and all who love the Lord Jesus Christ in sincerity and truth have just the same kind of religion that our fathers three hundred years ago cherished so tenderly and practiced so devotedly. With that kind of religion which does all in His name and for His sake, no effort is too hard, no sacrifice too severe, no danger too great, because it is for the Lord and his cause; it is for his kingdom and for his glory. Ah! may

we ever rejoice in that which leads souls nearer to Christ, and exalts the name of our King and Redeemer.—F.

Procrastination is often termed the thief of time. However, this unnecessary monster does not only steal time, but very often exacts a high price in dollars and cents if given any place in human calculations, or rather miscalculations. This was noticeably evidenced in an order for books last week amounting to over \$200.00 wholesale. Our valued customer wanted the books before Christmas, but recognizing that he had waited too long before sending in his order to have them reach him in time if sent by freight, he ordered them sent by express. The shipment weighed 350 pounds, and the express charges he had to pay amounted to over \$25.00, while, had the books been sent by freight, the transportation would have cost him only about \$8.00. Rather an expensive lesson! And yet how many of us often have to pay dearly for our unnecessary and foolish acquaintance or rather association with procrastination? And may we not rightly conclude that in many cases eternal separation from God must be the extreme price paid for courting this evil? May we be diligent in avoiding it.

PERSONAL MENTION.

Bro. J. S. Shoemaker, wife and daughter visited at the Old People's Home, Rittman, Ohio, on Dec. 7.

Bish. David Peachey of Mifflin Co., Pa., was called to Lancaster county on Dec. 4 to officiate at a marriage.

Bro. A. D. Wenger is expected to conduct services at the Old People's Home, near Rittman, Ohio, on Dec. 19.

Bish. Jacob N. Brubacher of near Mount Joy, Lancaster Co., Pa., conducted German services in the Millersville Mennonite M. H. on Sunday, Dec. 9.

Pre. S. D. Peachey of Menno, Mifflin Co., Pa., who, with his daughter Lydia, was visiting in Lancaster county, returned home on November 23. Several friends accompanied them.

Bro. John H. Mosiman of Lancaster City, Pa., preached in the Hall at Maytown, Lancaster Co., Pa., on Sunday afternoon, Dec. 9. He also recently held a series of meetings at Strickler's M. H. in Dauphin Co., Pa.

The brethren Samuel Oberholtzer and Simon Garber and their wives recently spent about two weeks among the brethren and sisters in Bucks and Montgomery counties, Pa., and held a number of meetings in the several places of worship in those counties.

Pre. Chr. Good and wife of Rockingham Co., Va., in company with Pre. Aaron Good and wife of Sterling, Ill., left Virginia Nov. 20, for a visit in the vicinity of Chambersburg, Pa. Bro. Aaron Good and wife are on their homeward trip and expect to be in Sterling by Sunday, Dec. 23.

Bro. J. F. Brunk, who has been connected with the Kansas City Mission ever since it was established, left that place with his family on Dec. 4 for La Junta, Colo., where he in the future will have charge of the sanitarium which is being built there. May God bless the brother in the new position he assumed and may the work there be the means of bringing spiritual as well as bodily health to many souls.

For the Herald of Truth.

THE SONNET PSALMS.

(Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXX.

Give ear, O Shepherd, for our cry prepare,
And cause thy face upon us now to shine;
How long wilt thou be angry with our prayer
And with our laughing enemy combine?

The vine that thou deliveredst filled the land,
She sent her branches out into the sea;
Why hath she not been able to withstand
The beasts of field, that ravish on her tree?

Turn thou, O God of Hosts, and view this vine,
Revisit and behold thine only heir,
Beneath the burning fire doth it recline,
Oh, let thy hand relieve its sad despair!

Allow us not to retrograde from thee,
Cause thou thy face to shine eternally.

For the Herald of Truth.

THE PLAN OF SALVATION.

By Blanche E. Yoder.

In God's word we find many promises on the subject of salvation, and by God's grace and help I will try and bring out a few simple thoughts concerning the salvation of the human race.

Salvation is not only for a few, but for all the descendants of Adam and Eve throughout the entire world; but I fear that when we come to stand before the judgment bar of God, many who are looking forward with glad expectations will be disappointed and will have to hear the sad words, "Depart from me, ye workers of iniquity." May the Lord help us that none may meet with this sad experience.

To the Ephesian brethren Paul writes, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

If we would only stop for a moment and consider the goodness and mercy of God toward us, and also the wonderful love of Jesus, our Savior, and how he suffered and died for us on the cross, and that he is able and willing to forgive us all our sins and make us heirs of eternal glory, it seems to me we could not refrain from giving to him our whole hearts and lives and serve him with all our hearts, souls, strength and minds, and this is indeed the sacrifice and the service God demands of us, and through such a service alone can we gain the gift of eternal life.

Another feature of the plan of salvation is that we accept it now. This time which God has given us to live in the world is the time which we have for preparation for the happy life God has prepared for us after we leave this world. Therefore he has plainly told us that we should work out our salvation with fear and trembling, and that we should do it now, in the accepted time, and not delay it to a more convenient season, because if we put it off the convenient season may never come. Death may overtake us and it will be forever too late, as it was for the foolish virgins. They had no oil and while they went to buy the bridegroom came and those who were ready went in and the door was shut—and shut forever—they could not be admitted. So let us turn to the Lord and prepare in time, as the Savior teaches us, saying, "Therefore he ye also ready, for in such an hour as ye think not the Son of man cometh."

Another thought: God is merciful. "He is not willing that any should perish, but that all should come to repentance and live." Therefore he calls the sinner in many different ways. Sometimes by trials, afflictions, sickness, etc. He lets these things come to us to show us our weakness and lead us to put our trust in him. In this way he knocks at the door of our hearts, and when we hear his voice and open the door he will come in and sit with us and we with him. Herein we see further the great and continued mercy and goodness of our heavenly Father.

Many persons have excuses for not coming to

the Lord; but remember, dear reader, that before God no excuse will be valid. Jesus says, "Come!" "The Spirit and the bride say, Come, and let him that heareth say, Come, and whosoever will, let him come and take of the waters of life freely without money and without price." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Brothers and sisters, let us stand firmly for the truths and teachings of the word of God, and let us be a separate people—separate from the world. The apostle says (Rom. 12:1), "Be not conformed to the world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

Let us then give special heed to the great plan of salvation as God has revealed it to us in his blessed word, and accept its teachings and precepts, for if we give heed to all these teachings, they will bring us into favor and fellowship with God, that in the great day of his coming we shall be able to stand in his presence and receive the reward of the righteous.

Let us be diligent, earnest and devoted in the cause of Christ, and whatsoever we do in word and deed, let it all be done in the name of the Lord Jesus and to the glory of God.

For the Herald of Truth.

THOUGHTS ON MARRIAGE.

By Levi Blauch.

God has given his commandments not to the impotent or, as we say, to the world, but to his own people, to those who fear him and seek to live in accordance with his will.

Hence also the commandments which he gave in regard to marriage were given to his own people, the children of God. We find nowhere that he has given a command in reference to this subject to the world, that is, to the impotent or to the unbelievers.

We would therefore conclude that the duty of Christian ministers in reference to solemnizing marriages is to do this for believers only, and not for those who are living, in the gospel sense, without God in the world.

Marrying out of the Lord has always been prohibited in the word of God, and by many of the churches, and it is so still to this day.

It has always been and is still one of the greatest evils in the world. In Noah's time it caused God to open the windows of heaven and let the rain descend for forty days and forty nights. Was there ever an evil that caused such a calamity? No; never. Every living substance upon the face of the ground was destroyed, both man and beast, cattle, creeping things and the fowls of heaven (Gen. 7). Let us think of the poor innocent children who were destroyed, and all this because the sons of God saw the daughters of men that they were fair and took them wives of all which they chose. And the Lord said, "My Spirit shall not always strive with man" (Gen. 6:2, 3).

The Bible all the way through teaches that Christians should marry Christians only, and the marriage ceremony should therefore be performed by ministers of the gospel only. The ceremony should be conducted like other religious services and accompanied with the singing of spiritual songs, the reading of the Scriptures and with prayer. Then the marriage certificate could be truthfully filled out to read, "Joined together by me in HOLY MATRIMONY."

If the church of to-day could only see how much there is lost by these intermarriages with the world! The Bible plainly teaches us that we are to be a separate people. When we seek our life companions from among the people of the world, how can we be a separate people? God plainly forbids such a course and says, "Thou shalt not" (Neh. 13:27; Ex. 20:15).

The brother or sister who marries one from the ranks of the unconverted, one of the world, transgresses the law of God, and if this is a Scriptural conclusion, what shall we say of the minister who

solemnizes this kind of a marriage? Is he not assuming the place of an officer of the law, and according to the German translation ("In ein fremd Amt greifen"), taking upon himself the duties of an officer to which divine authority gives him no license? Let us consider.

Is it possible that a devoted child of God, a brother can enjoy the society of a worldly-minded woman better than that of a consecrated Christian, a sister in the church? Does this harmonize with the Spirit of Christ and the teachings of his word?

Is it possible that a pious, devoted sister should enjoy herself better in the company of a sinful, worldly-minded young man than with a pious, devoted, Christian brother? Let me say to the young brethren and the young sisters, thus to associate themselves together is indeed dangerous. It brings discredit and dishonor upon the church when her members make a life-compromise with the people of the world.

Marriage is a divine ordinance for the people of God, and should be looked upon in that way by his people. If marriage were looked upon with the same solemnity as that of baptism and communion there would be a far different condition in the family relations in the church, as well as in the family relations of many in the world. But it is a very sad condition of things to contemplate the levity and foolishness which is often associated with marriages, even by those who profess to be true Christians. Think of the excessive feasting and the unbecoming and un-Christianlike conduct in many ways that are often indulged in on occasions of this kind! As we think of these things, we feel that in this line there is room for the church to awaken and arise from the slums of the worldliness and folly and shine in her true light until her glory shall go forth as a light that shineth in a dark place, until she may see how she had fallen and lost the beauty of her devotions to her divine Master, by imitating the world.

Brother and sister, let us earnestly pray for the welfare of the church and all her interests, and let us not forget to teach the rising generation to seek the kingdom of heaven before a life companion; then look to God for a companion, and the marriage relation will be a heavenly one, where Christ will be with them and the glory of the Father will enlighten the new home.

Johnstown, Pa.

For the Herald of Truth.

LIVELY STONES (1 Pet. 2:5).

By F. B. P.

The first epistle of Peter, as also the second, was addressed to the saints, the chosen and accepted children of God. The first four verses of the first chapter give us a clear insight as to the character of the people to whom the apostle was writing.

In addressing the Christian strangers scattered abroad throughout the several countries which he names, he reminds them of the great things that God had done and also the wonderful promises he had made to them and to all his faithful children; but with these things he also reminds them of the solemn and important duties devolving upon them, and on account of these duties and also because of the extreme frailty of man and the uncertainties of human life, he earnestly admonishes them also to lay aside all malice, and all guile, and hypocrisies, and envies, and evil speaking, etc.

When we consider these admonitions we sometimes wonder why the apostle could yet deem it needful to admonish and warn these Christian saints against sins of this kind. The writer often felt that Christian people who were consecrated to God and had the fear of the Lord before their eyes, should be entirely free from all such things as are here referred to, but experience and more mature judgment gave him a different insight into the character of frail, sinful men, notwithstanding

their professions and claims to a life far above the temptations and contaminations of earth. A year ago, while visiting in the state of Kansas, we stood by the grave of a friend, a co-laborer in the vineyard of the Lord, with whom also many of our readers were acquainted and whom we often heard proclaiming the living word of truth. He has now gone to his final reward, but once while we were riding together and conversing about the great mysteries of God's word and his dealings with the children of men, we were led to the consideration of the doctrine so pointedly presented in these writings of Peter and also in the writings of Paul, and the question came up, How can it be, and why is it that the apostles, after presenting the blessed condition of the saints and telling them and us that they have been justified and cleansed and made obedient to God, his commandments and precepts, and heirs of an inheritance in heaven, that they yet should warn and admonish against some of the vilest and most abominable sins?

We could come to no other conclusion than this: The apostle understood the weakness that humanity is heir to. We are weak and frail and temptations will come and sometimes when we are not on our guard, when we are not watching and praying, the tempter may overpower us and we fall. The fact that we have repented and turned unto the Lord and been washed and cleansed no guarantee that we cannot be tempted and misled again, or that we cannot fall. In this way, to use a common expression, God often introduces us to ourselves. In the parable of the prodigal son we are told that when he came to himself he was changed. He at once determined to go back to his father, confess his sins and beg for mercy; and so did Peter when he had denied the Master. And thus when the Lord sees us in our weakness, he leads us in paths which we have not known, and through great trials and afflictions he leads us down into the valley of humility, and when he sees that our hearts are humbled and we come into that condition of mind in which he can make of us lively stones for his spiritual house, he leads us up where we can realize heavenly joys and glorify him in all our purposes and designs.

For the Herald of Truth.

NON-CONFORMITY TO THE WORLD.

By John Frey.

The Scriptures plainly teach that those who belong to the kingdom of Christ are not of the world. In Rom. 12:2 we read, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is of all the restrictions God has enjoined upon his people, this is by far the most important. We have sufficient evidence that the human family is divided into two great classes or two kingdoms, the kingdom of this world (or Satan), and the kingdom of Christ. Those who follow the lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world (1 John 2:16). If we want to be true followers of the Lord Jesus we must take him for our foundation, and allow our lives to be governed and led by his Spirit. Then we can truly say as of old, "I know that my Redeemer liveth." "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). At this age of the world we need not worry so much about the devil deceiving the people by coming to them as a roaring lion, but much more he is deceiving thousands upon thousands by coming to them as an angel of light. Whenever there is a change of mind, there is also a change in all things subject to the mind.

Godliness and ungodliness, righteousness and sin, Christianity and worldliness, spirituality and carnality are all opposite of each other. A sinner or a church member as well, if he is not truly converted, is subject to the impulses of a carnal mind. He lives for self and is very little concerned about others. He is guided by motives which spring from a proud, ambitious, sinful heart and the gratification of carnal lusts (Rom. 8:6). To be carnally minded is death, but to be spiritually minded is life and peace. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Col. 3:1, 2).

Joining church does not separate us from the world. Non-conformity to the world means to be separated from the world in conversation. No corrupt communication, neither filthiness, nor foolish talking, nor jesting should be heard among those who claim to be saints (Eph. 4:29; 5:4). How many times do we hear so-called Christians tell filthy stories for the world to laugh at. Let us remember our conversation is either ennobling or degrading. Let us also remember that such wisdom descendeth not from above, but is earthly, sensual, devilish (Jas. 3:15); but the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy (Jas. 3:17).

In Business.—All business that would lead into evil associations or worldly alliances should be avoided. "Whatever ye do, word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Secret orders and life insurance are taking the very sap out of the churches to-day. So many people say they cannot see any wrong in it. Dear people, let us read the word of God more and ask for more wisdom from above from Him who giveth liberally, and unbrideth not. Life insurance is making merchandise of human life and substituting money for the soul. You ask any one trust in man for trust in God. You ask any one who has his life insured why he does it, and he will say, "I am doing it to protect my wife and children." In Jer. 4:11 God says, "Leave thy fatherless children; I will preserve them alive, and let thy widows trust in me." Again, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. 6:14).

In Attire.—The wearing of gold for display, or jewelry of any kind, and all superfluous adornment is unscriptural and vain. Therefore all Christian professors should deny themselves of those things. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness with good works (1 Tim. 2:9, 10). Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible. Even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3:3, 4).

In Amusements.—Such as theaters, circuses, horse races, fairs, Fourth of July celebrations, picnics, pleasure parties, etc., are all destructive to spiritual life and will not be patronized by devoted Christians. Not purloining, but showing all good fidelity, that they may adorn the doctrine of God, our Savior, in all things, teaching us that denying ungodliness and worldly lusts we should live soberly and godly in this present world ("Tisus 2:10-12). "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

In the Use of our Means.—The building of costly houses, the purchasing of fine furniture, musical instruments and works of art, and all extravagance should be discouraged by the precept and example. "Wherefore do ye spend money for that which is not bread, and ye labor for that which satisfieth not?" (Isa. 55:2). "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

Let us remember that what is highly esteemed among men is abomination in the sight of God. He that is not with me is against me, and he that gathereth not with me scattereth abroad (Matt. 12:30). I would to God that the money spent in the cause of sin and for worldly vanities might be spent for the cause of Christ, to gather more souls into God's kingdom. The whole gospel teaches us that there should be a sharp dividing line between the church and the world, and that those who profess to belong to the body of Christ should not be conformed in any way to this world, even avoiding every appearance of evil. What will it profit a man if he is highly esteemed by the world, and has all the pleasure and enjoyment that this world can give, or gain the whole world, and lose his own soul?

Newkirk, Okla.

For the Herald of Truth.

THE ROAD TO RUIN.

A young man, belonging to a highly respected family, started on the down grade of human life. He began to associate with a class of young men who were already well advanced in dissolute and sinful lives. He began by going to places of questionable amusement, late suppers, etc. He stayed out late, frequented billiard rooms, ten-pin alleys, shows, theaters, dances, hired lively rigs, wore tooth-pick shoes, high standing collars, flashy neckties, gold rings, sported a gold chain and charm, carried a full purse, sported a dude cane, a high hat, smoked fine cigars, and though at first these things made him smart, beneath the lashes of an accusing conscience, he could soon, without trouble, step up to the bar, with a company of that class around him and order the drinks for the crowd. He could soon go even to the gambling room and sit with the scorners in the seat of the scornful.

A friend who thought he might yet save him and lead him back to a life of virtue and usefulness, came to him, had a plain, charitable talk with him, and tried with his best efforts to lead the young man to see the folly of such a course, whither it would lead him, and what must eventually be the result; but cold and heartless the young man received the kind advice, and to his friend's last solemn appeal he contemptuously replied, "I can't see it."

Thousands to-day do the same thing; they are on the way to ruin, but they "can't see it." Their eyes are blinded, their ears are deaf, and their hearts are seared with a hot iron, so that they have lost all desire for better things.

If you should speak to the parents of this young man and try to show them the danger to which he is exposing himself and the disgrace that they on his account (if he goes on a little farther in this course) must suffer, they would be greatly offended. They supply the means and encourage their boy to the ruin that threatens him, and they are preparing for themselves the heartaches, griefs and anguish that may bring their gray hairs in sorrow to the grave.

Many parents in this way ruin their boys and prepare for themselves much sorrow of heart in old age. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Training does not mean to let your children do as they please. It means to teach them that which is right and proper and then have them do it.

Our Sunday School Lesson Helps have met with favor among our people ever since they have been published. They will be better during the coming year than ever. The first quarter will be ready in good time; send in your orders early. Address: Mennonite Publishing Co., Elkhart, Ind.

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For the Herald of Truth.

A CALL FOR REAPERS.

By S. E. Roth.

God's promises of grace and love
Are bound to neither place or time.
He looks with pity from above
On sinners' souls in every clime.

His matchless grace to all is free
Who will believe and pardon be.
God does not force men to believe,
Nor to be pardoned from their guilt;
But all who will may life receive
Thro' Jesus' blood for sinners' guilt.

Believing, they his praise can sing,
And all their guilt will take its wing.
He that believes need not be forced
The blessed will of God to do;
By him God's blessings are endorsed,
And by God's grace be does them too.
He loves men's souls and seeks to save
From sin and death the devil's slaves.

Since God saves men where'er they be
And who they may be called by man,
If only they will let him see
It follows that God's husbandmen
Will garner where they find the wheat,
At home, abroad, e'en on the street.

Then swing the sickle, reap the grain
Wherever ripe grain may be found,
In pleasant weather, storm or rain,
Let loud your harvest song resound.
And gather sheaves while 'tis to-day,
There's danger in the least delay.

For the Herald of Truth.

"GO YE."

By Catharine E. Miller.

For the present time we know of two more persons who are getting ready to go to India and help in the mission work. Since we know our overworked missionaries are praying continually that the Lord will send them help this fall, we are made to wonder how it is with our young educated men and women, such as are equipped for the work.

As soon as our redemption was complete, Christ said, "Go, tell my brethren," and later, "Go, tell every creature." Those who have salvation will surely be interested in saving others; it can not be otherwise. The divine Word declares it so, and God cannot lie.

In John 10:15, 16, Christ said, "I lay down my life for the sheep, and other sheep I must bring in" are not of this fold. Then I also must bring in. If Christ calls the heathen his sheep and says they must be brought in, and has now assigned the work to his followers, should we not make haste to go and bring to them the bread of life before so many perish outside of the fold?

We may think we have salvation and put as much confidence in ourselves as those in Rev. 3:17. They had no love for lost souls. Like some say now, if God will have the heathen saved has a way to do it. Truly he has. He commands us to go and teach all nations and we must take God at his word. We cannot love God and not

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love the souls he made. Christ's command, "Go ye," is a commandment that some seem to think is not so hindering. But, beloved, there is a time coming when we must give an account of our heing here, for that which we have done, and for that which we have not done. Wherein have we failed most?

If the church in general or if every father and mother would teach more of this all-important work, our young people would grow up with a stronger gospel mission spirit, and likely it would not go so slow in sending out more missionaries. Indeed we believe that without planting an interest into the hearts of our children for lost souls, our home training is not complete. We teach them to pray, "Thy kingdom come. Thy will be done." And sometimes we neglect to teach them the real meaning of his will, namely, that he wants everybody to be saved. His kingdom can come only through his believers, in the hearts of men and women who will stand for the truth, as did Daniel, and such only the Lord can use in extending his kingdom.

Considering the many blessings that go with them who carry the gospel message, we need not wonder how our missionaries in India can pull through in such sore trials and stand in the heat of the day. Christ himself will be with them even unto the end of the world. If we would know that we could bring one soul to Christ by going to India, our time and money would not be spent in vain. That soul is worth more than all this world ever possessed. To live for Christ means more than simply believing that he is. That new name in Rev. 2:17 may mean more than our confessing him. Blessed are they that do his commandments.

Springes, Pa.

For the Herald of Truth.

NOTES FROM INDIA.

Enroute, Nov. 7, 1906.

It is always darkest before dawn, and a little daylight peered through our financial darkness in the very welcome arrival of \$750 from the Board. \$23,474, 45¢ and \$25 came from other sources.

But while gleams of light come in one direction, darkness deepens in other lines. When I left home, Sister Lydia Lehman was down with typhoid fever, pretty sick. Mabions were in to help care for her and look after the Rudri compound. I am on my way to Jubulpur to attend a workers' meeting for missionaries and (more important to me) look for a place for our highest class of boys to finish their normal work. Our head master suddenly left. The devil is after our work in earnest. I would not have left home if I had not felt it pretty imperative. And now I am afraid I had better warn you to have yourself for what follows. Just as I was ready to leave I got a letter from Bro. J. N. Kaufman—dictated—short and to the point. He was down in bed with another relapse, unable to write, under the care of a doctor. Each relapse seems to take him lower. His stomach is in very bad condition. He has chronic dysentery. He is at Penner's under the care of a nurse and a physician. Best of care. But we are beginning to fear that the only hope for him is crossing the salt water. It may be just possible that he will be ordered out of the country before you can get an answer back to this letter. Lydia Lehman is very sick. If she recovers (God grant that she may) it will still mean months of rest away from the work to get able to work again. George Lapps and the sisters at Sunderganj are busy. Mabions at Balodgahan are fully occupied. J. A. and Lina are at Rudri in charge of the schools, medical work and leper asylum besides. Lina is often in bed with pain. That is the working force we have to depend on for the next few months. How does it strike you? God bless you. Yours fraternally,

J. A. RESSLER.

(Note.—The above was written to Bro. G. L. Bender with the request to pass it to the editor.—Ed.)

December 13,

For the Herald of Truth. SECRET SOCIETIES.

By C. B. Byer.

Because some ministers of the gospel are members of secret societies, is no reason that others should join them. Be not deceived (Gal. 6:7).

Some time ago a man with whom we are acquainted said, "I once belonged to four different lodges. I have left them all. I am sorry that I ever joined any." Another man with whom we are personally acquainted and who seems to be striving to enter in at the strait gate, also said, "At one time I was a member of four different secret orders. I left them. Do not belong to any now." He also said that it is impossible to work faithfully for the Lord and be a member of a secret order. The Lord calls for and sends faithful laborers, who are able to teach others also (2 Tim. 2:2); who can say with Michaelah, "What the Lord said unto me that will I speak" (1 Kings 22:14); who like the apostle Paul keep back nothing that is profitable (Acts 20:20); who do not abate to declare all the counsel of God; who do not seek to please men, but God.

Recently a young man, when asked whether he was a member of any secret order, replied, "No, I am not old enough, but I think of joining one when I am older." In 1 John 2:14 we read, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." And 1 Tim. 4:16, "Take heed unto thyself, and unto the doctrine." How it must grieve the Holy Spirit of God (Eph. 4:30), when young men bind themselves under an oath (Jesus tells us to swear not at all, Matt. 5:34; Jas. 5:12) to something that will prevent them from bearing much fruit and glorifying the Father (John 15:8). Might it not be said of secret societies what the prophet Jeremiah said of the Jews, "A wonderful and horrible thing is committed in the land" (Jer. 5:30)?

Columbia, Pa.

THE ACCEPTED TIME.

Sel. by David R. Witmer.

Now is the accepted time. God will accept them now. He nowhere promises to accept these tomorrow. Think, oh, think of the soul and its value! Think of Jehovah and his love; think of Christ and his precious blood; think of heaven and his blessedness; of hell and its terrible torments. What art thou sowing? What art thou working for? What art thou treasuring up? Let conscience answer.

Think of the past and its guilt; of the future and its great uncertainties; of the present as thine; tomorrow may be forever too late. Now is the day of salvation. Now thou mayest wash away thy sins, calling on the name of Jesus, inspire a new life, rejoice in a glorious hope; enroll thy name among the children of God, become a glorious citizen of immortality in heaven. Now is the accepted time.

Behold the great car of eternal salvation has just started. Look again; there is a passenger who has assisted us in the Kansas City mission work, by his means, their presence and their prayers, while we were here, for all they have done for us. God bless you all and may you continue to remember the work and the workers here, especially in your prayers, and we also ask an interest in your prayers in behalf of the Sanitarium in Colorado and its work. Already a few of our dear sick brethren and sisters have been helped by going there. May many others find new health and strength there and be of much use in saving souls from this sinful world, is my prayer. Any one feeling to help with their means in this very important work, will kindly send it to D. S. Brunk and God will bless you for it. We have several volunteers already to help on the building and

1906.

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8. Indiana, Amish (Spring).
9. Indiana and Michigan District (Fall).
10. Illinois.
11. Western District, Amish.
12. Missouri, Iowa and E. Kansas.
13. Kansas and Nebraska.
14. Nebraska and Minnesota.
15. Alberta, N. W., Canada.
16. Pacific Coast District.

TIDINGS FROM THE CHURCHES.

Markham, Ont., Dec. 5, 1906.—Dear Brother:—Greeting. Bro. L. J. Burkholder returned home yesterday from his labors at South Cayuga, Ont. There were no public confessions at that place, but we hope the seed may grow. Bro. J. K. Bixler of Wakarusa, Elkhart Co., Ind., began meetings at the Weldman M. H., Markham, last night. We pray that there may be victory. COR.

Roseland, Neb., Dec. 3, 1906.—Bro. Irvin R. Detweiler and wife visited with the brotherhood at Roseland, Neb., from Dec. 1 to 3. Bro. Detweiler held three very interesting meetings with a good attendance. We hope the Lord will prosper them in their work. Bro. Alvrecht Schiffer, who had been confined to his bed with rheumatism for over three months, has so far recovered that he is able to sit up part of the time. Hope he may soon fully recover. DANIEL BURKHARD.

Seville, Ohio, Dec. 3, 1906.—Dear Brother:—Greeting. On the 2d of December Bro. Elan Horst, youngest son of Blah. Michael Horst, was chosen by lot and ordained to the ministry of the Word in the Salem Cong., Wayne Co., Ohio. The other brethren in the lot were Ephraim Hostetter and Geo. Mumaw. May the Lord make Bro. Horst a power for good. COR.

Kansas City, Kan., Dec. 3, 1906.—Dear Herald Readers:—Greeting. This beautiful morning I will write you that on the morning, the Lord willing, we expect to start for Colorado. We shipped our goods on Saturday.

We want to thank the dear brethren and sisters who have assisted us in the Kansas City mission work, by their means, their presence and their prayers, while we were here, for all they have done for us. God bless you all and may you continue to remember the work and the workers here, especially in your prayers, and we also ask an interest in your prayers in behalf of the Sanitarium in Colorado and its work. Already a few of our dear sick brethren and sisters have been helped by going there. May many others find new health and strength there and be of much use in saving souls from this sinful world, is my prayer. Any one feeling to help with their means in this very important work, will kindly send it to D. S. Brunk and God will bless you for it. We have several volunteers already to help on the building and

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also to help take care of the sick when it is completed. God bless them for the sacrifices they are making and may we all like Bro. Burkhard, be willing to give forty lives, if we had them, for the lost and the good of others. Good-by! God bless you all. Yours in the Master's service, J. F. BRUNK.

P. S.—Our address for the future will be La Junta, Colo.

Larned, Kan., Dec. 3, 1906.—Dear Brethren:—I am again reasonably well, after a three weeks' spell of sickness. Thank the Lord for his goodness and mercy.

On Saturday, Dec. 1, 1906, my son, D. S. King, and I loaded our goods on a car for Normanna, Bee Co., Texas. My youngest son, Amos, went with the car. To-morrow (Dec. 4) D. S. and family will leave here for the same locality, and in either two or four weeks from the 4th I also expect to go to the same place. D. S. and I expect to make our home for the future with the brethren in Bee county, if the Lord so wills it. As ever your well-wishing brother in the Lord,

D. H. KING.

R. F. D. No. 2, care of N. E. King.

Shipshewana, Ind., Dec. 4, 1906.—Dear Readers of the Herald of Truth:—Greeting in Jesus' name. We are thankful for the privilege of having our dear brethren with us. Bro. John F. Funk and wife were with us on Thanksgiving day. Bro. Funk preached an interesting sermon to the Shore congregation. On Dec. 2 Bro. John Blosser of Hancock Co., Ohio, was with us and preached the word of God to a large audience with power and earnestness. May the Lord bless the dear brethren in their efforts. Bro. Blosser is at the present time holding a series of meetings at Emma. Y. C. MILLER.

New Springfield, Ohio, Nov. 21, 1906.—Dear Bro. Funk:—Greeting in Jesus' name. I have often thought of writing to you since you so kindly visited us last summer, for which we are indeed very thankful. You no doubt remember that my wife has been disabled for over three years. She is no better, and I am sorry to tell you that I myself am also partly crippled. Six weeks ago I fell off a ladder while picking apples and sprained my left hip, so that I could not walk without crutches. I am improving very slowly. This worries me much, because I cannot attend to my wife, but hope it may not be long until I can again wait on her myself. I am glad, however, that these afflictions will not continue always. Everything, we are told, works together for good to those who love God. Remember us in your prayers, that we may hold out faithful unto the end, for we read in the word of God that they who endure unto the end shall be saved, and that through much tribulation we must enter heaven. It would be encouraging if you could visit us again, but if you cannot, and we all remain faithful, we have the promise to meet in yonder world, where all pain and affliction are done away. Oh! how I wish that the day might not be far distant when my dear companion and I might be released from this troublesome world and be with Jesus forever more. This is my wish for all who may read this as well as for ourselves. May the grace of God be with you. Amen.

Rittman, Ohio, Dec. 4, 1906.—To all the Readers of these pages, greetings in the Master's name. We are glad for this opportunity of communicating with you. On Sunday, Nov. 18, Blah. I. J. Buchwalter held communion services here. Two of those who were numbered with our family a year ago have since been called away by death. The brethren H. R. Newcomer, Sterling, Ohio, Abram Burkholder, Marshallville, Ohio, and Blah. D. C. Amstutz also joined us in celebrating the death and suffering of Him who bore our sins in his own body on the tree.

The Sunday following (Nov. 25) our hearts were again cheered by the presence of a number of

visitors and ministering brethren. Among them were Bro. and Sister C. Z. Yoder, Wellersville, Ohio, Bro. and Sister Alexander Weaver of Camberia Co., Pa., Bro. and Sister H. G. Anglemeyer of Silverdale, Pa., and Bro. and Sister J. M. Hartzler of Surrey, N. Dakota.

Last Sunday (Dec. 3) Bro. and Sister S. G. Shetter, their little daughter Goldie and Sister Mary Blough of Johnstown, Pa., were with us. Quite a number of friends from this community also gathered, among them Bro. B. L. Neff of Philadelphia, Pa., and Bro. Shetter's discourse was much appreciated.

Today (Tuesday) we expect a visit and a sermon from Blah. Benn. Weaver of Lancaster Co., Pa. For to-morrow we have the promise of a visit from Bro. and Sister J. S. Shoemaker of Freeport, Ill. We well remember Bro. Shoemaker's sermon to us about a year ago, on Phil. 4:19, and we are looking forward with much pleasure to the visit of both Bro. and Sister Shoemaker and also of their daughter Fannie, who resides at Orrville.

Providing his health permits and suitable arrangements can be made we expect Bro. A. D. Wenger of Millersville, Pa., to preach here on Sunday, Dec. 9.

It is not easily put into words how much we appreciate the visits and encouragements, the support and, above all, the prayers of God's people. Winter is close at hand. Twenty-three are under the care of the Home just now. Others are earnestly begging for admittance. The Lord of harvests has graciously answered prayers and sent forth workers. Sisters Leah L. Yoder of Smithville, Ohio, and Sarah Blosser of Sterling, Ill., have kindly come to assist in caring for the harvest which here is so ripe with age.

"O brother, the labor is least!
And after the toil cometh rest;
Your Savior and Lord will richly reward,
If you will but heed his request."

While stopping at the post office on the way to a Thanksgiving service on Thanksgiving morning, a letter was received as follows:

..... Ohio, Nov. 26, 1906.
J. D. Mininger, Rittman, Ohio.
Dear Brother, in Christ Jesus—I hereby send you \$..... a Thanksgiving donation to be used in the interest of the Old People's Home. Please credit the same to the church.

Fraternally yours,
To all who out of true love are helping to provide for these who can no longer do so themselves, we would say, "They cannot recompense thee; and thou shalt be blessed. For thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

More than at any time previous we ask that those who have learned the insufficiency of self and the efficacy of prayer, remember the work and the workers very definitely at a throne of grace. Yours for the aged needy ones, J. D. MININGER.

Normanna, Texas, Nov. 30, 1906.—Dear Readers of the Herald:—We thought it would possibly interest some to learn how we spent our first Thanksgiving day in Bee Co., Texas. There was an appointment made for all-day services in the Petus church. Our brethren also were invited. We expected a pleasant as well as profitable time, and were not disappointed.

We had preaching in the forenoon and in the afternoon. The school children had recitations; the topics were all thanksgiving themes and were very appropriate. As usual, at all-day meetings, we had dinner served on the grounds. What little cooking was done there was done camp fashion. The food had been prepared at home and brought in baskets. We had heard of Southern hospitality, but never was it proven better than by this Thanksgiving dinner.

The regular preaching service days are every Sunday except the fifth Sunday of the month. That Sunday is set apart for the meeting of the Missionary Society, but they meet at different places each time. These meetings last three days,

and it is supposed that the best workers should meet and discuss the means for carrying on the Christian work. This work is carried on by the Baptists.

We have not attended any Sunday school conventions, nor have we heard of there being any held in this part of the country. We think they would be greatly needed, as there might be a great improvement along that line of Christian work, and we hope soon to see the work advancing.

The seats for the schoolhouse have not yet arrived, so we are not able to organize a school, but think that we shall be able to do so in the near future.

As to the progress of the colony, there is something like 3,500 acres of this ranch (consisting of 12,000 acres) that is not sold, but by the time this shall have reached the readers we think that it will be nearly all taken. Most of this has been sold to people of the Mennonite faith and with but few exceptions they expect to locate with us in the near future. The strangers who have bought are located on the outskirts of the settlement.

The weather is nice and warm. We have had one frost. This leaves us all well. The Lord prosper the good work here and elsewhere that the borders of the kingdom may be enlarged and souls be won for Christ.

MELINDA UNZICKER.

Canton, Kan., Dec. 3, 1906.—Greeting in the Master's name. On Nov. 25 Bro. G. R. Brunk was with the congregation at this place and conducted communion services. Although the weather was very inclement, quite a number of brethren and sisters assembled to partake of the sacred emblems of the broken body and shed blood of our precious Redeemer. In the afternoon of the same day the communion was given to an aged brother, Shellenberger, who was unable to attend the services at the church.

On Sunday, Nov. 18, the infant child of the Lugenbill family was hurried. Their home is in Oklahoma and they had come to visit a few days with Mrs. Lugenbill's mother, when the child sickened and died. On Dec. 5 we attended the funeral of our friend Carl, a brother in the Baptist church. He was about sixty-four years old and suffered greatly from heart trouble and gangrene. From occasions like this we may learn that death spares neither old nor young. All must pass through the dark valley. May we all in this time of grace engage the Lord to guide us safely through the shadowy vale. Then we may enter it with the blessed hope of meeting our Savior on the resurrection morning and spending a happy eternity with him. Yours till He comes,

FANNIE LANDIS.

Dale Enterprise, Va., Dec. 4, 1906.—Active steps are now being taken by brethren in the Shenandoah Valley of Virginia, the congregations in the Middle district taking the initiative, for building a home for the workers in the West Virginia field. A plot of land has been purchased near Job, in Randolph Co., W. Va., that is designed for locating a home for the workers, the erection of a house of worship and for garden, pasture grounds, etc.

The brethren P. S. Detweiler, Elias Brunk and P. S. Heatwole were selected several months ago to serve as the soliciting and building committee for the home; and S. M. Burkholder, Jos. W. Coffman and Elias Brunk have since been appointed as the committee for building the house of worship. These committees were in joint session at Harrisonburg, Va., on Nov. 25, at which time specifications were drawn up favorable for building the home 16 x 32, with a 10 x 12 kitchen. The size of the meeting-house was fixed at 30 x 40, subject to such changes, however, as may subsequently be thought necessary. Subscription papers were also drawn up for circulation among the brotherhood for donations to cover the amount needed to pay all costs, which have been estimated at \$1,500.

Knowing that there are many brethren and sisters at home and abroad, east and west, who

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have in time past felt a special interest for the cause of the Master in West Virginia, it must prove gratifying to all to learn that the work has now taken such shape that it can be hoped to have the home and church building erected and fitted up in time to be used early in the coming summer.

Pre. Jos. F. Heatwole and wife have been appointed by a committee of bishops to be in charge of the West Virginia mission field during the year 1907. COR.

Johnstown, Somerset Co., Pa., Dec. 5, 1906.—On Nov. 21, 1906, Bro. J. M. Hartizer and wife of Surrey, N. D., came to us, but stayed a few days only. While here Bro. Hartizer preached in the Stahl, Blough and Weaver meeting-houses. On the 24th they, with others from here, left for Orrville, Ohio. May God's blessings go with the dear brother and sister, who have but recently taken upon themselves the duties of husband and wife. May their joys be many and their sorrows few, as they journey together through the sunshine and shadows of life.

On the 24th of November Thanksgiving services were held at the Weaver, Blough, Thomas and Stahl meeting-houses. Bro. Samuel Gindlesberger preached at the latter place from Ps. 115:12. While he was speaking my mind was drawn to the first Thanksgiving sermon preached in the Johnstown district, as far as I know. After I came home I looked through my record and found that it occurred on the 27th of November, 1855. Bro. J. S. Coffman of Elkhart, Ind., preached the discourse in the Stahl M. H. from 1 Cor. 10:26. Read it.

On the 2d of December Bro. Joseph Z. Kanagy of Allensville, Pa., was with the A. M. brethren in the Kaufman M. H. near Davisville. In the forenoon he preached in German from Luke 6:45, and in the evening they had a thanksgiving service in English from 1 Thess. 5:18. Brethren and sisters, let us remember that Thanksgiving day for us, as individuals, does not come once a year only, but every day of our lives should be a day of thanksgiving to God for the blessings and mercies he permits us to enjoy. Further let us remember that our heavenly Father is always more honored with thanksgiving and praise services than with feasting and revellings carried on on Thanksgiving, Christmas, New Year, Easter, or any other holiday. May the Lord so touch us to number our days that we may apply our hearts unto wisdom, is my prayer. LEVI BLAUCH.

Viatus, Ind., Dec. 5, 1906.—Dear Editor:—This silent message will inform the readers of the Herald how we were made to give thanks and praise to God here in the Barker Street congregation on Sunday, Dec. 2, when four young souls were received into full membership by baptism and one soul was reclaimed. One of the number received was Charles Randolph, a lamb of twelve years of age, formerly of the Orphans' Home in Ohio, who came into our congregation some two or three years ago. May the prayers of God's people ascend on behalf of these young souls. The services were conducted by Bish. John Garber. A hearty greeting to all the readers of the Herald and a share also for the editors. COR.

Sterling, Ill., Dec. 5, 1906.—The 23d of December will be "homecoming day" at our church for Pre. Aaron C. Good and wife, who have been visiting in Virginia, the former home of Bro. Good, since the first week in October. The neighboring ministers have kindly helped us out with our meetings every Sunday so far and we have had no reason to complain for want of spiritual food. Bro. I. R. Detweiler is expected to fill the appointment here on Dec. 9. ABRAHAM BURKHART.

Pennsburg, Montgomery Co., Pa., Dec. 5, 1906.—Dear Bro. John F. Plunk.—For a long time I have not written anything, neither have we heard from one another, except what appeared in the papers.

December 13,

Throughout the past year I have been a good deal on the weak side; at times I was confined to my bed; at other times I was able to attend to my ministerial duties, and thus the year passed by. I feel, however, that I owe my most sincere thanks to God for what he has done for me. At the present time my health is reasonably good, and I have hopes that possibly our dear heavenly Father may give me yet a little time in which he may still use me in his service, but he alone knows. I hope this writing may find you in the enjoyment of good health, both in body and soul.

Further, my dear brother, there is nothing that burdens my heart so much as the welfare of the church, which the dear Savior has purchased with his own blood. The so-called Christian people are continually, as it appears, drifting out more and more into the world and worldliness, that is, in the pursuit of wealth and pride, and everything that can be named, which is greatly to be deplored and indeed a very sad condition.

People make great efforts to obtain old books, but I have no reason to believe that they read them, at least they do not live in accordance with the things that are written in them.

I, too, am interested in these old writings, and if our dear heavenly Father so wills it, I intend to bring some of their contents before the people that they may read and consider them.

I have read in the Herald about a book written by a brother, who in 1632 attended personally the general conference at Dortrecht in Holland. Let me know if you have this book for sale and the price of it. Also, have you the "Kirchengeschichte" and "Glaubenslehren," by Benjamin Eby, etc.? * * I will close my imperfect writing with a sincere greeting to you and wife and to all who remember me, in the name of Jesus. Amen.

A. S. MACK.

Alpha, Minn., Dec. 4, 1906.—Editor and Readers of the Herald:—Greeting in Jesus' name. We are glad to be spared to this time to give testimony for our Lord and Master. He has surely blessed us bountifully this year. We have had a goodly harvest of almost all crops and have also enjoyed ourselves in his service. Especially do we enjoy visits from the ministering brethren. Bish. S. G. Lapp was with us over Sunday (last) and held communion services. It is indeed edifying to partake of the emblems and observe the ordinances of our Master. May he ever find us feasting upon him. We feel sorry to say that our minister, Bro. P. B. Snyder, expects soon to leave us here for other fields. While this makes us sad, yet we know that God will bless his own where-soever they are. This will leave us without a minister at this place. We desire an interest in the prayers of God's people for us here, and also ask that the ministering brethren remember us and try to arrange to come and see us when they are anywhere near us. We are very much desirous of help. Again we say, Remember us at a throne of grace. The grace of our Lord be with you all. COR.

Chicago, Ill., Dec. 7, 1906.—Dear Brother:—The mission work in Chicago is moving along nicely. At present we are holding special meetings at the Mennonite Gospel Mission, the new place opened up some time ago. Monday evening there were four confessions. Tuesday evening two of our Sunday school girls confessed Christ. The meetings are characterized by good interest. Pray for us and for the souls at this place. COR.

Woodburn, Ore., Dec. 3, 1906.—Greeting to the editors and readers of the Herald of Truth in the Redeemer's name. Thanksgiving day is past again. How many really gave thanks with sincere hearts, and how many continue to give thanks to the

* The book referred to is "Die Himmelsche Hochzeit" from the writings of Peter Peters, published in 1906. 212 pages. Octavo. Cloth. Price, 60 cents.

1906.

Giver of all good for the many blessings they enjoy?

Bro. A. B. Troyer was called to Albany to hold communion services with the Amish congregation at that place on the 2d of December. Pre. P. Aeschliman of Colfax, Wash., preached at Zion meeting-house on Dec. 2. Health, generally speaking, in this vicinity is good. Best wishes to all. Pray for us. COR.

Comins, Oscoda Co., Mich., Dec. 1, 1906.—It may be of interest to a few readers at least to hear a word from this place, or better, a short account of a recent trip we made. We left our home on the 26th of September at 12 noon, reaching Aux Sable about 7 p. m., where we took the steamer about 8:30 p. m., arriving at Port Huron at 4 a. m. Here we waited until 12:30 p. m.; then, taking the train, we went to Stratford, Ont., where we changed cars and reached Tavistock at 5 p. m. We went afoot to the home of my wife's sister, a little over a mile from town, where we were cordially welcomed. In this neighborhood we met many acquaintances and relatives as well as many brethren and sisters in the faith in whose society we enjoyed ourselves very much. We remained in Canada about two weeks, and attended two meetings for public worship. On the 9th of October we took the train at Tavistock and went via Niagara Falls and Buffalo to Lancaster, Pa., from where we took the electric line to New Holland to visit Bro. Plank. He was not at home, but his wife welcomed us, and after dinner she accompanied us to other friends. The following Sunday we attended communion services, and as we found that we were one in faith we gladly took part in the solemn service. We met many dear brethren and sisters and held five meetings during the weeks we visited here. It was a time of spiritual enjoyment to us and we greatly appreciated the kind welcome accorded us.

On the 27th of October at 10:35 p. m. we left Lancaster for Milfin Co., Pa., where our first stopping place was at Bro. Joseph Hostetler's. During our stay here we attended three meetings and enjoyed a season of refreshing with the many brethren and relatives. On the 7th of November we took the train at Mill Creek, and at Altoona we changed cars for Pittsburgh, where, after waiting for three hours, we took train for Toledo, Ohio, and thence to Bay City, Mich., where we changed cars and proceeded to Aux Sable. After spending the night at this place we left next morning for our home. We were met at the depot by our youngest son and reached home in time for dinner. We feel truly grateful for all the kindness shown us on our visit, and, above all, we thank God for his protecting care and for the many blessings we enjoyed.

YOST D. YODER.

Farmersville, Pa., Dec. 3, 1906.—Beloved in the Lord:—Greeting. "Blessed be the name of the Lord from time forth forever more, and sing forth the honor of his name; make his name glorious." In doing this, the glory of the Lord shall be our reward. Reader, "Come and see the works of God. He is terrible in his doings to ward the children of men." One of my favorite Psalms (111th). Read it.

It is with pleasure to know that "charity is not easily provoked and thinketh no evil." Bro. Noah Mack preached for us at Metzler's M. H. on "Thanksgiving day." Text, Col. 3:15. Yesterday he also spoke at Grottsdale. Text, Luke 23:4, "I find no fault in this Man." Bro. John Lefever preached for us on Sept. 25, from John 6:27-30. May we all be uplifted so that we may be of use in His service. LIZZIE M. WEAVER.

For the Herald of Truth.
WHAT IS BEING DONE?

We frequently get little sketches of what La Junta, Colo., has done for those afflicted with that dread disease, consumption, something like this: A brother from Lancaster, Pa., is completely

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healed; a brother from Marion Co., Mo., a sister from Morgan Co., Mo., are also apparently healed; a sister from Cass Co., Mo., seems to be recovering very fast, and Bro. Hartizer of Goshen, Ind., is doing well and we have hopes of his speedy recovery. This looks and sounds well, but let us remember there are hundreds of others who need the benefit of the pure air and sunshine of La Junta and would be benefited just as much as those who are and have been there. But where to get board and lodging, is the trouble.

We believe, in fact we know, the Sanitarium Association has 160 acres of good land, with house for the superintendent to live in, also good flowing well there, and all paid for or at least money enough subscribed to pay any debts that might be unpaid, with several thousand dollars subscribed toward the main sanitarium building. But this, while looking encouraging to the brother or sister who is having frequent hemorrhages and who the physician insists must get to some high altitude at once if they would get well. This is no imagination on the part of the writer, but he knows them to be actual conditions of not only one or two, but many.

Brethren of the Sanitarium Board and Board of M. & C., we do not expect you to build a sanitarium in a few weeks, but we do expect it to be built as soon as possible. We know it is needed and wanted. We know there is love enough in the Mennonite church to build it. The Lord has made it clear that the work has his approval. Satan no doubt will or perhaps is now trying to get his work in and in some way try to hinder the work; but that need not discourage you. You should remember Nehemiah and like him may the Lord find you with the sword of the Spirit in one hand while you labor with the other.

ANXIOUS ENQUIRER.

Missouri.

For the Herald of Truth.

REDEMPTION.

By Allen Parrish.

Redemption, or buying back, brings to us the thought of something lost; the thought of something once our own but now gone forever from our possession, and this is true in the sense of the words of the Psalmist (Psa. 49:8): "For the redemption of their souls is precious."

This redemption is more precious than silver or gold. Its value outweighs that of the entire world. Once God gave to man a precious gift; one which was pure, precious and priceless; but sin, which was darkened the world, through treachery, lured man no longer remained in direct communion with God. But the dread sentence fell upon it: "In the day thou shalt eat of the forbidden fruit thou shalt surely die," and banishment from the presence of God sealed forever the fate of man.

But One whose heart of love and pity overflowed for lost and fallen man, caused him to come and offer his sinless, spotless life a ransom for the human race. So that all who would, might be redeemed from the terrible fate awaiting those who refused obedience to a just and holy God. Truly, redemption is from God through our Lord and Savior, and to-day Satan's chains can no longer burden nor hide God's face from us, for this redemption is as pure as the heavens themselves, and if we accept this gift of God which is eternal life, no act of another, no power can separate us from the love which is in Christ Jesus. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." By faith, Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only begotten son.

Let us look up in faith and behold the Lamb of God who redeemed the world and gave himself a ransom for us.

"Believe in him who died for thee,
And sure as he hath died,
Thy debt is paid, thy soul is free
And thou art justified."

Rockton, Pa.

LOQUACITY.

Sol. by Laura May Miller.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is waste of vital forces of the heart. In fruit-growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word-bloom and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of spiritual persons, of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over; how insignificant trifles are managed by a word of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are talked of in a light and rattling manner; until one who has the real baptism of divine silence in his heart feels he must unconsciously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God. Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its noise and activity and wordiness.

See the evil effects of so much talk. First, it dissipates the spiritual power. The thought and feelings of the soul are like powder and steam—the more they are condensed the greater their power. The steam that is properly compressed, would drive a train forty miles an hour. If allowed too much expanse will not move it an inch. And so the true union of the heart, if expressed in a few Holy Ghost selected words, will sink into minds to remain forever, but if dissipated in any rambling conversation is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third, loquacity will inevitably lead to saying unwise or unpleasant or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them and the rest of our talk is pale skim milk; till we get alone with God and feed on his green pastures until the cream rises again. The Holy Spirit warns us that "in the multitude of words there lacketh not wisdom." It is impossible for even the best of Christians to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many times cease from conversation or withdraw from company, to enter into deep communion with my precious Lord.

The cure for loquacity is from within, sometimes by an exterior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

YOUNG PEOPLE'S PAGE.

The world is getting ready for Christmas, and much of the preparation is extremely worldly. Let us not forget the Christ in Christmas.

"Bear ye one another's burdens." How much young people can do to relieve, to help, to cheer and encourage those who are downcast, "and so fulfil the law of Christ!"

Those who make fun of young Christians should be pitted rather than feared. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The world calls the athlete wise who lays aside every weight and gives up every habit that would possibly hinder him in his preparation for a race or in the race itself. But for the more important reason, the more serious fight for the crown that is laid up for every faithful Christian warrior, the world and the worldly Christian seem to think that the more weight you put on, the more unlike Christ you are, the better twentieth century Christian you make. What wonderful judgment some people exercise!

Our contributor, B. F. M. Sours of Mechanicsville, Pa., we are sorry to learn, is suffering from the results of overwork. Like some of the rest of us he has learned that eighteen hours of work per day is too much for the average mortal, and that a respite is necessary. His poem, "A Boy," which appeared a week ago in the Herald, is one of his finest productions, and that is saying much when it is known that in his ten years of literary work he has written 1,050 accepted poems. He writes for special occasions of all kinds, but ever keeps in mind humanity's real need and seeks to point the reader to the true ideal of life. We earnestly hope a short rest will fully restore him.

For the Herald of Truth.

HOW TO KEEP YOUNG.

By Flora Williams Wood.

There are subjects that never grow old. If they did, it would mean great loss to us, for we are like children, and must be told over and over again. Then let not my simple formula of "How to Keep Young" betray you into the thought that a "secret fountain" has been discovered whereby we may bathe our faces and become young again. Neither is it a prescription to be filled out by the druggist, but that which I offer is what I believe to be the only means by which we may be able to preserve our youthfulness.

We are in no hurry to grow old. We all want to keep young as long as we can, for there is always something wonderfully hopeful about youth. They who do not worry? Children don't usually worry, but accept the world as it is, and find some new, delightful change in each day that dawns.

Worry is our greatest enemy. There is nothing that ages a person more quickly, withers their strength or smothers their youth, and it is safe to say that this one great evil alone fills more graves than almost anything else. Worry simply wears out soul and body and eradicates all that belongs to youth. It isn't so much the work we are compelled to do, for work is in a measure a blessing, the panacea for every ill. Yes, work, and work hard, for there's nothing like employment with the hands to keep the mind busy. That wonderful little organ, the brain, we must needs govern like wild horses. Like a little child that is full of activity we must give it a certain amount of care and attention, for when we cannot obtain certain objects, go to certain places or do certain things, our brain is troubled, and when our brain

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is troubled our hearts are not happy, and when our hearts are not happy we are "sadd all over," and then we begin to worry, and when we worry we are growing old just as fast as we can.

I have known people whose hair turned white in a single night from fright. Anxiety and worry more gradually brings about this change, for it is the little worries, petty troubles, that gradually undermine the health, and this, most of all, we must guard against.

Take a walk in the fresh open air. Take an interest in God's world. Have pleasant talks with the children who always inspire us with new energy and hopefulness; for "a child," says the poet Wordsworth, "more than all other gifts that earth can offer to man, brings hope with it and forward-looking thoughts." It is written that if we would keep spring in our hearts, learn to sing. There is more merit in melody than people are aware of. A cobbler who smooths his wax-end with a song will do as much work in a day as one given to ill-nature and fretting would effect in a week. Songs are like sunshine; they run to cheerfulness, to fill the bosom with such buoyancy that for the time being you feel filled with June air or like a meadow of clover in blossom."

Ah, yes, we can always keep our hearts young if we try to follow some of the good rules we read every day. It actually pays to subscribe for one or two good magazines, take a vacation once a year, and take an hour of rest and relaxation each day, and pay strict attention to bodily cleanliness, for good grooming keeps us always sweet and young.

Mingle with the people more. Get away from yourself, for isolation is personal starvation and selfishness. Be hospitable. Open your doors, invite your friends, and let them share your home and good cheer.

Don't be a "kitchen suicide." Don't work yourself to death; and don't starve yourself intellectually. There is no need of it these days, when good literature can be bought for a song and we have our free libraries. Above all things, don't be a miser or a money fiend. These people grow old sooner than any other class, for they are not willing to spend a single cent to beautify their own soul or help others, and as our lives are generally reflected in our faces we can readily detect those who live narrow and cramped lives. May God pity those who neglect body and soul through selfish greed for gain, who think more of worldly things and hoarding up money than they do of the soul which God gave, and the heavenly mansion he offers.

It is a Christian duty to be happy and enjoy the fruits of our labor; so we must just live a good, wholesome, happy and useful life as God expects us, and we will find as the years advance that with youth in our hearts, a clear conscience for our companion, and God's pardon for our evening pillow, we cannot wear a faded look, but a cheerfulness and contentment. It is not flattery but fact, when our mirrors reflect young faces in spite of the years, and it is fun to trample fate sometimes.

Quite often we hear people say, "How young he or she looks! Time has left no traces on their brow." If worry would always place us where we imagine sometimes we ought to be it would be worth while to worry a little, even if we do grow old, but it actually takes us farther away from the goal and makes us unfit for life's battles in which sooner or later we must all have a share. There is a time for everything—tears and laughter, sunshine and shadow. But the blessed divine admonition tells us to cast all our cares on Him, for he careth for us. So, if we keep our hearts young and brave and pure—

We will never grow old as we count the years, for we will court laughter instead of tears. Yes, less of worry, and fewer of frowns, and if the flowers of youth we would wear in our crowns, And rejoice in the thought as the days go by, We are the children of God for his home on high.

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For the Herald of Truth.

JOYS AND SORROWS OF AN EMIGRANT.

By David A. Klaassen.

With a sigh of relief the fortunate ones return to the shed, and many of them, to celebrate their good fortune, indulge in another glass. Soon after the train for fourth-class passengers enters the depot, and the crowd, jostling and boisterous, rushes with bag and baggage for the train, throwing their parcels into the car and climbing in after them. Now we have an old saying in Russia that corresponds very nearly with the American saying that money will make the horse go. Money does wonders. I applied the moral of the saying to the conductor and his assistants, and behold, for three marks and an additional consideration we German passengers obtained a coach all to ourselves, and were thus able to take our time in boarding the train, and to make ourselves comfortable. With rush and roar the train was soon speeding on toward Bremen, where we arrived at midnight. A howling mob of hotel waiters and porters greeted us on the platform, making impudent remarks, until finally one stepped forward and showed us the way to the hotel omnibus. As I had a heavy basket I could not take it with me at once, but first took my family and the lighter bag baggage to the conveyance and then returned for the basket. But as it was too heavy for me and my boys to carry I asked the hotel clerk to furnish me a porter. With a curse he declined to do so and roundly and soundly berated us as a lazy, disreputable pack of Russians, and no less violent we had to drag the heavy basket along. On account of the heavy traffic a viaduct had been built under the depot which was reached by five flights of stairs. Here the hotel clerk jerked the basket out of our hands and without further ado threw the basket down the stairway, causing the ropes which held the basket to burst instantaneously. So that I feared the contents would roll all over the place. While the clerk cursed and ragged we dragged the basket along until we finally reached the conveyance. With another volley of contemptible epithets the fellow disappeared, and now well-nigh exhausted, we followed the omnibus on foot. Fortunately the distance was short, and in a few minutes we reached the hotel, where we were placed into a bowling hall that was partly underground. Our sleeping rooms were on the third floor, where as many were put into a room as could be crowded in. In these holes we spent three days, enjoying (?) the most abominable fare, for which, however, we were unmercifully "bled."

The third day we were again subjected to a physical examination in a railway depot. We were first measured, then vaccinated; and then our eyes were once more examined, on which occasion the medical examiners—or medical butchers—took those by the ears who were intensely seasick, and at every attack he would call loudly upon the Virgin Mary and all the saints of the calendar for help, often interrupted by the most fearful howlings I had ever heard, and at which my children in spite of all their own misery could not restrain themselves from uncontrollable laughter. However, on the fifth day the misery ceased. The ocean became calmer and we could once more venture out on deck. In descriptions of voyages one often reads of waves rising "mountain high." To me this seems like an exaggeration, for according to my observations the waves seldom rise higher than fifty feet, but these are mighty enough to toss the ship about like a nutshell on the water. With fearful velocity the ship plunges downward into the trough of such a wave and pierces with its prow the next oncoming wave, which in turn raises the ship as if it were lifting its head to shake off its deck the water that has rolled over it, then down into the depths it goes again. If the waves strike the ship from the side, the vessel suddenly heels over to one side until one feels as if he must turn keel upwards any moment, and

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case. There is no privacy. All the beds are closely ranged in double rows, one above the other, into which the passengers are packed. It was abominable. Some of the sailors were drunk and insulted the passengers in the most shameless manner. All this time not one officer was to be seen even for a moment in the steerage.

As the agent, Mr. Mizler, had promised to reserve for us a private berth or cabin, I made all haste to get out of this hole and applied to the purser for my berth in the second-class cabin. But he replied that they were all occupied, but by paying a good round sum I finally succeeded in securing from the steersman a neat little state-room in their quarters containing four beds. Into this I transferred my wife and the three smallest children without further delay, while our two older boys had to content themselves with such accommodations as they could find in the steerage. (They will probably remember the trip for some time.—Ed.) Fortunately all earthly things have and end, and so the confusion on board gradually passed away as the passengers became settled, the vessel began to move slowly away from the pier, and at 3 p. m. we were already speeding out toward the mouth of the Weser river, the water so smooth that not the slightest undulating motion was felt. But other days and other weather came soon enough. As we entered the English Channel quite close to the English coast a strong wind arose, which gradually increased to a gale, and by the time we had lost sight of the coast and had entered the Atlantic the gale, blowing from the northwest, struck the vessel sideways—like-wise the waves—and the vessel soon began to lurch, pitch, toss, rock and sway so that we thought several times it must keel over. Asking a sailor, whether this wouldn't end pretty soon, we received for reply: "I, das ist ja gar nicht, et wird noch ganz lust'ger kommen." (Oh, this is nothing at all; it will become much jollier yet.) And it came, but we landlubbers were not jolly. Whatever was not fastened with nails, bolts or screws, began to move. The drawer in our cabin dresser flew out and against the cabin door on the opposite side, and our Russian tea-glasses were smashed into a thousand fragments. We felt as if at one instant we would go head first, and the next moment feet first, into the air or into the depths of the sea. That our "inner man" was affected by the warring elements and began to move in harmony with everything about us may be imagined. A dreadful revolution broke out within the confines of the stomach. A terrible fit of seasickness came on. To describe the miserable sensations in the stomach is impossible. Worst of all for me was the fact that there was no "eruptum." In this respect my family fared better—or worse—and made liberal offerings to Neptune. Notwithstanding all the misery of those stormy days, there was also a humorous side to the situation. Our next neighbor, evidently a Catholic, suffered intensely from seasickness, and at every attack he would call loudly upon the Virgin Mary and all the saints of the calendar for help, often interrupted by the most fearful howlings I had ever heard, and at which my children in spite of all their own misery could not restrain themselves from uncontrollable laughter.

On the fifth day the misery ceased. The ocean became calmer and we could once more venture out on deck. In descriptions of voyages one often reads of waves rising "mountain high." To me this seems like an exaggeration, for according to my observations the waves seldom rise higher than fifty feet, but these are mighty enough to toss the ship about like a nutshell on the water. With fearful velocity the ship plunges downward into the trough of such a wave and pierces with its prow the next oncoming wave, which in turn raises the ship as if it were lifting its head to shake off its deck the water that has rolled over it, then down into the depths it goes again. If the waves strike the ship from the side, the vessel suddenly heels over to one side until one feels as if he must turn keel upwards any moment, and

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one instinctively grasps the nearest thing to keep from being thrown against the walls.

With the cessation of the storm the once life-weary passengers regain their wonted spirits. Seasickness vanishes and the deck is crowded with people. It may be imagined that among 1,200 passengers, for whom but a few hundred seats are provided on deck, there is likely to be some crowding. There is a perfect babel of languages and there are people of all classes. There is dancing in the hall, drinking at the bar, and smoking on deck. The last named "occupation" is in some respects the most objectionable, for the tobacco sold on board has an abominably strong odor.

About 10 a. m. the command suddenly comes: "Show your health certificates!" This proceeding is one of the most unpleasant on board ship. At the medical examination in Bremen every passenger received a certificate on which appears the name of the holder. Every day or two this certificate—not the holder of it—is examined and the certificate—not the holder—is punched as an evidence that it has been presented. On all these occasions the passengers are crowded on the stern deck, and such a crowding! The central part of the deck being occupied by the cabins and state-rooms, a narrow promenade is left along each side of the vessel. (To be continued.)

ITEMS.

On the 4th inst. the Detroit Copper Company's dam near Clifton, Arizona, broke. A wall of water eight feet high rushed down the country, carrying death to a number of people and destroying much property. The high water quickly receded, being carried away by the San Francisco river.

The investigation into the great union teamsters' strike in Chicago in 1905 is revealing some startling facts. Shea, the head of the union, stands accused of diabolical plans for cruelty to non-union men and their horses. He directed the slingers and acid throwers, by which latter method horses were rendered unmanageable, resulting in many runaways and injuries, for all of which brutalities Shea and his chief aids are being held responsible.

President Roosevelt proposes to make a law prohibiting the importation of coolie labor from Japan and of American labor in Japan as a means of settling the present difficulty between California and Japan.

John Alexander Dowle's mind gave way recently during an address at his home in Zion City, and he had to be led from the room. He is not held responsible for much that he says and does. Of Elijah the Restorer he and his few faithful followers say nothing any more.

CONFERENCE NOTICES.

Bible Conference.—A Bible Conference will be held Dec. 24-29, at the Howard-Miami Mennonite M. H. near Greentown, Ind. Instructions: D. H. Beer and P. E. Whitaker. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind. Those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind., or E. A. Mast, Kokomo, Ind.

NILES M. SLABAUGH.

Bible Conference.—A Bible Conference will be held at the Shore meeting-house near Shipshewana, Lagrange Co., Ind., from Dec. 24-29. The instructors are J. J. Brechwater and J. K. Blier. A cordial invitation is extended to all.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kauffman of Missouri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

Bible Normal.—A Bible Normal will be held at Science Ridge M. H. near Sterling, Ill., from Jan. 3-10. The brethren A. D. Wenger and D. D. Miller will be the instructors. A cordial invitation is extended to all. Those coming from a distance should let us know the time of their arrival and we will meet them at the station. ABRAM BURKHART.

Bible Conference.—A Bible Conference is announced to be held at the Roseland Mennonite meeting-house near Roseland, Neb., Dec. 24-29. Everybody is invited. For further particulars address Daniel Burkhardt, Roseland, Neb.

Bible Conference.—We announce herewith a Bible Conference to be held at the Amish M. meeting-house near Hubbard, Oregon, Dec. 24-30, 1906. All are cordially invited, especially ministers. DANIEL ROTH, Sec.

MARRIAGES.

Rohrer—Esbenshade.—On the 6th of Dec. 1906, at the home of the bride, by Bish. Abram B. Herr, Harry V. Rohrer of Strasburg and Cora L. Esbenschade of Mannheim, both of Lancaster Co., Pa. The newly wedded couple left for a trip to Niagara Falls and other points.

Rife—Martin.—At the home of the bride's parents near Goodville, Lancaster Co., Pa. Elan Rife of Farnersville and Lizzie W. Martin of near Goodville, both of Lancaster Co., Pa. The ceremony was performed by Rev. Menno Zimmerman.

Hockman—Strouse.—On the 29th of Nov., 1906 (Thanksgiving day), at the home of Jacob M. Ruch, Harvey K. Hockman of Levin and Ella May Strouse of Dublin, all of Bucks Co., Pa. They were attended by Isaac Swartz, Irvin G. Moyer, Alice G. Moyer and Clara Dersatine.

Bisay—Brubaker.—On Nov. 26, 1906, at the home of the bride, by Bro. J. T. Hamilton, Bro. George Bisay of Cherry Box, Pa., and Bro. J. W. Shroy, Hannah S. Brubaker of Birch Tree, Shannon Co., Mo. May God abundantly bless the brother and sister that they may be blessing all the community in which they make their home.

Charles—Mowery.—On the 29th of Nov., 1906, at the home of the bride's parents, at Fertility, Lancaster Co., Pa., by Bish. Isaac Eby, Benjamin Charles of East Petersburg and Frances Mowery of the first-named place. After New Year they will go to Upland, Cal., where they expect to make their future home.

Shenk—Shawalter.—On Nov. 21, 1906, at the home of the officiating minister, L. J. Heatwole, at Dale Enterprise, Rockingham Co., Va. Dea. Abram P. Shenk of Denbigh, Va., and Samantha Shawalter of Harrisonburg, Rockingham Co., Va.

Burkholder—Berry.—On Thanksgiving day, Nov. 29, 1906, at the bride's home near Harrisonburg, Rockingham Co., Va. Dea. Heatwole, Alpheus F. Burkholder and Mary S. Berry, all of Harrisonburg, Rockingham Co., Va.

Brunk—Berry.—On Thanksgiving day, Nov. 29, 1906, at the bride's home near Harrisonburg, Rockingham Co., Va., by L. J. Heatwole, Jesse H. Brunk of La Junta, Otero Co., Colo., and Myrtilla C. Berry of Harrisonburg, Rockingham Co., Va.

Kauffman—Herr.—On Nov. 29, 1906, at the residence of the bride's parents at Mountville, Lancaster Co., Pa., by Bish. Abraham B. Herr of New Daaville, Charles D. Kauffman of Kroyau and Sadie N. Herr of the first-named place. After the wedding they went to Philadelphia and Washington. They will live at the Kauffman home.

Brubaker—Buckwater.—On Thanksgiving day, Nov. 29, 1906, at the home of the bride's parents near Neffsville, Lancaster Co., Pa., by Rev. John M. Lefever, Ephraim B. Brubaker of Manheim township and Minnie S., daughter of Hiram Buckwater, of the first-named place. Immediately after the ceremony they started on their wedding trip to Niagara Falls.

Ebersole—Longenecker.—On the 29th of Nov. 1906, the residence of the bride's parents near Mount Joy, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Moses H. Ebersole of Londonderry Twp., Lebanon Co., Pa., and Lizzie Longenecker of Conowingo Twp., Dauphin Co., Pa. The couple were attended by Daniel Ebersole and Susan Longenecker.

DEATHS.

OBITUARY.

Von Gunden.—John Von Gunden was born in Baden, Germany, Jan. 4, 1827; died near Anish, Iowa, Nov. 18, 1906; aged 79 years, 10 months and 14 days. He emigrated with his parents to America in 1834, first living in Pennsylvania and later took up their residence in Fulton Co., Ohio. In early life he identified himself with the Amish Mennonite church. When a young man he went to Butler Co., Ohio, and there was united in marriage to Catherine P. Schmitt, Jan. 16, 1848. A few years later he, with his wife and then small family, moved to Lee Co., Iowa, where they lived a short time; thence they removed to Perry Co., Iowa, where they resided in the vicinity of Treason for thirty-six years. In 1888 they moved to Kalona, Iowa.

For some years we have felt that while our young people's meetings, where richly conducted, have been a blessing to the church, there has been a lack, in many places at least. A very large proportion of the membership in the Mennonite church to-day consists of young people, and there is great need of so conducting the work and administering the doctrine of the Word that they and their needs will be properly ministered unto, to the edification and strengthening of the church. While the young people's meetings have had this for their primary object, and efforts and intentions were aimed in this direction, there have been very many instances and places where for various causes the work suffered. One of the difficulties was want of subjects, or hints and suggestions on certain subjects. That there is a lack of uniformity in the method employed also are added. Some have followed the plan of the Christian Endeavor topics and outlines, others have prepared programs of their own for a quarter or

a year. Many of these latter lack careful preparation, and hence fail to accomplish the end sought.

Some half dozen brethren who have carefully studied the field have interested themselves in this matter and have outlined a plan which they purpose to follow. A page plan has been worked out and material is being prepared. Each topic will fill a page each week and will be helpful to all, whether they attend young people's meeting or not. The first of these topics for 1907 will appear in next week's issue of the Herald. By thus publishing the topic and outline a week or more ahead the leader will have ample time to assign the work, so that with prayerful preparation the young people's meetings with the aid of the ministers and the guidance of the Holy Spirit may prove a great blessing to the church. The departments of the Herald will have to be re-adjusted, but we gladly make room for this new feature, believing that through the proper use of these outlines the church will find the young people and the young people's meetings a source of strength, the need of which is universally felt. May God bless the work and the workers.

PERSONAL MENTION.

Bish. J. S. Shoemaker attended the Bible conference in Medina Co., Ohio, held on Dec. 3-10. The brethren S. G. Shetler and A. D. Wenger were instructors.

Pre. L. Lantz of Illinois conducted church services at Nampa, Idaho, on Dec. 2. He was assisted by Pre. Christian Rissler of the same place, in the German language.

Bro. H. G. Anglemeyer and wife, after an absence of about two months in Ohio, Indiana, Illinois, Kansas and Colorado, have returned to their home in Silverdale, Bucks Co., Pa.

Bish. Benjamin Weaver of Spring Grove, Lancaster Co., Pa., who recently made an extended trip through Indiana and Ohio, reached home on Dec. 11. His trip took in about four weeks.

Pre. Rud. Yoder and family of North Dakota have broken up their home there and moved to Ford Co., Kansas. On the way they stopped for a visit with friends near Haven in Reno county.

Pre. Joseph Z. Kanagy of Mifflin Co., Pa., spent Sunday, Dec. 2, 1906, with the brotherhood near Davisville, Somerset county, and conducted two services at the Kaufman meeting-house while there.

Pre. Joseph Zook of Warwick Co., Va., held a series of meetings in the A. M. meeting-house at Belleville, Mifflin Co., Pa., during last week. We hope this meeting may be the means of bringing souls to Christ.

Bro. J. S. Hartzler of Goshen, Ind., who for some weeks has been at La Junta, Colo., with his son Vernon, has been reported down with pneumonia in the hospital at that place. We hope he may soon be able to be out again.

Pre. C. Z. Yoder of Wellersville, Ohio, expects to join the workers at the Canton Mission during the winter and extend his efforts in the Lord's vineyard there. May his efforts be rewarded with many souls brought in the Master's service.

Bro. Amos L. Landis of Chambersburg, Franklin Co., Pa., spent a few days with his brother, Jacob C. Landis of Elkhardt, Ind., last week. He remained over Sunday, Dec. 9, and attended services with us both morning and evening. He also took a hurried look through the Publishing House.

Bro. J. F. Brunk, formerly of the Kansas City Mission, has just moved to La Junta, Colo., where he takes charge of the Sanitarium work as soon as that institution is ready to receive patients. The place seems well adapted for a health-giving institution. He writes an interesting letter. See correspondence page.

Bro. Jonas Brubaker, deacon in the Olive congregation of Elkhardt Co., Ind., left on Saturday afternoon, Dec. 15, for a visit with his sister, wife of Isaac Shetlerberger of Juniata Co., Pa., who is

very sick and not expected to recover. Truly, we know not what a day may bring forth, and in the midst of life we are in death.

Bish. D. Peachy of Mifflin Co., Pa., spent about two weeks in Lancaster county, from Dec. 1-14. During this time he preached at the regular appointment of the congregation, at Menno Stoltzfus', on Sunday. He also officiated at two weddings, visited with the brotherhood and returned to his home the latter part of the week.

Bish. D. D. Miller of Middlebury, Ind., after his return from his Western trip, preached at the Fork's meeting-house on Thanksgiving evening. On the 1st of December he went to Louisville, Ohio, where he spent Sunday, and on Monday evening began a series of meetings at the Union M. H. in Holmes Co., Ohio. From there he expects to go to the Walnut Creek congregation to hold a series of meetings there. After this he will go to Martins Creek, where he will conduct a Bible conference during the holidays. After concluding his work in Ohio, he is booked for a trip to Illinois, where he is expected to conduct meetings in several localities. The Lord bless the brother that by God's grace he may be the means of bringing many souls to God.

For the Herald of Truth.

THE SONNET PSALMS. (Copyrighted, 1905.)

By Oliver Olden.

PSALM LXXXI.

I testify to thee, my people, hear—
No strange god shalt thou hold in worship dear.
But when thy God, Jehovah, did appear
In reverence, thou didst not bend thine ear.
Nor didst with patience and forbearance fear.
So I thy sore depression did not cheer,
But let thee walk in thine own counsels, dear.
Oh, that thou wouldst my laws and truth reverse,
And hearken unto me with love sincere!
Then I thy enemies that hover near
Would break, and shew from sore injustice clear.
Let not thy praise to God be in arrears,
The trumpet blow throughout the livelong year,
Rejoice ye in Jehovah, heavenly Seer!

For the Herald of Truth.

"LEARN OF ME."

By John F. Funk.

One of the prominent lessons taught us in the word of God is that the people shall be taught. They shall be taught to know God and his law—to know their relation with God, in any condition of life in which they may stand—to know the final reward which any condition in which they may stand will bring, and especially shall they be taught to know the way of life, the means of salvation, the blessedness of a life consecrated and devoted to the service of God and the glory which God holds in reserve for those who love him.

The necessity of teaching the people becomes apparent from both the Old and the New Testament Scriptures. Under the Mosaic law, when the law was given to Moses and the institutions of that law were established, the Lord, through Moses, said to the people, "Thou shalt teach them diligently unto thy children; thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates" (Deut. 6:7-9).

The forty years of Israel in the wilderness were one long continued season of training in order to teach the people the great lesson of human life: to teach them the character, the power, the justice, the love and mercy of God; to teach them that he is a jealous God, visiting the iniquities of the fathers upon the children, even unto the third and fourth generations, of them that hate him—and likewise to teach them that still greater and more

glorious lesson of showing mercy unto thousands of them that love him and keep his commandments.

The history of God's people, even from the beginning of time until the coming of Christ, was the development of a great plan and design of God to teach the world to know the God of Abraham, of Isaac and of Jacob, as the Creator, Preserver and Savior of the world.

When Jesus came he was acknowledged by a ruler of the Jews, a prominent man among them, as a teacher come from God. On the Mount of Transfiguration, when the bright cloud overshadowed them, a voice from heaven spake, "This is my beloved Son, in whom I am well pleased; hear ye him."

When Jesus began his earthly mission almost the first important record we have of him is that he went up into Galilee, teaching in their synagogues and preaching the gospel of the kingdom; and on another occasion he went up into a mountain, according to the simple record, and when he was set his disciples came to him and he opened his mouth and taught them. Here he gave them that memorable Sermon on the Mount, and showed the disciples and the multitude that came to hear him that incomparable sermon, the like of which no man had heard before and which can never be improved upon; it filled all who heard him with wonder and astonishment at his doctrines, and they said, No man ever spake like this man, for he taught them as one having authority and not as the scribes.

In the last command to his disciples, just before he ascended to heaven in a cloud, he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," etc.

Again, in the words of the text he teaches us and says, "Learn of me."

The lesson which Jesus wants us to learn is not to be found in school books, and in lessons taught in schools and colleges. They are lessons from the book of life, which every man and woman must learn from their own experiences for themselves. The experiences of our predecessors, while they are a help to us, will not avail for us to use as a standard for ourselves, because our trials, our conditions, our surroundings are all different: from those of our fathers and the people who are living around us.

It is true, what Henry Ward Beecher once said: "Every man is placed into this world to begin life as a man placed out on the ocean with only a single plank on which to support himself. On and around this plank or foundation he begins to build. If he builds on the true foundation, which is Jesus Christ, he gets together gold, silver and precious stones, which form the ship that will bear him through every storm, and land him finally in the haven of eternal rest and glory. While sailing on the sea of life a craft thus built will outlive every storm and is so strong and firm that even the gates of hell shall not prevail against it."

From the cradle to the grave we are learners. As the body develops, so the mind must develop. As both body and mind develop, so must the heart, the soul and spirit develop and grow into the sweet graces of the life eternal. God gives us our lesson every day, and blessed is he who learns it, learns it well, learns it in a way that makes him more devoted, more humble, more Christ-like. Some of these lessons may be hard for us, but if we take them up with willing hearts because they are lessons from heaven, given us of God for our good, they will bring us an abundant and glorious reward. Whom the Lord loveth he chasteneth, and these light afflictions which are but for a moment work in us a far more exceeding and eternal weight of glory, while we do not look upon the things that are seen, but upon the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.

December 20,

1906.

There is now a spirit among our Mennonite people to work. We are glad to see it; we rejoice that so many have a mind to work in all the different methods that in late years have become popular; only let us take heed that our great activity does not lead us into formality, or that in our haste to do much and do great things for God, we do not make plans and apply methods that are human, and not divine; that are the work of men, and not of God; that lead us to forget God, and look upon the ways of men. There is always danger. The Savior says, "Watch and pray that ye enter not into temptation."

We can never do too much for the cause of Christ if we keep ourselves in the limits of the Word; if we get away from God and his methods, from God and his word, our work is vain and instead of being schooled in the school of Christ we are taught in the school of disobedience and we are made plainly that "the way of the transgressor is hard."

Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and LEARN OF ME, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Elkhart, Ind.

For the Herald of Truth.

RECOLLECTIONS OF THANKSGIVING DAY.

By L. D. Hershberger.

We have been permitted to enjoy another Thanksgiving season, but God alone knows whether we shall live to enjoy another.

The question comes to me, Did we spend this day really and truly to the glory of God? Did we with sincere hearts give our best thanks to him who has manifested toward us his love and kindness our heavenly Father, for the love and kindness which he manifested toward us? He gave us health and strength that we could meet together and worship him, and show our gratitude for the abounding mercies he bestowed upon us. We had meeting at the Blough meeting-house; Bro. Simon Lehman opened the services and took for his text 1 Thess. 5:18, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you."

The brother brought out many edifying thoughts, showing what we should be thankful for. He showed us that it is not alone the government that gives us these blessings to enjoy, but that they really come from the almighty God, who so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We should be thankful for everything we have—for our health and strength, and the privileges we enjoy; but everything belongs to Him. God only loans it to us. He also spoke of the bountiful harvest, for which we should thank Him. Then he told us of another harvest, which we have to gather, and that we should watch and pray that we may be able to enter in at the strait gate and receive the crown of everlasting life. Bro. L. A. Blough finished the services; both brethren spoke of the things for which we should be thankful, and how we should be thankful for them.

Now, my dear brethren and sisters, let us be thankful to God for all that he did for us. Let us thank the Lord Jesus for the preaching we have heard, and take it to heart. While we were not all under the one sound, and did not all hear like. Some of these lessons may be hard for us, but if we take them up with willing hearts because they are lessons from heaven, given us of God for our good, they will bring us an abundant and glorious reward. Whom the Lord loveth he chasteneth, and these light afflictions which are but for a moment work in us a far more exceeding and eternal weight of glory, while we do not look upon the things that are seen, but upon the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.

Holtsopple, Pa.

Our Sunday School Lesson Helps have met with favor among our people ever since they have been published. They will be better during the coming year than ever. The first quarter will be ready in good time; send in your orders early. Address: Mennonite Publishing Co., Elkhardt, Ind.

For the Herald of Truth.

REPENTANCE.

By F. B. P.

Repentance is one of the fundamental doctrines of our Christian religion.

Repentance is one of the products of a true and living faith. The apostle tells us, "Faith cometh by hearing," and out of the good soil of this living and sincere faith, even as fruit, herbs and grain grow out of the earth, so out of this faith grows first of all repentance, and this is the first step in Christian life.

Faith may be said to be the mother of all Christian virtue, of all Christian doctrine and practices. The apostle tells us that "without faith it is impossible to please God. So without faith we are not able to do anything or to go forward in any way in the work of life or salvation."

If any man would call in question any doctrine of the word of God, or any of the practical teachings of the Bible, that man's religion is vain, and we cannot discuss with him any of the grand principles of salvation, because he does not recognize the foundation of all Christian doctrine and belief.

We must first of all establish in our minds and accept in our hearts the existence of God and the fact that the Bible is his word and that it is true and is an eternal and undeniable word.

The first step toward repentance is, as above intimated, to believe, to have faith.

The Bible shows us that God is the Creator and Preserver of heaven and earth and all things. The Bible also tells us that after creating all things by the power of his word, he created man in his own image, upright and good; and further that he placed him in the garden of Eden, where he was pure, holy and righteous; where there was no sin, because man had never done a wrong, never transgressed the divine law and consequently like the innocent, unconscious child, did not know good from evil.

Then God said, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, which is in the midst of the garden, thou shalt not eat; for in the day thou eatest thereof, thou shalt surely die."

Through the temptation which Satan brought before the woman both she and her husband did eat of the forbidden fruit, and because they had now transgressed against the commandment which God had given them they became sinners before almighty God, as the apostle tells us that sin is the transgression of the law of God. Through this transgression they did not only lose their innocence and spiritual purity, but their hearts and their whole being became so corrupted that they had no more desire for good and godly things. The words of Isaiah give a truthful picture of man's fallen condition when he says, "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and purifying sores," etc. (Isa. 1:5, 6).

The hearts of our first parents were now filled with sorrow and darkness. Their minds were turned toward that which is evil; they loved darkness rather than light. The lust of the eye, the lust of the flesh, and the pride of life were the things they now delighted in, and soon the earth was filled with violence and the doings of evil men became so corrupt that it repented God that he had made man.

Now, however (immediately after the transgression), God revealed himself to his fallen creatures, and as only God could reveal himself. When he came into the garden in the cool of the day and did not find Adam and Eve as usual, he called to them, and Adam replied, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Here Adam made an honest confession. He told the Lord just what he had done and why he did it.

Again God said, "Who told thee that thou wast

naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?"

Here we meet a point where we must beg to differ with many of our ministers, many of our Sunday school teachers and leaders of the young people's meetings. They will tell you that here Adam tried to put the blame upon Eve, and Eve in turn tried to put the blame on the serpent. This view, however, will not bear us through. If any one will explain how Adam could have answered differently from what he did and tell the exact truth or how Eve could have answered differently from what she did and tell the exact truth, we shall be glad to hear it. The answer of both was really so in accord with actual facts that we do not see how we could improve on it, or how we can find any fault.

The fact, too, that God accepted their confession, gave them right there the promise of a Savior, made them coats of skins and clothed them, are so many evidences of God's acceptance of their confession. The change of condition which God made with them as a punishment was the result of the transgression and not of their confession. To the serpent he said, "Because thou hast done this," etc., and to Adam he said, "Because thou hast hearkened to the voice of thy wife and hast eaten of the tree," etc. The confession is not brought into question at all.

When Adam and Eve, as the representatives of the human race, had sinned and forfeited all their rights to the blessedness in which they had been created, God was not willing that they should remain in this lost and ruined condition and perish, and therefore at once gave them the promise of a Savior, who should himself bear their sin in his own body and redeem them from the curse which had fallen upon them, and if they should now desire it and be willing to be saved from their sin and restored to the favor of God they should have the opportunity to be restored and brought into the full enjoyment of the hope of the rest of the people of God.

This manifestation of love to man is beautifully expressed by the Savior in that familiar passage (John 3:16), "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To this end came John the Baptist, preaching in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand.

(To be continued.)

BETAKE THYSELF TO PRAYER.

When bitter winds of troubles blow
And thou art tossed to and fro,
When waves are rolling mountain high,
And clouds obscure the steadfast sky,
Fear not, my soul, thy Lord is there,
Betake thyself, my soul, to prayer.

When in the dull routine of life
Thou yearnest still for pain and strife,
So weary of the commonplace,
Of days that wear the selfsame face,
Think softly, soul, thy Lord is there,
And then betake thyself to prayer.

When brims thy cup with sparkling joy,
When happy tasks thy hours employ,
When men with praise and sweet acclaim
Upon the highway speak thy name,
Then, soul, I bid thee have a care,
Seek oft thy Lord in fervent prayer.

If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up and say, "For thy dear sake—
O Master! show thy footprints fair—
I'd follow thee!" Christ answers prayer.

The tempter oft, with wily toil,
Seeks thee, my soul, as prey and spoil;
His weapons never lose their edge,
But thou art heaven's peculiar pledge,
Though Satan rage, thy Lord is there—
Dear soul, betake thee to prayer.

—[Margaret E. Sangster.]

They greatly dare who greatly trust.

OUR MISSIONS.

India.—American Mennonite Mission, Dhamtari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 26th Street, Chicago, Ill.
Welsh Mountain.—Welsh Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

For the Herald of Truth.

AN INTERESTING ITEM.

The following interesting letter to Bro. G. L. Bender, treasurer of the Mission Board, shows how, by the blessing of God, the efforts of two classes in a Sunday school resulted in funds for mission work.

"Iaman, Kansas, Dec. 3, 1906.—Dear Brother:—Greeting. The enclosed draft for \$39.48 is the amount collected from the primary classes II and III of the West Liberty Sunday school, McPherson Co., Kansas. The teachers of these classes, Sisters Nettie Cooprider and Celesta Klingensmith, in the spring of 1906 gave each of their pupils fifteen cents to invest in whatever they might choose. In the fall they were to bring what their investment had gained. Most of them bought eggs and raised chickens. This amount is the result of an investment of a little more than \$2.00. It was understood, when the money was given, that the proceeds should be given for mission work. Now the classes have voted to give their money to our dear Sister Burkhard for the support of her family. You will please forward this to Sister Burkhard for that purpose.

"R. C. YODER."

For the Herald of Truth.

LETTER FROM HADJIN, TURKEY.

From a letter written by Sister Adeline V. Brunk to her sister Verda, we are kindly permitted to make the following extract:

"My Dear Sister:—It is now more than two months since I looked into your face as you stood at the crossing of the Big Four tracks at Elkhart. I have thought of that day so often. Then sometimes I try to think through seven years here in Turkey and long that my life among these people may be used just as my heavenly Father sees best.

"I wish I had time to tell you about some of the things in this country that would seem as strange to you as they did to me. For instance, you would be interested just to stand here at my window for a while. The outer walls of the buildings are made of mud; a few of the wealthiest people have them plastered outside and in. The roofs are flat and are covered with earth and fine gravel. Here the people live and sleep when it is not too cold, and here they dry their wheat, tomatoes, peppers and whatever they have to put up for winter use. Some of the sights I see on these roofs show the dire need these people are in of a Savior from sin.

"Some of the customs of these people are very interesting, though odd to us. For instance, some time ago as many as eight or ten ladies called, and while they were here the young doctor of this town also called. When he entered the room every lady instantly rose to her feet and remained standing until he was seated. Not knowing this custom, I naturally was a little late in rising and of course felt embarrassed. But then there are many things to learn.

"Last week Miss Tschumi and I had our kodaks taken with the first little orphan that came to this home since I am here. The little one was ragged,

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diseased and dirty, but looks very bright and happy since getting proper care."

It may be interesting to know that just two months ago (Oct. 15) Sister Brunk passed through Tarsus, the birthplace of the apostle Paul, on her way to Hadjin. Tarsus, which in Paul's time and later ranked with Alexandria and Athens in culture and literature, is now a decayed town of some 30,000 inhabitants or less, mostly Turks. In the thirteenth and fourteenth centuries it was still a flourishing city and was occupied by Armenian Christians. Of the grandeur of the ancient city but little can be seen in the ruins that are still standing.

For the Herald of Truth.

WOULDN'T LICK THE POSTAGE STAMP.

By George J. Lapp.

This week a Brahman, acting as agent for the Malguzar of Dhamtari, came to us on some business. We gave him the money required as rent for the ground upon which our buildings are. We then asked him for a receipt for the money given. After he had written it out he asked for a stamp to place upon the receipt. We gave it, but he would not dampen it with his tongue. We asked the reason why and he gave answer that the glue was made of animal matter and to touch it with his tongue would break his caste. So finely do the strict caste observers distinguish in such things, that no matter how minute the offense is they are versed concerning it and will not break the traditions of their fathers. They observe the minor details, but the weighty things, such as mercy and justice, are overlooked. How beautifully this illustrates the Master's words in Matt. 23:23, when he said, "Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to have left the other undone."

The Brahmins take very much the same place in Indian society that the scribes and Pharisees did among the Jews. They are of the highest caste and hold themselves to be superior to the other people. They have incorporated into their holy books teachings and observances which show a striking resemblance to many of the teachings of the Jewish priests. They place heavy burdens upon their followers, but "would not lift them with one of their fingers."

How often do we forget that ideas which we advocate are simply additions to the real teachings of the Word, rather than interpretations of it! May we distinguish between the traditions of the fathers and the real teachings of the Word of God. Let us not forget, however, to cling to the Word and to all it teaches, even though we may at times be called pharisaical. Our hearts MUST yield to the divine will of God and our practices to his teachings.

Dhamtari, C. P., India.

For the Herald of Truth.

ITEMS FROM INDIA.

By M. C. Lehman.

"God's ways are not our ways." Had we had our way the late trend of affairs noted below would probably not have been as it is. These are some of the things we thought of as "might be" in America. Perhaps this is necessary for the success of the work here. Perhaps we can reach the native people better. Perhaps God is awakening the church in America to a truer realization of its relation to the heathen world. Perhaps! But why surmise? He doeth all things well.

August 18 the rahid jakal did its havoc with Bro. Lapp and the two girls. We committed them to God and hoped for the best. Sept. 15 they returned safe and well and we were so thankful.

Sept. 22 Bro. Burkhard had to stop work be-

cause of a severe carbuncle. Sept. 29 Bro. Burkhard died and was laid to rest the same day.

Oct. 3 Bro. Kauffman had become so weak that it was necessary for him to leave for Champa at once and rest. He has been there ever since.

Oct. 30 Sister Lehman was taken sick. It soon became known that she had typhoid malaria and that if everything goes well an eight weeks' siege of typhoid could be prepared for. She requires the attention of two missionaries constantly now. Her temperature has been fluctuating from 102 to 106 degrees, but she is improving somewhat now.

Nov. 11 brought a telegram from P. A. Penner at Champa, stating, "Kauffman very sick." Nov. 12 a letter from the same place says, "Bro. Kaufman is very weak. His stomach seems not to retain either nourishment or medicine. He might pass away. Come before it may be too late." Bro. M. C. Lapp left at once for Champa.

We do not write the above to complain or to cause alarm, but to solicit your prayers for strength from on high to see us through these times. "As the day is so shall thy strength be." Dhamtari, C. P., India, Nov. 13, 1906.

For the Herald of Truth.

BIBLE MEETING.

Held at Bethel M. H., near Wadsworth, Ohio, Dec. 3-8, 1906.

Opening devotional exercises were conducted by Bro. J. S. Shoemaker, Frederick, Ill., reading Psalms 119:120.

Organization.—Bro. J. M. Kreider was chosen moderator, assisted by Bro. Norman Lind, both of the Bethel congregation. Bro. B. L. Neff was elected secretary. Bro. H. R. Newcomer, chorister, and Bro. Stauffer, treasurer. The brethren S. G. Shetler and A. D. Wenger taught on the different subjects throughout the week. Bro. Wenger, however, was not present the first day, when Bro. Shoemaker assisted.

The program was a very interesting one, and many helpful points could be given, but space will not permit. Some of the subjects treated were as follows: Holy Spirit, Personal Work, Practical Christianity in the Home and in the Church, Peace, Self-denial, Eternal Punishment, Heaven, the Good Shepherd, Pride, Modest Apparel, Devotional Covering, Social Life and Marriage, and a number of others.

It is all right to have a home, and to have one of your own, but all homes should be Christian homes. Order of a Christian home: God, Christ, man, woman, children and servants. Husband and wife should be dwellers at home. Children should also make home a dwelling place. Practical Christianity in the church is, to be able to rule our own spirit and never be ashamed to suffer for Christ. Be sociable. Also remember the sick and the aged, as they enjoy a family worship oftentimes more than the able-bodied public meeting. Peace is very essential. A good way to obtain it, is to obey all the commandments.

Helpful points were given on the social life, and on marriage. Young people should avoid forming cliques, or rings, but be sociable to all in the church. Brethren should seek the company of sisters in the church, and vice versa. Marriage should be only in the Lord. 1 Cor. 9:5, where Paul says, "Have we not power to lead about a sister, a wife?" etc., is the key to all Christian marriages. Notice Paul says, "A sister." Brethren should not seek a companion outside of the church.

Among the visiting brethren were Bish. Benj. Weaver of Lancaster Co., Pa., Bro. and Sister Anglemeyer of Bucks Co., Pa., Bro. and Sister Weaver of Johnstown, Pa., Bro. J. Hartzler of Dakota, Wayne county folks and a number of others. Bro. Shetler left for Canton Mission, while Bro. Wenger remained to conduct a series of meetings. May God bless the work.

B. L. NEFF, Sec.

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HERALD OF TRUTH.

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John F. Funk and Abram B. Kolb, Editors.

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6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

TIDINGS FROM THE CHURCHES

Bro. John Hygema preached last Sunday at the new Union meeting-house, west of Wakanusa, Ind.

Bro. Jonas Loucks filled the regular appointment at the Olive meeting-house in Elkhart Co., Ind., on Sunday, Dec. 16.

Bro. John E. Hartzler of Surrey, N. Dak., is conducting a series of meetings in Middlebury, Ind. The meetings were begun last week and will probably continue to the end of the present week.

Baptismal services were held at the Mellinger meeting-house on Sunday forenoon, Dec. 16, on which occasion the converts of the recent meetings at Paradise were received in church fellowship. The Lord bless them and give them willing hearts in the Master's service.

From a correspondence from Russia to the M. Rundschau we learn that Pro. Jansen in Berdjansk (the former residence of Bro. Cornelius Jansen) was shot to satisfy a feeling of revenge by some one who allowed his evil desire to overrule his better judgment.

From Jansen, Neb., we are informed that in the family of Franz Sawatzky two couples have made known their betrothal, and by the time our readers will peruse these lines both couples will be married. May the Lord bless and keep them that they may live in his fear and to his glory.

Lewisburg, Pa., Dec. 15, 1906.—To the Herald Readers:—Greeting. This part of God's vineyard had quite a revival within the last month. Bro. Mast of Lancaster Co., Pa., preached twice, followed a week later by Bro. Joseph Zook of Oyster Point, Va., who also held two meetings. Still later Bro. Solomon Lauver of near Milflin, Pa., preached a sermon to us. All of these brethren seem to understand the signs of the times and gave to us the very thing we most needed.

COR.

Souderton, Montgomery Co., Pa., Dec. 8, 1906.—Today (Dec. 8) seven persons were received into church fellowship in the Souderton congregation by water baptism. We hope the Lord will give them grace and strength to be faithful and bless them that they may be shining lights in the vine-

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yard of the Lord. It is encouraging to every true child of God when souls turn away from the beggarly elements of the world and consecrate themselves to the Master's service. May many more follow their good example. COR.

Millserville, Lancaster Co., Pa., Dec. 11, 1906.—Dear Brethren:—Greeting in the worthy name of Jesus. We have a large Sunday school every Sunday throughout the year. We also have a Bible Reading every Saturday evening. We expect to have a series of meetings this winter, some time when Bro. A. D. Wenger is at home. We expect Bro. Noah H. Mack to assist in conducting the meetings. We had no applicants for baptism this fall. There are many young people, also some older ones, who ought to be gathered into the fold of Jesus. Pray for us that the Lord may give grace and strength to this work, that souls may be saved and gathered into his fold. COR.

Mennonite Gospel Mission, Chicago, Ill., Dec. 10, 1906.—We are having splendid meetings at this place at present (Dec. 2-16). There were nineteen confessions during the meetings up to and including Sunday school yesterday. When the invitation was given in children's meeting last evening more than a dozen arose. Many of these we feel were sincere in their expression. Among the converts are a number of men, several women, young people and children. We are very much encouraged. Bro. A. H. Leaman is doing the preaching. We have over 100 enrolled in Sunday school with an attendance of about eighty, eighty-six being the highest number present on any one day. Children's meetings are well attended. The hall is usually crowded on Sunday night. There are over 100 enrolled in the sewing school, with a weekly attendance of about seventy. The prospects for the work here are very bright in nearly all respects. A. M. EASH.

Versailles, Mo., Dec. 12, 1906.—Dear Readers of the Herald:—Greeting. We have again been permitted to enjoy a rich spiritual feast and to learn many precious truths concerning God's word. On Nov. 26 a Bible conference began at the Mt. Zion meeting-house and continued until Dec. 7. The brethren D. G. Lapp and J. E. Hartzler were the instructors. Some of the vital questions concerning the Christian life and duty were ably presented from a Bible standpoint. Bro. Lapp devoted one hour each day to Bible doctrine. The subjects discussed under this head were: Baptism, Communion, Feet-washing, Devotional Covering and Marriage. He also instructed us on the subject of Holiness, Non-conformity, and Christ—Our Teacher, Our Example, Our Redeemer. Bro. Hartzler gave us some edifying lessons on the subjects of The Parable of the Wheat and Tares, Fruits of the Spirit, Missions, Rom. 12, Sunday Devotion, Hell, and Heaven.

The interest was good throughout the entire meeting, and we trust that the seed so bountifully sown may bring forth fruit in the life of every one permitted to attend. On the last evening three confessions were made. COR.

La Junta, Col., Dec. 11, 1906.—Dear Brother:—Greeting in Jesus' name. Your kind favor came duly to hand. I was truly glad to hear from you, and will do all I can to help along the good work.

I have been so busy and had so much to do that I have hardly time to write. I have now left the work in Kansas City on other shoulders. We arrived in Colorado Friday (Dec. 7), and found Bro. J. S. Hartzler not feeling well. He is now in the hospital and we fear he has the typhoid fever. We are sorry indeed. I thought I would rest a while until we get our things straightened round. Bro. Hartzler was to conduct a ten days' Bible Normal in Holbrook with Bro. J. B. Brunk. I was asked, on account of his sickness, to take his place, and did so. The schoolhouse in which the Normal is held was fitted on Sunday evening, the second meeting. We need more of this kind of

teaching in this western country, where the people work seven days in the week and regard neither God nor man, and so much work to be done here as well as in the East.

Our goods were here when we arrived and we are now unloading them.

Bro. Jacob A. Heatwole of Harrisonburg, Va., will move to Colorado in the near future on account of his wife's health, and we are expecting a number of others soon to move in.

Bro. David Garber, who has recently been ordained to the bishop's office, has gone to Osborn Co., Kansas, to hold a series of meetings. Sister Sneek of Missouri, who came here on account of her lungs, is doing nicely. She has gained seventeen pounds and will, no doubt, be able to return to her home next year some time. Bro. J. B. Brunk is talking of settling at Peabody, Kansas, for a while.

The weather here is fine, almost like summer during the day, while the nights are cool—just fine weather for lung trouble. Beets are nearly all out. They yielded a fine crop; some make over twenty tons to the acre. They are worth from \$5.00 to \$5.50 a ton. J. F. BRUNK.

Stony Brook, Pa., Dec. 9, 1906.—Dear Herald Readers:—Greeting in the Master's name. Oh, come and choose the better part, low at the Savior's feet! We have great reason to rejoice and give thanks unto the Lord in this that he sends his servants into our midst to proclaim his precious truth. Bro. Noah H. Mack held a number of meetings at the East York meeting-house. He preached from the following texts: Matt. 18: 18, 19, 20; "Where art thou?"; "The wages of sin is death"; "I am the way, the truth and the life"; "For I say unto you that unto every one which hath shall be given, and from him that hath not shall be taken away from him"; "Repent"; "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house"; "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not"; "And being in an agony he prayed the more earnestly, and his sweat was as great drops of blood"; "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels"; "What is that to thee; follow thou me." The last evening he preached a missionary sermon from Acts 1:3, after which those who felt like giving, gave contributions for India, amounting to \$60.00.

The interest was good, but only one young man confessed his Savior. Our prayer is that God may move others before it is forever too late, so they may take courage and step out and accept of him as their Savior, and live consecrated lives.

Communion services were held at Stony Brook on Dec. 2 by Bish. Jacob N. Brubacher, and we rejoiced in the commemoration of the death and suffering of our dear Savior. We also had feet-washing. One young woman was baptized on Saturday previous. On Dec. 8 two precious souls were baptized at Manchester. On Sunday communion and feet-washing were observed there. Bish. Abram B. Kolb officiating. May we now try by God's grace to live out what they taught us through God's word and what our home preachers wish to teach us. Pray for us that we may be bright and shining lights. COR.

Rainham, Ont., Canada, Dec. 13, 1906.—To the Herald Readers:—Greeting in the name of Him whose marvelous birth we are soon again to celebrate, and who by his death wrought for us so great a salvation. Perhaps a few words from our congregation of Rainham and South Cayuga might prove of some interest to the brotherhood in larger and more flourishing congregations. Though but a small flock we are nevertheless beneath the great Father's notice and we know that he careth for us.

Our church gatherings are not as large as at other places, yet we labor in faith, being encour-

YOUNG PEOPLE'S PAGE.

J. C. F. Harrington of Decatur, Ill., who went as a missionary to Chile, South America, ten years ago, has been appointed by the government of Bolivia, S. A., as superintendent of instruction. After nine years of missionary work in Chile, during which time he thoroughly mastered the language, he went to La Paz, capital of Bolivia, where his work was speedily recognized. He is also credited with being responsible for a degree of religious freedom that was hitherto unparalleled in Bolivia and Chile. He is a young man who is not ashamed of the gospel of Christ, for in it he recognizes the power of God unto salvation unto every one that believeth. He will introduce the American system of public schools in Bolivia.

Bro. Klaassen in this week's article draws a striking contrast between German and American officialdom and the contrast is not to the credit of the German. However, we think that he must have reached Baltimore on a day when the officials were in an unusually good humor or else Baltimore customs officials are decidedly more suave than some others are at times. But customs officials have many trials. They need to be wise as serpents, observing as hawks and exercise the most discriminating judgment in order to carry out both letter and spirit of their instructions. Enough latitude is given for the exercise of judgment in individual cases that the wise and kindly intentioned official will not need to be unjust or unkind toward any one in the discharge of his duties. The poor emigrant is a prospective fellow-citizen, and may in this land of wonderful possibilities rise to a position where the same official who examined his meager belongings will feel honored to claim his acquaintance and will recall with pleasure the kindness with which he approached the poor but honest and ambitious young men who passed beneath his official scrutiny. This fact holds good also in the relations of other men than poor emigrants and Baltimore customs officials.

For the Herald of Truth.
FLEECY SNOW.

By B. F. M. Sours.

Falling, falling slowly down
Over stubble field and town—
Where the clover used to be
All is white that now I see—
Snowflakes like wee birds in play,
Do you come from far away?
Come from far? From cloudland down,
Falling on the field and town.

Oh, how soft! the fleecy snow
Is like joy in overflow;
Like the baby with its "coo,"
Calling coaxingly to you;
Like the redbird with its call
From the corn in tassel tall:
So joy speaks in flakes of snow
While the soft winds scarcely blow.

Fleecy—tumble—there he goes!
He's a boy, and that he knows—
See! his face is brightened here
In the snow so soft and fair.
In our childhood tumbled we
In the same light-hearted glee:
How we love the fleecy snow,
Even if the tempest blow!

Slowly, slowly coming down
Over stubble field and town,
Minding us of after days
Past the autumn's gold and haze
Of our lives, when age is bent
With life's storms and sunshine blent—
Over all life's fields of brown
Fleecy snows will settle down.

Mechanicburg, Pa.

Let repentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

JOYS AND SORROWS OF AN EMIGRANT.

By David A. Klaassen.

III.

As the passage on one side of the vessel was closed temporarily, all the passengers had to return from the crowded deck to their quarters or to the forward deck by way of the other passage, at the end of which physicians and several seamen stood to examine and punch the medical certificates as the passengers went by with card uplifted in plain view. Other sailors, whose quarters were located along this passage, made it their nefarious business to insult the passengers in the rudest, coarsest way. Never did I think that the crew of a German liner, in charge of a German captain, would be guilty of such misconduct. But Capt. Petermann is growing old and probably thinks of coming pension more than of present duty. This unpleasant experience ended, the passengers are at liberty to seek their accustomed quarters or haunts until the bell strikes the noon hour, when the whole company armed with tin dishes makes a line for the kitchen for their rations of rice "lebkans," peas and other mysteries of the ship cook's culinary art. All the food supplied the steerage had an insipid taste, especially the meat, which was of wonderful "texture," and had a sweetish taste, so that one involuntarily questions whether the "beef" whose meat we were offered might possibly have been born with horses' hoofs and had done twenty years' service at the plow! I and my family were unable to eat the stuff and we lived on coffee and baked goods which I procured from the baker.

However, all things have an end, and this was finally true of our transatlantic voyage. On the eleventh day we passed the entrance of Chesapeake Bay, and in the evening we arrived at Baltimore. The day following we disembarked, were again examined by a physician and our medical certificates entered on the emigrant roster. Thus at last we had the free soil of America under our feet. And the "Travel"? Well, there were those on board who were foreign enough to the non-resistant spirit to wish that the Russians might day give the Germans a genuine "tanning." (We hope none of the Mennonites felt that way toward these poor, ignorant, benighted German heathen.—Ed.) A wonderful country, these United States of America! Even at the medical examination we felt that we were once more among human beings. Not one harsh word, no brutal sneering and prying of the eyeball, as in Germany, no epithets, no matter how diatriphed, uncouth or odd the symptom may be, everywhere one sees only the sympathetic physician—not the veterinary surgeon. A lady physician examines the women. The eyes are examined with delicate care; casual questions were meanwhile asked regarding bodily ailments, and the kindly interrogation, "Where from?" and "Where do you expect to go?" while official, is so kindly given as to make the proceedings seem like a visit, and not like a visitation. At the Registration Bureau the most detailed information is cheerfully given regarding the remainder of the journey, and not in short, brusque business terms, but the officials seem anxious to make themselves perfectly understood to the traveling public. The customs inspection was rapidly, but not roughly proceeded with. The officials did not pretend to lose all patience and reason if the bundles, boxes and other baggage did not fly open before their eyes. When the inspector asked me what my basket contained I replied that the contents looked about like the descriptions of "A thousand and one nights," only not quite so beautiful. Laughingly he raised the lid, drew apart the inner covering, and then, without disturbing the contents, gently told me to shut it up again. However, not all the passengers have such a harmless experience. Not far from me a lady's trunk is being examined. She is dressed in full accord with the weakness some women display for adornment, and with a hat that offered comfortable shelter to

three men who looked on with the utmost composure while her baggage was being opened. The cover springs open and a harmless old comforter or quilt comes into view. But the farther down the inspector ventures the more interested he becomes. Boxes filled with all kinds of feminine vanities and adornments come to view, not only one of a kind, but dozens. At the inspector's side are piled up costly umbrellas, rare table covers, expensive toys of all varieties for children, and a glorious collection of tobacco pipes! The face of the inspector becomes fairly radiant while another official in a most genial mood carries on a rambling conversation with the lady whose face turns from white to red in quick succession. Piles of lace and draperies come from the depths of the trunk. The lady is no longer listening to the genial rapid-fire conversation of the loquacious official, and I really pity her. All these things were intended to pass free into the United States under the kindly protection of a harmless and cheap old quilt, and now suddenly, and in the most matter-of-fact way they are dragged into public view. These officials do have a wonderful instinct for knowing where to find things.

About 7 p. m. we took the train, and for a part of the journey we were accompanied by several hundred fellow-passengers from the "Travel." Several sailors of the "Travel" had stolen into our car to take tender-farewell of a number of "lady friends," but they had barely been observed by the conductors before they went heading from the car with a neatness and dispatch that was truly wonderful, and I had the silent but sincere satisfaction of seeing these coarse fellows finally get the treatment they so richly deserved, when I saw them unceremoniously tumbled head over heels down the car steps.

For the Herald of Truth.
MISCELLANEOUS JOTTINGS.

By J. Metzler.

II.

Dear Young Friends:—"Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world." May you who profess to live for Jesus be truly converted, and have experienced a change of heart. If you have, any doubts about this, do not rest satisfied until you can say with Paul, "We know that we have passed from death unto life." Make sure of salvation and do not be deceived. Of, be filled with the Spirit. May you press onward and upward to a higher plane of Christian life, ever toward "the mark for the prize of the high calling of God in Christ Jesus." May you enjoy the Christian life. Be devoted and zealous. May your constant, holy lives emit sweet, fragrant odors, beautifying all around like the Rose of Sharon and the Lily of the Valley; inasmuch that your parents and the church have to watch and pray that they will not be over-acted or proud of you.

You who are living in sin and rebellion against your parents and God, oh! pause and think of the imminent danger you are in. Before you will have finished reading these lines you may precious souls may be in eternity—lost in unendurable agony, in darkest despair, without the least ray of hope to mitigate your pain. Oh! turn NOW and be saved. Oh! hear how earnestly and lovingly God is calling you.

"Can you stand in that great day,
When his justice shall proclaim,
That the earth shall be a barren waste,
Like waste before the flame."

Through the wise efforts of parents and leaders and the knowledge-directed zeal of the more devoted young people, the surprise parties, singing parties and ice-cream parties have been superseded by prayer meetings and reading circles, in which the young people improve their noble God-given talents by such exercises as singing, reading selections, essays and poems, and giving

short talks. Every parent in the community rejoices over the improvement. "Praise the Lord for his goodness and his wonderful works to the children of men." May all be done to the glory of God.

If you are rebellious and disobedient to your parents, you can expect God's disapproval expressed to you for it some time in this life and in some way or other, even though you repent. You may have the same disobedient children as you are now, or in some other way the inevitable mark will come. God is a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation. Even the memory of past sins forgiven gives us pain.

If you have Christian parents who earnestly crave your temporal and spiritual welfare and seek to bring you up in the fear of the Lord, and you disobey them, thinking you know better, the time will come when you will see that you were wrong and they were right. Remember that and do accordingly. NOW, and receive a promised blessing. Do not deceive yourselves by imagining that you do not disobey God if you disobey your parents. One of God's commands on this subject says, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Think of what your parents have done for you from your infancy to this time; think of their cares, of their anxieties, and trials and prayers in your behalf. If you have been disobedient, think of the trouble, the grief, the bitter tears of sorrow, and the sleepless hours and nights you caused them.

A PRISONER'S LETTERS.

Set. by a Friend.

A prisoner in jail at Michigan writes to the Temperance Banner thus:

Will you kindly grant me a little space to give the boy readers a sermon from life? I was born of honest, respectable parentage, in the mountains of New Jersey. At an early age we removed to a Western city; and at this time I laid the foundation to what I have become—an inmate of a county jail, awaiting trial upon a charge liable to send me to state prison for fifteen years, by acquiring a taste for pernicious books and papers. Dime novels were my special delight. As I grew older I acquired the friendship of vicious boys and men, and was familiar with all kinds of vice; though I did not partake of it, I countenanced it, until I became so familiar with it that it lost all its hideousness to me. This familiarity led me on step by step, until now I see the felon's cell and the felon's garb at the expiration of a few short weeks. Boys, ponder over this. A gray-haired father, a delicate, praying mother, brought to the verge of an untimely grave by the misdoings of their only and well-beloved son. Boys, I implore you, read not the accursed, vicious literature of the day. It will steal away your manhood, your truthfulness, your self-control, and leave you a ship floating wreck upon the sea of life, like a ship without rudder or sail, until you will commit some crime and repent when it is too late, as I am doing now. I beg of you, boys, by your fathers, your praying mothers, your loving sisters, never let one drop of liquor pass your lips. Think over what I have said, and take warning by my example. Take this for a motto: Let cards and liquor alone; be in bed by 9 p. m. and up by 6 a. m.; eat regularly, sleep soundly, exercise moderately, pray constantly, and you will never be behind the grates. Respectfully yours,

PRISONER.

If your subscription to the Herald of Truth has expired we kindly invite you to renew at an early date. We have had the pleasure of booking a number of new subscriptions within the past weeks, and should be glad to add many more to our list.

ITEMS.

Mayor Dugan of Chicago favors open Sunday saloons in that city. The people are divided on the matter and a bitter contest is on.

The total number of lives lost on the lakes (Michigan, Huron, Superior, Erie and Ontario) during the shipping season of 1906 is 126.

King Oscar, the aged monarch of Sweden, is critically ill at Stockholm, the capital. The crown-prince, Gustavus Adolphus, was hurriedly sent for on the 13th, as heart failure was imminent.

Japan wants no more Christian missionaries sent into that country. They are not against Christianity, but oppose the idea that the missionaries are superior to the native Christians and their priests.

Andrew Carnegie, the millionaire, advocates the division of the estates of millionaires at their death and giving them to the people. "The people," he contends, "make millionaires, and the people should have their share."

The German emperor is trying to train his "children," who compose his parliament or reichstag. Because they refused to vote a sum of \$7,300,000 to maintain a force of 8,000 troops in German Southwest Africa, the emperor summarily dismissed the body on the 13th. A new election will be held. The unruliness of the German soldiers in Southwest Africa have become public history.

The large dam which until a few weeks ago was thought sufficient to hold the water of the Colorado river from overflowing into the Salton sink, was washed out by a sudden flood, and once more the "Salton Sea" is filling. All that was thought to have been gained is lost. The Southern Pacific Railway Company, which built the dam, now proposes to the inhabitants of Imperial Valley that they raise \$1,000,000 and the railway company will build a new dam estimated to cost \$2,500,000 which it is thought will prevent further breaks.

In harmony with the British colonization policy the government has issued letters patent granting a constitution to the Transvaal, the country in South Africa recently wrested from the Boers. Franchise is given to every male twenty-one years of age who has resided in the Transvaal for five years. It is not an officer in the British garrison. With the new constitution the recruiting of Chinese labor will cease immediately and the entire system of Chinese labor must be stopped within a year after the first meeting of the legislature. Thus the Boers obtain home rule with equal suffrage for all. In this way they have all the civil rights and privileges they enjoyed before, and a much better system of government for the country than they had as an independent nation.

Cardinal Gibbons of Baltimore, Md., actuated by the belief that the American public does not understand the existing religious crisis in France, is appealing to America for sympathy by aiming to show that the French government is in reality striking a blow, not only at the Catholic church, but at Christianity. It rather seems that the Catholic church in France is simply repeating to-day the free thought and other ungodly elements of the nation what she showed centuries ago. Men broke through the shallow veneer of religious forms that held them bound within the narrow confines of ignorance and superstition into the light of human reason. With minds prejudiced against the church, but without a Waldo or even a Savonarola to guide them to the true light they have become religious anarchists. France will learn, and the world will see more.

CONFERENCE NOTICES.

Bible Normal.—A Bible Normal will be held at Science Ridge M. H. near Sterling, Ill., from Jan. 3-10. The brethren D. Wenger and D. D. Miller will be the instructors. A cordial invitation is extended to all. Those coming from a distance should let us know the time of their arrival, and we will meet them at the station at Sterling.

ABRAM BURKHAART.

Bible Conference.—A Bible Conference will be held Dec. 24-29, at the Howard-Miami Mennonite M. H., near Greentown, Ind. Instructors, D. H. Bender and P. B. Whitmer. Visitors welcome. Those coming to Amboy should write to N. W. King, Amboy, Ind. Those coming to Greentown should write to N. M. Slabaugh, Greentown, Ind., or E. A. Masi, Kokomo, Ind.

NILES M. SLABAUGH.

Bible Conference.—A Bible Conference will be held at the Shalom Mennonite M. H., near Shipshewana, Lagrange Co., Ind., from Dec. 24-29. The instructors are L. J. Buchwalter and J. K. Bixler. A cordial invitation is extended to all.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kauffman of Missouri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

Bible Conference.—A Bible Conference is announced to be held at the Roseland Mennonite meeting-house near Roseland, Neb., Dec. 24-29. Everybody is invited. For further particulars address Daniel Burkhard, Roseland, Neb.

Bible Conference.—We announce herewith a Bible Conference to be held at the Amish M. meeting-house near Hubbard, Oregon, Dec. 24-29, 1906. All are cordially invited, especially ministers.

DANIEL ROTH, Sec.

A Bible Normal will be held Dec. 25 to Jan. 2 at the Mennonite meeting-house near New Stark, Hancock Co., Ohio. Instructors, S. G. Shetler, N. E. Byers and M. S. Steiner. Visitors welcome. S. G. Shetler will continue meetings for an indefinite time after the close of the conference.

Bible Conference.—A Bible Conference will be held at the Bethel meeting-house at West Liberty, Logan Co., Ohio, Dec. 24 to 31, 1906. The instructors are J. S. Shoemaker and I. W. Royer. Following the Bible Conference a Sunday School Union will be held, beginning in the evening of Dec. 31 and closing on the evening of Jan. 1, 1907.

MARRIAGES.

Horst—Newswanger.—On the 13th of Dec., 1906, at Spring Grove, Lancaster Co., Pa., by Bish. Benjamin Weaver, Bro. Joseph Horst and Sister Lizzie Newswanger, all of Lancaster Co., Pa.

DEATHS.

Litwiler.—Pro. Peter B. Litwiler, of Gratiot Co., Mich., who died Nov. 2, was born in Ontario, Canada, March 20, 1818. He removed with his parents to Reed City, Mich., in 1872, and to St. Johns, Mich., in 1885, where he was ordained in the ministry, Oct. 29, 1893. He was joined in marriage to Sister Hattie Bates of Gratiot Co., Mich., July, 1895. They removed to Gratiot county in 1901, and to Reed City, Mich., March 19, 1904, where the brother labored until he was taken ill with rheumatic trouble in November, 1904, when they returned to their former home, where he died after an illness of two months, leaving his dear wife, father and mother, two brothers and four sisters to mourn their loss. The brother was converted and joined the church when seventeen years old, was ordained when thirty-five years of age, and died at the age of 88 y., 7 m., 12 d., with a living hope of that eternal life. His last sermon was preached from 2 Tim. 4:19 by F. C. Fricke and C. R. Peters.

Witmer.—On the 11th of Dec., 1906, in St. Joseph's Hospital in Lancaster, Pa., Bro. Abraham M. Witmer, aged 64 years. He was afflicted with bladder trouble, and it seemed a surgical operation was the only way by which relief could be saved. He was accordingly taken to the hospital, though in a very critical condition. After his arrival there he was weak for the operation. His condition, however, sank rapidly until relieved by death. Bro. Witmer resided near Mansville in Manor township, where he had spent nearly his entire life. Fourteen years ago he was chosen and ordained to the ministry in the Old Mennonite church, and served in the congregations at Mansville, Habecker's and Monaca, Pa. His childhood and youth were spent in Pennsylvania. He preached the last time on Sunday, Nov. 11, four weeks ago, on which day he preached two sermons. His life companion died about twenty years ago. His children are as follows: Fannie, Abraham, Benjamin, Annie and Leah. He is also survived by two unmarried sisters, who resided with his wife. Services were held on Friday, Dec. 14, at the Mansville Mennonite meeting-house, where he also was buried. The Lord comfort those who

modern the death of a faithful, kind and loving father, brother and shepherd of the people.

Markley.—Elizabeth Markley, daughter of Bish. Abraham Rohrer, was born near Hagerstown, Md., Aug. 3, 1816; died of old age at the home of her daughter near Blake, on Thanksgiving morning, in her 91st year. She moved with her parents to Medina Co., Ohio, when sixteen years of age. On May 1, 1832, she was united in marriage with John Markley, who preceded her to the spirit world seventeen years ago. A daughter and son-in-law remain to mourn the loss of a kind and loving mother, but not without hope. She also leaves two aged brothers and three aged sisters. Three brothers and two sisters have also crossed the sea of death. It is indeed a happy thought that when our labors here on earth are ended, we shall be with our loved ones in the beautiful world beyond. Funeral services were conducted the following Sunday by the brethren Isaac Good and Henry Hurst.

LANCASTER (PA.) MENNONITE HOME.

Report for November, 1906.

Cash Contributed.—Katie Shirk, \$1; Amanda Breuneman, \$1; Henry F. Ebbach, \$2; A. Friend, \$1; Barbara Harnish, \$1; J. B. Lindeman, \$1; J. H. Herr, \$1; A. H. Herr, \$1; Jacob F. Esby, \$2; Wm. McCarty, \$1; Henry Weaver, \$1; Lydia Musser, \$1; Eliza W. Martin, \$1.25; Samuel Witmer, \$50; Mathias Horst, \$2; Catharine Horning, \$50; Susan Dietrich, \$3; Jonas Zimmerman, \$1.

Goods Contributed.—L. Nissley, ingrain carpet and comfort; John Breuneman, apple butter; Martin B. Herr, sugar, coffee, oatmeal, cornstarch, cocoa, apple butter; A. Friend, toilet soap; Barbara Harnish, eggs, cocoa, rice; Emma H. Ebbach, rug; Fannie H. Miller, rug; East Petersburg Sewing Circle, 5 night gowns, 3 petticoats; Alice G. Kridler, 3 shirts; Leah Buckwater, clothing, elderberry jam, dried fruit; David Hoover, honey, 4 aprons; Grandmother Slitz, harter apples; N. B. Leaman, 7 ducks.

The Home is full. We have a family of thirty-one. Health during the month was as good as could be expected among a lot of aged people.

Devotional.—We had preaching on the 11th, when Samuel Witmer spoke to us from Psalm 111-13, and on the 20th Christian Leifer preached from Matt. 25:1, 2. We had Sunday school three times.

Visitors.—There were about 160 visitors at the home in November. All are welcome. Come again. Gratefully acknowledged, A. K. DENNER, ST.

HERALD OF TRUTH COMBINATION OFFERS.

1. Regular subscription price of the Herald of Truth is \$1.00 per year, fifty-two numbers in a year.
 2. All subscriptions paid now will be extended to Jan. 1, 1908.
 3. If you send us \$1.50 you will get the Herald of Truth for one year and the book, "Around the Globe and through Bible Lands." This book contains 432 octavo pages, 140 fine illustrations, is well printed and bound in cloth, and the regular price is \$1.50. In this combination it will cost you only 50 cents. This is a rare chance to get a good and valuable book. Old subscribers as well as new can avail themselves of this offer.
 4. If you send us \$1.35 you will get the Herald of Truth for one year and the Words of Cheer or the Christianische Jugendfreund.
 5. If you send us \$1.50 you will get the Herald of Truth, the Words of Cheer and the book, "Around the Globe and through Bible Lands."
 6. If you will send us \$2.00 you will get the Herald of Truth, the Rundschau and the book, "Around the Globe and through Bible Lands."
- The Herald of Truth is the oldest Mennonite paper published in the English language and also contains more reading matter than any other English Mennonite paper published. The paper has now been before our people and the public for forty-three years and during this time it has faithfully maintained the teachings of the gospel, the doctrines and practices of the Mennonite church and the highest standard of pure morals and Christian piety to which the large circle of our readers can hear testimony, and by the help of God it is our purpose in the future to follow on in the line or path in which we have moved during the past, and to hold fast to the same doctrines, the same faith and maintain the same principles, and as the past so in the future we have the assurance that our patrons and friends will stand by us and lend a helping hand in the work.

We hope our many faithful patrons will renew their subscriptions early. Any who desire to accept an agency for our books and papers are cordially invited to write us terms and outfit.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus' Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 27, 1906.

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NOTICE.—All matter intended for publication should be addressed HERALD OF TRUTH. All business matters, orders for books, papers, etc., or in any way pertaining to the business of the House should be addressed MENNONITE PUBLISHING CO., ELKHART, IND.

EDITORIAL NOTES.

A Happy Christmas to all.

May the day be to you all full of the true Christmas spirit.

God loved, God gave. If we love, how do we show our love?

God gave. Do we remember his gifts, and recognize him in our gifts?

Have the "holidays of great joy" found a hearty response in your heart?

We print this issue several days earlier than usual so as to have the paper appear as a Christmas number.

Wanted.—A copy of Denner's Predigt-Buch. Any one having one to sell will kindly inform us, stating price. We want one in good condition. Address, Mennonite Publishing Co., Elkhart, Ind.

This week's issue contains a number of excellent contributions suitable to the season. We thank our contributors for their kind assistance, and we believe the readers likewise appreciate the help given in making this one of the very best issues of the year 1906.

A sister in Georgia writes in a private letter the following encouraging words: "I herewith send you postoffice money order for \$1.00 in payment for the Herald of Truth for one year. * * I enjoy reading the Herald, to which I have been a subscriber and reader for about thirty years, and I enjoy it especially now that I am so far removed from my native state," etc.

Bro. King, of the Fort Wayne Mission, requests us to announce through the Herald that he will leave there about Jan. 1, 1907, and after that date the kind friends who wish to send contributions for the Fort Wayne Mission will kindly send them to I. R. Detweiler, Topoka, Ind., or to G. L. Bender, Elkhart, Ind. Bro. Detweiler will have charge of the Mission after that date.

Let us rejoice and be exceeding glad as we commemorate the day that reminds us of the fulfillment of God's repeated promises through the prophets that a Savior was to be born into the world, who should speak peace unto the heathen, who should save his people from their sins, who should be the true light which lighteth every man that cometh into the world. "And again I say, 'rejoice.'"

He who was born in a lowly manger has prepared a lovely mansion. All who truly receive him as their King and Savior, whether they be born in manger or in position have equal right and access to all the glories of the place prepared for them. But only in the lowly-manger heart will

he be born anew, only in the lowly Bethlehem-heart will he appear; the Jerusalem-heart is the heart of proud Herod and of worldly wisdom, and the world by wisdom knoweth not God.

Bro. M. C. Lehman's "Evening Meditations" in this issue are certainly interesting. A glance at the map which appears in this issue will show the Mahanadi River and but a short distance east of the Rudri country where Bro. Lehman is no doubt writing. Take a look at the map. Think of the multiplied thousands within a few miles of Dhamtari, who, though so near to go, cannot be reached perhaps once a year, many of them, because there are none to go to the aid. That is one reason why Bro. Ressler wants such emphasis on his words: "We need workers."

The Herald has no between-the-lines literature. All it has to say is said in the printed lines, and we do not leave any empty space on the page for prejudice or bitterness, wrath, strife, seditions, heresies" (Gal. 5:19), neither has it room for flattering words (1 Thess. 2:5), knowing that "a flattering mouth worketh ruin" (Prov. 26:28). The Herald desires to be the mouthpiece of a body of Christians that speak the truth in love, without fear and without respect of persons, but with the intent that God's word and will may be made known, that the church's activities may be heralded abroad, to the encouragement of the saints and the edification of the body of Christ.

We would be indeed glad to accept the cordial invitation extended to us (wife and family included) to attend the Bible conference to be held at the meeting-house of the A. M. Cong. near Archbold, Fulton Co., Ohio, Jan. 3-10, 1907, an announcement of which appears among the announcements, and if office duties are not too pressing we may spend at least part of the time with the brotherhood there. The brethren D. J. Johns of Goshen and S. G. Shetler of Johnstown, Pa., will be the instructors and Bro. Johns will conduct most of the work assigned to him in the German language for the benefit of a large proportion of the membership who understand German better than English. May there be a season of refreshing to all.

During the early part of the year the Herald several times referred to the lack of rain in parts of India, notably in Bengal, but that the Central Provinces were not affected or threatened with famine. Bro. Ressler's letter in this issue shows what hearing famine conditions in other parts will have on our Mission. Baloghagan is too new an acquisition to be of service to the Mission and their numerous family in the way of food this year. There are full 400 orphans to feed. Rice must be bought at famine prices. Our little Dutch brethren and sisters are looking to their white brethren and sisters in America for a good part of their sustenance next year. Surely we, their elder brethren and sisters, and in whom they have such great confidence, will not fail them, for to do so would mean to fail to fulfill the trust which God has placed into our charge.

With this number another volume of the Herald of Truth is completed. The Lord has greatly blessed us in the work, the brotherhood has ably

supported the work, and we rejoice to know that the co-operation of readers, contributors and editors has brought pleasure, edification and comfort into thousands of homes. For every word of encouragement, for every help that has been rendered, we are deeply grateful. The work is the instruments in his hands and owe all our strength and all our lives to him. May he continue to direct and prosper the work; for with his manifold blessing we go forward with renewed courage and invite all—correspondents and other contributors and all the present readers and all others who should be—to unite with us in the one effort to make the Herald, by prayer and active co-operation, the paper that all would wish it to be.

Last year the little town of White Pigeon, Mich., about twenty miles north-east of Elkhart, had a most destructive fire by which practically the business portion of the place was laid in ashes. The fire originated from the carelessness of a drunkard. Last week the town had another fire which destroyed one of the best-known manufacturing buildings in that section of country. Again whiskey was the cause of the fire. Seldom have the evil results of drunkenness upon a community been more glaringly manifested than in these two cases occurring in the same town and within so short a time. The maniac with cocked pistol or brandishing knife is considered too great a menace to public safety to roam at large, the mad dog is promptly shot, the blood-thirsty villain arrested, the slanderer compelled to make amends or take his prison fare. This is law. But what of the man who in his drunken condition keeps step with the worst of human and brute beasts? Or what of the law that allows the development of such characters? Or what of him who, knowing the downward, slippery road of all who indulge in so dangerous an appetite, says, "I can drink or I can let it alone"? But the fire that consumes blocks of buildings is not the only fire which the drunkard ignites. He sets on fire the passions within, he consumes the faculties of his body and mind, he deprives his own of the comforts and even the needs of life, but fills them with a manhood and womanhood consuming shame, and plays a thousand discords upon the great organ of human life and of domestic and civic harmony. Shun the glass and tell the other man to shun it, for God's word declares that sorrow, woe, strife, wounds without a cause, poverty, perversion of judgment, misery on earth and everlasting torment are the portion of the drunkard.

Decided.—One of our correspondents, from one of the Southern states, sends us the following decided expression of his views on the subject of baptism: "I desire to thank you for all your kindness and for your expressed appreciation of my humble efforts. But because of the stand you take as regards the sacred rite of baptism, which will be immersion into divinity shall cancel the Bible. I must ask you to drop my name from your list, not that you do not publish a paper containing lots of excellent things—the spirit of piety breathing through its pages is remarkable, but here one guy trick has spoiled the sweetest and the best."—Praying your pardon and again thanking you and wishing you all good things, I am yours, etc.

We like the man who believes and knows what he does believe and who is not afraid to declare

his belief and stand by it, and we wish some of our Mennonite people were more decided and ready to give a decided answer for the faith they have to any one who asks it of them. We should always be ready to give a reason for the hope we have within us, to every one that asketh, but we should always be sure that we have the Bible on our side and that we give a correct interpretation of its teachings. When the mode of baptism comes in question, and we believe that the Bible mode is afusion, we should be just as decided and just as ready to defend our belief, not through human agencies, but by the unchangeable word of God, as our Baptist brother of the South; and if we should give our personal conviction on this question we would use about the same words as he does and say that the Bible mode of baptism is afusion and will remain afusion even unto the end, and on this we have abundant teachings of the Bible, which no human philosophy or logic can reason away. But while we believe, teach and practice this form of baptism, we do not set it up as a saving ordinance and do not desire or seek controversy, but give to others the same privilege and the same liberty that we claim for ourselves. Let every one be persuaded in his own mind.

PERSONAL MENTION.

Pre. Aaron Freed, of the Line Lexington congregation, held services in the Souderton Mennonite meeting-house on Sunday evening, Dec. 16.

Bro. M. B. Shenk and family of Warwick Co., Va., are spending some time visiting in Augusta Co., Va. After spending several months in this part of Virginia they will go to Allen Co., Ohio, their former home, and remain there also for some time.

On account of illness in his family Bro. Bender may not be able to take part in the coming Bible conference at Kokomo, Ind. We trust conditions may be such that the program as at present arranged may be carried out without eleven-hour substitutions.

Bro. Henry Weldy, of the Holdean congregation, Elkhart Co., Ind., spent Sunday, Dec. 23, 1906, at Teegarden, Marshall Co., Ind., filling the regular appointment at the Union meeting-house at that place. Bro. Weldy has had that place under his care for some years and has faithfully cared for his charge. May the Lord bless his efforts.

Bro. I. R. Detweiler and wife of Topeka, Ind., passed through Elkhart on their way home from the West on the 15th of December. Bro. Detweiler speaks encouragingly of the interest in missions in our church in the West, he having visited many congregations during the past months. After a short stay at home he will go to Fort Wayne, Ind., to assume temporary charge of the Mission in that city.

Bro. J. E. Hartzler of Missouri just closed a series of meetings at Middlebury, Ind., and called at the Publishing House on the 21st of December on his way to Nebraska, where he will be engaged for the next week in holding a Bible conference; after which he will return to Indiana to conduct a series of meetings in three different congregations in Elkhart county. He is diligently engaged in the Master's business. The Lord bless him.

Bro. A. K. Kurtz and wife of Smithville, Wayne Co., Ohio, who had been spending several days in Elkhart and Goshen, visiting friends, called at the Publishing House in Elkhart on Dec. 19. We were very glad to see Bro. Kurtz and his companion in Elkhart and very much regretted that their time did not allow them to stay longer. The name of Bro. Kurtz is not strange to our readers, as for years articles from his pen and over his signature have appeared in the Herald.

Bro. Daniel Weaver, of the Stauffer Mennonite congregation in Osceola Co., Iowa, who has been visiting friends and relatives in Elkhart Co., Ind., for about two weeks, called at the Publishing House on the 18th of December, in company with Bro. I. Brubacher. He was much interested in

looking through the Publishing House and the work being done in the various departments of the House. He is on his way to Lancaster Co., Pa., to visit relatives and friends there. We were glad to have him return our visit of fourteen years ago, and wish him a pleasant trip.

THE SONNET PSALMS. (Copyrighted, 1906.)

By Oliver Olden.

PSALM LXXXII.

God standeth in the mighty congregation.
Among the gods his judgment doth he speak,
Defend the poor and fatherless and meek,
Unto the destitute show true salvation.

From out the land of the unrighteous nation,
Oh, rescue thou the needy and the weak.
In ignorance and darkness do they seek,
For all the earth is moved in its foundation.

I said, Thou art the sons of the Most High.
But nevertheless like other men ye die—
Like one among the princes do ye fall.

Arise, O God, the earth in judgment try,
For thou the nations shall inherit, all—
The people for thy mercy ever call.

For the Herald of Truth.

HIS NAME SHALL BE CALLED WONDERFUL. Isa. 9:6.

By David Burkholder.

This prophecy has reference to the birth of the Messiah, who was indeed wonderful, because he was "God manifest in the flesh," which Paul calls "a mystery without controversy." It is indeed marvelous to behold Him whom the heaven of heavens cannot contain, wrapped in swaddling clothes, lying in a manger as a helpless infant. Yes, the great Architect of the whole universe, by whom the worlds were framed, busily engaged as an earthly carpenter with saw and hammer constructing earthly tenements for his own creatures. Finite mortals cannot comprehend the miraculous way in which he made his appearance in this world. He was to be made of a woman, one of his own creatures, the work of his own hands. Isaiah's prophecy which says, "A woman shall conceive and bring forth a son," was fulfilled in a mysterious way. The angel of God made this announcement unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Speaking from a human standpoint, the father is older than his son, but not so with the Godhead. "In the beginning was the Word, and the Word was with God, and the Word was God." Here we see that the Son is declared to be God. And he is also declared to be without beginning of days or end of life. Truly, if he had a beginning he could not be God or Alpha and Omega. He has a past eternity as well as the Father. Consequently it is too wonderful for us to conceive as to how he was begotten of the Father. Daniel showed Nebuchadnezzar that in his dream he had seen a stone cut out of the mountains without hands, and this stone became a great mountain and filled the whole earth. This figure has reference only to Christ's advent into the world and his kingdom on earth; and the mountain, I think, refers to Mount Zion (Isa. 2:2) and antipically to the heavenly mount of the Father's glory from whence Christ came. The Messiah was not like the image which this stone smote, made with hands or created by human agency, but conceived by the Holy Ghost (Matt. 1:20; Luke 1:35). This is "wonderful."

This is by no means his beginning, as some people seem to imagine. The apostle says, "The Word was made flesh, and dwelt among us, and we saw his glory, the glory as of the only Begotten of the Father, full of grace and truth." And we

have reason to believe that this glory was manifested unto God's people on different occasions under the old economy as the "angel of the covenant" or "angel of the Lord" (Ex. 23:20; Num. 20:16). This was the Guide promised to the Israelites. "Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him."

That the angel spoken of here is more than an ordinary created angel no one will undertake to deny. It is at least clear in my mind that it has reference to Him, and to Him only, whose name shall be called Wonderful, because the power and dignity ascribed to this angel are in harmony with the character of none other, and who else on earth or in heaven has authority to pardon transgressions? Neither is God's name in any one else. We notice this angel again with Hagar by a fountain in the wilderness when she was fleeing from her mistress, Sarah, instructing her to return and submit herself. Hagar, though a runaway slave, is not overlooked by Him whose

"Equal eye as God of all,
Beholds a monarch or a sparrow fall."

Undoubtedly this same angel wrestled with Jacob near the brook Jabbok. "And Jacob called the place Peniel: for (says he) I have seen God face to face, and my life is preserved." And Jacob again refers to this angel down in Egypt on his deathbed while blessing Joseph's sons and acknowledges him as "the angel which redeemed me from all evil," and prays him to bless the lads.

This wonderful angel guided the Israelites through the wilderness. In the night he was to them a pillar of fire and in the day a pillar of cloud, and Paul says, "They drank of that spiritual Rock which followed them, and that Rock was Christ." He is not without the power of the One whose name was to be called "Wonderful"? And when passing through the Red Sea, this angel of God, who had thus far gone before, now went back and came between the Israelites and the Egyptians, and was light to the former and impenetrable darkness to the latter. And in the morning watch the Lord or this divine angel or angel just mentioned looked through the pillar of fire and of the cloud and troubled the Egyptians.

In Dan. 3:25 we again notice this angel of the Lord which conducted the Israelites on dry ground through the Red Sea, now calmly walking amidst the fiery furnace into which the three Hebrew children had been cast bound; and when Nebuchadnezzar looked in he said, "Lo, I see four men loose, walking in the midst of the fire . . . and the form of the fourth is like the Son of God." Wonderful!

We have another appearance of this great Captain or Prince of Israel or Angel of the Covenant in Josh. 5:13-15. Here he calls himself "Captain of the Lord's host." And when Joshua fell down to worship him (instead of saying, "See thou do it not," as the angel did to the revelator), he said, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." This is another strong proof that this was not a common angel, but that Wonderful One of whom it is said, "Let all the angels of God worship him," the same who announced the birth of Samson unto Manoah and his wife, and when they asked his name he said it is secret (margin, "wonderful"). And the angel did wondrously. He went up toward heaven in the flame. "His name shall be called Wonderful."

From the time that Jesus was brought back by his parents from Egypt to Nazareth until he was twelve years old we have no history at all. Tradition says, however, that at a certain time in his childhood years when he was playing with other children (which is natural for all children to do), they were engaged in making birds out of clay, and when he had finished one and was holding it in his hand it suddenly became a perfect natural living bird and flew away. For this, of course, we

have no proof in holy writ. It may or may not be true for that matter. But we know that he was wonderful in this: He was himself the bread of life, but he became hungry. He distributed the living water, but himself became thirsty. He was the way, but was himself subject to weariness. He was the life, but had to die in order to save the world. He saved others, but, according to the Father's plan, could not save himself. In the miracles which he wrought during his ministerial work on earth he manifested his divinity in a most wonderful way. At the marriage in Cana he commanded them to fill the water pots, which he commanded them to do, and he only said, "Draw out now and hear to the governor," and surely the water had turned into wine. In the storm on the Sea of Galilee, when in danger of perishing, he only said to the raging waves, "Peace," and to the boisterous winds, "Be still," and immediately there was a great calm. And when Jesus and Peter in their limited circumstances lacked the required tribute money, Jesus stances lacked the required tribute money, Jesus ordered Peter to cast a hook into the sea, and the first fish that was brought up held in its mouth the needed stater. When he met the Gadarene demoniac, who was so raging that no man could pass that way, he only said, "Come out of the man, thou unclean spirit," and instantly the legions of devils came out of him, and the people were astonished to see the man sitting clothed and in his right mind. Was not this wonderful?

And to the lepers he had simply to say, "Be clean," and it was done. Indeed at his command the dead were raised, the blind received their sight, the dumb spoke and the ears of the deaf were unstopped, and every house where he stopped became a hospital, and people exclaimed with astonishment, "We never saw it on this fashion."

In conclusion—it was indeed wonderful how he redeemed the world with his own blood when he through the eternal Spirit offered himself unprompted unto God. Yes, God was in Christ, reconciling the world unto himself. When we remember how holy, righteous and pure God is, and, on the other hand, how sinful, depraved and unclean man became through the transgression and fall, that God could not reach him without a Mediator who possessed both the divine and the human nature, it seems to me I could see him step in between the thrice holy Jehovah and the sinful, polluted, fallen human race, and thus grasp with his right hand the hand of the former, and with the left hand the hand of the latter, so that he could truly say, "Father, all thine are mine, and mine are thine, and I am glorified in them." Oh, let his name be called Wonderful.

Nappanee, Ind.

For the Herald of Truth.

GOOD TIDINGS.

By Fannie Landis.

"Behold I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

Good tidings. Is there one among us who has not at some time or other experienced the thrill of joy on the receipt of good news? It may have been the decision of some friend to live for Jesus, the recovery to health of some loved one, or the home-coming of one long absent from the family circle. All are good news, but none to be compared with the heavenly message borne by angel to the shepherds near Bethlehem. A Savior had come into the world, a Redeemer who should save the people from their sins. God loved sinful, fallen man and manifested his love in the gift of his dear Son, who came to bear our sins on the cross that we might go free. This was the joyful message the angels sang, and it was not for the shepherds alone, but for "all people." What peace and joy and light accompany the reception of this sweet message! It removes the gloom, dispels the sorrow of earth and gives us the blessed hope of eternal bliss in the mansions above. How our

hearts should thrill with gladness that the messengers have reached our ears, and how they should glow with love and sympathy for those not so fortunate as we!

The message of "peace and good will" includes the heathen beyond the sea and the lost ones in our own land as much as you and me. There are many, many souls lying miserable lives and dying awful deaths just because the "good tidings" have never reached them. Do we not show great selfishness by not doing more to spread the good news when we so much enjoy these blessings? We need not cross the ocean to find people who have not yet heard of God's great gift to all men. In one city alone there are over 10,000 Chinese, many of whose lives are miserable, degraded and helpless beyond description. In another city there are 10,000 homeless children, who are out there all day long, stunted, ignorant criminals. And this is but a sample of other cities. Should not the knowledge of the millions who are groping in darkness make us eager to send them the light? It seems especially appropriate at this festive time when the whole civilized world is preparing to celebrate the day when the "good tidings" of a Savior born, were first brought to earth, to think of the many who have not yet heard them. Let us remember that our happiness will be increased by doing all we can to bring happiness to others. Let us deny ourselves the pleasure of some Christmas gift and give its value to help send the gospel light to some heathen soul. Can we not personally write or tell the sweet old story to some friend and so help the joy of Christmas to shine out over earth's darkness?

"Let the whole wide world receive Him,
Every heart with joy believe Him,
Faith and love, and honor give Him,
When He comes to earth again."

Children, tell the wondrous story,
Sound His praise, ye old men hoary;
Glory in the highest, glory—
Peace on earth, good will to men."

Canton, Kansas.

For the Herald of Truth.

THERE WAS NO ROOM FOR HIM IN THE INN.

By S. Yoder.

About 750 years before Christ came Isaiah, the Lord's prophet, and made a wonderful declaration to man and for man. His words were indeed wonderful, and these declarations were to him clear and bright as the noonday sunlight, but doubtless obscure and dark to others. What brings joy and comfort to one is as an idle tale to another. The prophet, as he was moved by the Spirit of God, breaks forth into joyous ecstasy: "And the ransom of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." And again: "Sing, O heavens; and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people."

And as these declarations were about to be fulfilled, when the long-looked-for King should be born, the glorious message was brought by an angel to Mary: "Hail, thou that art highly favored: the Lord is with thee. Blessed art thou among women. Behold, thou shalt conceive, and shalt bring forth a son, and shalt call his name Jesus. For with God nothing shall be impossible." And Mary said: "Behold, the handmaid of the Lord; be it unto me according to thy word." Mary showed herself an example of piety, and further exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior. For he hath regarded the low estate of his hand-maiden."

Joseph and Mary were poor so far as worldly possessions were concerned. The edict, however, went forth that all the world must be registered and taxed. This brought crowds of people to towns and cities, and Bethlehem was the town to

which Joseph and Mary had to go, and as the inn was already full they found lodging in a cave or stable, because there was no room in the inn. No doubt if some noted monarch had come to this inn afterward he might still have found room, but for this poor, humble family there was no room. Here among the beasts of the stall occurred the greatest event the world ever knew. Here Christ, the king of glory, was born and was wrapped in swaddling clothes and laid in a manger.

And while the people in the crowded Bethlehem inn knew nothing of this great event, God and his angels knew all about it. As a company of shepherds were keeping watch over their flocks by night they were deeply amazed by a sudden light shining around them, and the appearance of an angel greatly alarmed them and made them sore afraid. But the angel soon assured them that there was nothing to fear, and said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

As there was no room in the inn at that time, so the inns are few and far between to-day where Christ has room. Yet it is true that wise men, not only in the east, or in the west, but in the south and north alike may find the Christ if they are willing to seek him. And although the angels in great multitudes came praising God and saying, "Glory to God in the highest; on earth peace, good will to men," yet only those who have room in their hearts for the Christ and have met the demands of God in making an unconditional surrender of their bodies, their lives, their all, so that their bodies have become a fit temple for the dwelling of the Christ, and his Spirit—only those, I say, can comprehend what "peace on earth, good will to men," really means. The formalist may cry, "Peace," where is no peace. Why? Because there is no room in their homes or hearts for the meek and lowly Christ, and Christmas time means only a time of reveling and gluttony to them, but to the saved it means much. They alone can understand what it means to feast through the Holy Ghost, in the soul and comfort through the Holy Ghost, and they joy and rejoice because they have a Friend in time of need and "one who sticketh closer than a brother."

Dear reader, have you peace in the soul? If not, why not? Are you not willing to deny yourself and take up the cross? Is there still something you love more than Christ? Oh, remember, you cannot afford to try to climb into the kingdom of Christ some other way! Make the sacrifice and he loyal and have a happy Christmas.

Elkhart, Ind.

LITTLE THINGS THAT HURT.

There are thousands and thousands of little untruths that hum and buzz and sting in society; there are too small to be huzzed or driven away. They are in the looks, they are in the infections and tones of the voice, they are in the actions, they are in the reflections rather than in direct images that are represented. They are methods of producing impressions that are false, though every means by which they are produced is strictly true. There are little unfairnesses between man and man that are said to be minor matters and small things; there are little unjust indignities and detractions; there are petty violations of conscience; there are ten thousand of these flags of passion in men which are called follies or weaknesses, but which eat like moths. They take away magnanimity and generosity, they take from the soul its enamel and its polish.

Our Sunday School Lesson Helps have met with favor among our people ever since they have been published. They will be better during the coming year than ever. The first quarter will be ready in about three weeks. Send in your orders early. Address: Mennonite Publishing Co., Elkhart, Ind.

TIDINGS FROM THE CHURCH AT HOME AND ABROAD

FOREIGN MISSION.

India.—American Mennonite Mission, Dhantari, C. P., India.

HOME MISSIONS.

Chicago.—Home Mission, 145 W. 18th Street, Chicago, Ill.
Chicago.—Mennonite Gospel Mission, Emerald Ave. and 29th Street, Chicago, Ill.
West Mountain.—Wash Mountain Industrial Mission, New Holland, Pa., R. F. D. No. 4.
Philadelphia.—Mennonite Home Mission, Cor. Amber and Dauphin Streets, Philadelphia, Pa.
Fl. Wayne.—1209 St. Mary's Ave., Ft. Wayne, Ind.
Lancaster.—462 Rockland Street, Lancaster, Pa.
Canton.—Mission Home, 1934 East Eighth Street, Canton, Ohio.
Kansas City.—701 Pacific St., Kansas City, Kan.

Newkirk, Oklahoma, Dec. 16, 1906.—To the Readers of the Herald of Truth:—Greeting in the Redeemer's name. On the 8th of Dec. 1906, Bro. Michael Horst of Peabody, Kan., came into our midst and remained until the 10th, during which time he conducted three meetings. These meetings were both interesting and edifying. May the Lord bless the dear brother in his labors. COR.

Sarnboro, Niagara Co., N. Y., Dec. 18, 1906.—Greeting in the name of the Lord Jesus to the editors, publishers and readers of the Herald. I will again, as always before, send my free-will offering to pay my yearly subscription for the paper (Herald of Truth) and also for three English Almanacs. Wishing all the printers and readers of the paper a merry Christmas and a happy New Year, I remain yours in truth and kindness. COR.

Johnstown, Somerset Co., Pa., Dec. 19, 1906.—On Dec. 19 Bro. Benj. Weaver of East Earl, Lancaster Co., Pa., came to us and the same evening preached in the Stahl meeting-house from Luke 10:20. On the 13th Bro. John S. Mast of Elverson, Pa., and Jacob S. Gerig of Smithville, Ohio, came to our midst and the same evening held a meeting at the home of Bro. Lewis Shetler, on account of Sister Shetler being sick. The brethren stayed with us until Monday, Dec. 17, and while here preached the Word in its purity and with power in the Kaufman, Blough and Stahl meeting-houses. Brethren, come again, all of you, and stay longer. LEVI BLAUCH.

Alto, Mich., Dec. 17, 1906.—Greeting to all the Herald Readers. We were favored by a visit from Bro. Niles M. Slabaugh of Greentown, Ind., who stopped with us one night (Dec. 13) on his way home from Chief, Mich., and preached at the Bowen meeting-house the same evening. Bro. A. D. Wenger will begin a series of meetings at the Bowe M. H. Dec. 18. On Dec. 16 we reorganized our Sunday school for another year. The following officers were elected: Superintendent, Bro. Sylvester Miller; assistant superintendent, Bro. Amos Kaufman; secretary and treasurer, Bro. S. J. Speicher; librarian, Bro. William Hoesche; chorister, Sister Mamie Tyler; assistant chorister, Sister Mary Lutz. May God add his blessing to all that may be done. COR.

The Mennonite Home, Lancaster, Pa., Dec. 18, 1906.—To all who are interested in the welfare of their fellowmen, greeting in the worthy name of the resurrected Savior, Jesus, from whom all blessings flow.

Dear Friends:—There is still some sunshine along this line of work, when we see that at least some of our dear brethren and sisters have not forgotten nor forsaken us. On Sunday, Dec. 16, quite a goodly number visited the Home, and the

time was very pleasantly spent in singing, praying and studying the Sunday school lesson. We at the Home were encouraged in the work, and I trust that those who came here went home feeling that they had done their duty, and I am sure that the Lord will bless all who will take part in the uplifting of the aged, poor and needy. We have at present twenty-five inmates, ranging in age from forty-four to eighty-four years. Five of them are not able to stand on their feet, but the health is as good as could be expected, taking all things into consideration, for which we wish to thank our kind heavenly Father, and also ask the prayers of all God's people in behalf of this and all similar institutions. Yours in behalf of the aged and needy ones, A. K. DIENER.

Wakarusa, Ind., Dec. 17, 1906.—Dear Brethren:—Greeting. I send you herewith a few lines from the Holdeman congregation, which may be of interest. I always like to read the correspondence news and hear how the churches at other places are getting along, but we have been very negligent in sending news from this place. I know we could be a help in improving our church paper by sending in news from our congregations and also good, wholesome articles. It seems to me that the Herald ought to be in every Mennonite home. It comes to our home as a regular visitor and is always welcome and I would not like to be without it. As for the church here we have Sunday school and preaching services every Sunday, with a fair attendance. It might be larger. Bro. J. K. Bisher is at present in Canada, holding a series of meetings in Markham. From there he expects to go to the Shore congregation near Shipshewana, LaGrange Co., Ind., to aid in conducting a Bible conference, as announced in the Herald. He expects to return home by New Year.

On the 9th of December we reorganized our Sunday school for 1907. The following officers were elected: Superintendent, Silas Weldy; assistant superintendent, David Yoder; secretary, Martha Bentler; treasurer, Calvin Davidhizer; chorister, J. I. Weldy. May God bless the work. We have a Bible meeting every Sunday evening. May you all remember us in your prayers. HENRY WELDY.

Dinuba, Cal., Dec. 13, 1906.—Dear Editors and Readers of the Herald of Truth:—Greeting in Jesus' name. Since I have not written for a considerable time I will, with the help of God, let you know that we are still in the enjoyment of health and strength and the right use of our minds, so that we can attend to the necessary duties of life, for which we praise the Lord. I feel that we are never thankful enough for what the Lord is doing for us.

My sister, R. J. Horst of Lancaster Co., Pa., is here since Nov. 3, 1906. We are very glad to have her here with us. We also expect our next youngest daughter and her husband to come to us one of these days, if the Lord will. It would be so pleasant to have more of our brethren and sisters here, so that we could organize a Sunday school and Bible reading, and better yet, if we could have a Spirit-filled preacher here in our midst, who would break to us the bread of life, we would enjoy it very much indeed. We go to a Baptist church, where we hear real good sermons which we like, but we need more who will live their profession. When we search the word of God and see what is required of us we fear that many come short. Unless we are filled with the Spirit we will fall. Oh, to be baptized with the Holy Spirit who will guide us into all truth!

No wonder we are told to watch and pray. We need to wrestle with God until we are endowed with power from on high. If we do not possess the power from on high we are on dangerous ground,

and the enemy would indeed rejoice to catch us plain people in this line. Let us keep close to the Lord Jesus, who is able to lead us and to keep us under every trial. Give him all the praise and all the honor.

We like California. The winters are so nice; we had some hard frosts, but in the gardens are getting lettuce, peas, cabbage, turnips and beets. During the last few weeks we had quite an amount of rain. We dear brethren and sisters, I expect each one will count the cost and hold on to our Master, Jesus, and he will help us bear the cross and win the crown; there we shall see each other face to face and dwell with him forever. COR.

For the Herald of Truth. NOTES FROM INDIA.

Dhantari, C. P., India, Nov. 22, 1906.

Dear Editor:—Greeting in the Name. I think the others have been writing for the papers of late and they have been keeping you posted as to the run of events. I do hope you will not think me gone hopelessly pessimistic because I always seem to have to tell the dark side of the story. It is in hopes of the better time coming that I tell this side. The last news from Bro. Kaufman came yesterday and we are more hopeful for him. His work is being looked after, but we shall be very glad indeed if he will be permitted to come back well and strong and not be compelled to cross salt water in order to get well.

Sister Lehman is better. The fever has not entirely left her, but there seem to be no complications and we are looking forward to her recovery and we think she will be out in a few weeks.

There is another circumstance that I wish you would keep thinking about. I am afraid some of the others do not realize the full import of this "circumstance." Dr. Page will remember what it means. There has been an abundant crop of rice in this vicinity. That would ordinarily mean cheap rice. But this year there is a severe famine in Bengal, and the merchants are buying up all the rice here they can get hold of. We noticed the price of rice going higher and higher and as the rains were abundant we thought soon the price would drop. The drop failed to come. Last hazaar day there was new rice on the market and if the price then current it is to prevail it will mean a very serious time for us. Old rice sold at 10 seers to the rupee and new rice at from 12½ to 13 seers to the rupee. A seer is about two pounds.

Now when we remember that in the famine time here the price of rice ranged from 8 to 12 seers to the rupee we can see that so far as those people are concerned who have always to buy all or most of their rice, famine conditions or at least famine prices prevail here at present. Of course there will be no famine here, as the high price of the rice will be a benefit to the farmers, and they form a large part of the population. But the poor people who raise no rice will have to suffer.

And now what plagues us is that we have not raised nearly enough rice for the food of our large family of over 500 (including the Leper Asylum) and we shall have to buy rice at famine rates. Now, we don't want you to print this letter with big black headlines and a lot of exclamation points declaring FAMINE! (No; your one exclamation will do, we hope.—Ed.) But just look at the matter squarely and see what it means to us to supply food for 500 people at twice the price that ordinarily prevails.

The orphanages are reducing in numbers as fast as can be expected and the young people are becoming independent of the Mission as rapidly as is good for them. Some are farming, some are tailoring and others are at other work. But the fact that in ten years from now we hope that most of the orphans will be out and "self-supporting" does not supply food for the 400 orphans now. Does it? (A ten years' fast would be rather long.—Ed.)

December 27,

1906.

I'd like to tell you, and tell you pretty "hard," that we need workers. But everybody knows that. Everybody who has been reading our letters home of late, at any rate. There isn't room for that. But don't let our friends at home for one moment suppose that the mission in India is "successful" and therefore not needing support. Keep telling that that is not so, no matter who says it. And keep on praying to the Lord of the harvest. Yours respectfully, J. A. RESSLER.

For the Herald of Truth. AN EVENING'S MEDITATIONS.

By M. C. Lehman.

The darkness is silently gathering around us. The lurid blood-red oriental sunset is now barely visible at the horizon, giving the low-hanging clouds the appearance of massive mountain tops. The doves are peacefully flying toward the jungle on a low wing. The cricket sings his usual home-like song. Yonder the tired harvesters are wending their way home with huge sheaves on their heads. The scene is inspiring, sublime. "The heavens declare the glory of God, and the firmament sheweth his handiwork."

All at once a change comes. Suddenly a dull thud bursts on our ears. A reed pipe producing a weird, rasping dirge adds to the discord. The shrill, unearthly sound of the priests waiting their gods to sleep, accompanied by the drum and pipe and the shrieking of the worshippers, make us chill and feel creep. But why this woe-inspiring contrast?

In the heathen temple there, on the banks of the river, the priests are performing their regular evening duty. The peaceful, soul-inspiring evening scene in nature is but typical of the peace dwelling in the bosom of a follower of the peace-giving Jesus. The weird dirge from the temple is but typical of the discord wrangling in the bosom of the worshippers who there try to find peace.

Every year in the month of May thousands of these ignorant ones gather there to find peace. If Jesus were to stand here and look at them just as he looked at the great crowds in Palestine, would he "have compassion on them?" The loving Son of God died and lived for each individual in that great crowd. The God of heaven and earth has a plan for each of those lives. As the enthroned Jesus to-day looks at them is his compassion any less for them? Since he has given us the "Go ye," when he looks at them and then at us, what does he think?

Another sound. The schoolhouse bell is calling the Christians to evening worship at Rndri. But faintly we hear the familiar tune sung to the words translated into the vernacular, "Nearer, my God, to thee." The quiet, fervent prayer, the song of praise, the earnest exhortation to Christ-like living are typical also but of something differing vastly from the dirge in the temple. These Christians are trying to serve Christ as best they can. They are the nucleus from which his kingdom must spread and finally overthrow the influences emanating from the heathen temple. The fact that those Christians are there worshipping is multiplying our responsibility for concentrating effort here many fold. WILL WE?

Dhantari, C. P., India, Nov. 20, 1906.

For the Herald of Truth. WHAT IS BEING DONE TO SUPPLY INDIA'S NEEDS.

By J. S. Shoemaker.

We are grateful for the prompt and liberal response in the way of means sent in by the various congregations in America, to meet the needs of the work and workers in India. These liberal contributions give evidence of true sympathy and a willingness on the part of our people to encourage and support the Lord's work among the heathen. We feel assured that money will continue to

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flow into the Lord's treasury, inasmuch that not only India's needs shall be abundantly supplied, but the needs of the home institutions as well. The Old People's Home and a few of the home mission stations have been running low in funds of account of our attention having been called to India's present urgent needs. May we continue to contribute liberally to the work in India, but let us not forget the home stations in our eagerness to come to India's rescue. "He that soweth bountifully shall reap bountifully."

It may also be of interest to the reader to know what is being done to supply workers for India. We are sorry to say that the response along this line has not been correspondingly liberal. There are but two who are ready to sail, viz., Bro. P. A. Friesen and wife of Mountain Lake, Minn. They will sail for India as soon as definite arrangements can be made. Accommodations had been secured for them on an Italian steamer, scheduled to sail Jan. 5, but we were shortly afterward informed that on account of a strike the vessel on which our missionaries were to sail would remain in dock. Passage was engaged on another vessel of a different steamship line; the name was to sail from New York Jan. 2, but a little later we received word that this vessel also would remain in dock. Another vessel over still another line was suggested to us, but in taking this route it would have been necessary for Bro. Friesen to go by rail across France from Boulogne to Genoa. We considered it best not to send them that way because of the inconvenience of the route, consequently the time of sailing has been postponed until definite arrangements can be made with the transportation company.

Several others have volunteered to go to the India field, but have not yet been examined as to their qualifications for the work. If it is found necessary to postpone the date of Bro. Friesen's sailing until February, we trust there may be others ready to accompany them. The harvest is truly ripe in India. "The harvest truly is great, and the laborers are few." Pray ye therefore that the Lord of the harvest that he would send forth laborers into his harvest."

Dhantari, C. P., India, Nov. 20, 1906.

For the Herald of Truth. CHRISTMAS.

By C. R. Friesby.

Dear young people, we wish you all a merry Christmas. We greet you with a heart full of love to the children of men, and bring you a message from the Lord of heaven. "Blessed are the pure in heart; for they shall see God. Blessed are the meek; for they shall inherit the earth."

Another year has gone and to many it has been a year of sunshine and plenty. The harvest has been bountiful, drouth has not consumed, and the gentle showers have fallen alike upon all. Storms and fierce winds have not devastated their lands, and to such the cup of joy has been filled to the brim. To some it has not been sunshine all along the way. The angel of death has knocked at their door, and dear ones have been wafted home; clouds have darkened their pathway; hunger, want and sickness have impeded their onward march.

Some have been beguiled with songs of mirth, while others have been cheered by songs that carried their thoughts heavenward. But as a people and a nation how bountifully has God strewn our pathway with blessings without number! While Christmas is a day of feasting and gifts it should also be a day of real thanksgiving to the Father for the precious gift of his Son, who came to earth, was laid in a manger and pilloved his head with the beasts of the stall.

As the shepherds came to do him homage, so we should lay our all upon his divine altar and consecrate our lives to his service. As the wise men brought rich gifts to Jewry's King, so let us give our hearts into his keeping, so that sin will not creep in and drive the Dear One out.

The wise men saw his star in the east and came to worship. The wise men have long since passed away, but the Star of Bethlehem shines brighter and brighter as we travel in his footsteps. No more are heard the bleating of the flocks on Judea's hillside, for the shepherds long ago laid aside their staffs, housed their flocks and slept with their forefathers.

Yet those hills where they watched their flocks by night, where the Man of Galilee passed back and forth doing good, where the twelve passed to and fro with the blessed Christ—the everlasting hills remain to remind us that Christ lives, that the blessed disciples live, and that Star of Bethlehem shines on, and although the stars of heaven may fade, the moon grow dim and the sun go down to rise no more, the Star that shone so brightly that night will ever more shine on.

The blessed word says, "Ye are not our own, but ye are bought with a price." If we are not our own, then our money, our time and our lives are not our own, but belong to God.

As Christ gave his all for sinful man, let us give of our means to make the needy happy, by deeds of kindness, by acts of charity and words of love and kindness brighten the pathway of those who need our aid. Christ said, "The poor ye have with you always, but me ye have not always." By aiding the needy, clothing the naked and feeding the hungry, we may have him with us at all times.

May this Christmas day be the brightest day of our lives. Let us remember the bond as bound with them. Seek out those who are in distress, relieve their wants and let the sunshine of heaven warm their lonely pathway.

Let us get out of self and into Christ; out of darkness, into light. Let us not glory in our own strength, but rather glory in the thought that we may be counted worthy to be called the children of Abraham's God.

Dear readers, are you guided by the Star of Bethlehem day by day? Are you doing by best you can for his cause in this world? Are you sitting at the feet of Jesus as did Mary of old? Are you reading carefully the words that will make you wise unto salvation? If not, then haste, for the day is passing, the night cometh when you will not have a desire to work.

Seek that Star and be guided by its holy light. Then will thy pathway be strewn with flowers and thy life a life of usefulness. If thy feet have found the way, then walk therein. Go forth to sow for the Master and garner in the sheaves at setting sun. As ye sow, so ye shall reap. Sow for God; sow for those around you. Sow seed that you will not have to reap in shame. Leave out the tares and brambles in thy sowing, and sow that others may reap the blessed fruit of righteousness. If you are sowing the seed of folly, of neglect, of dishonest habits, pause and hear the word, "He that honoreth me, he shall honor I home." Remember that evil sowing will bring misery, dishonor and death; that the life we live here will be the life we take with us to the bar of Jehovah.

Young man, resolve that on this Christmas day you will turn your back on evils past, face about and walk heavenward. Young woman, if you think more of the fashion and folly of this world than you do of God's house, then pause and learn that a life of worldly pleasure leads you day by day into paths of danger and woe.

Do you know that we may all carry sunshine wherever we go? That kind words never die? That a pure Christian life is the noblest gift of God? Then go forth to labor for the good of all. "If thine enemy hunger, feed him;" if he reviles thee, revile not again. Let thy tears mingle with those who weep. May words of love and kindness ever be on thy lips and when thy last Christmas comes and thy labor is ended, garner thy sheaves and receive the gift of everlasting life and claim thy reward of Him who said, "I go to prepare a place for you," and that Star will guide thee home.

LaGrange, Ind.

OUR MISSION IN INDIA.

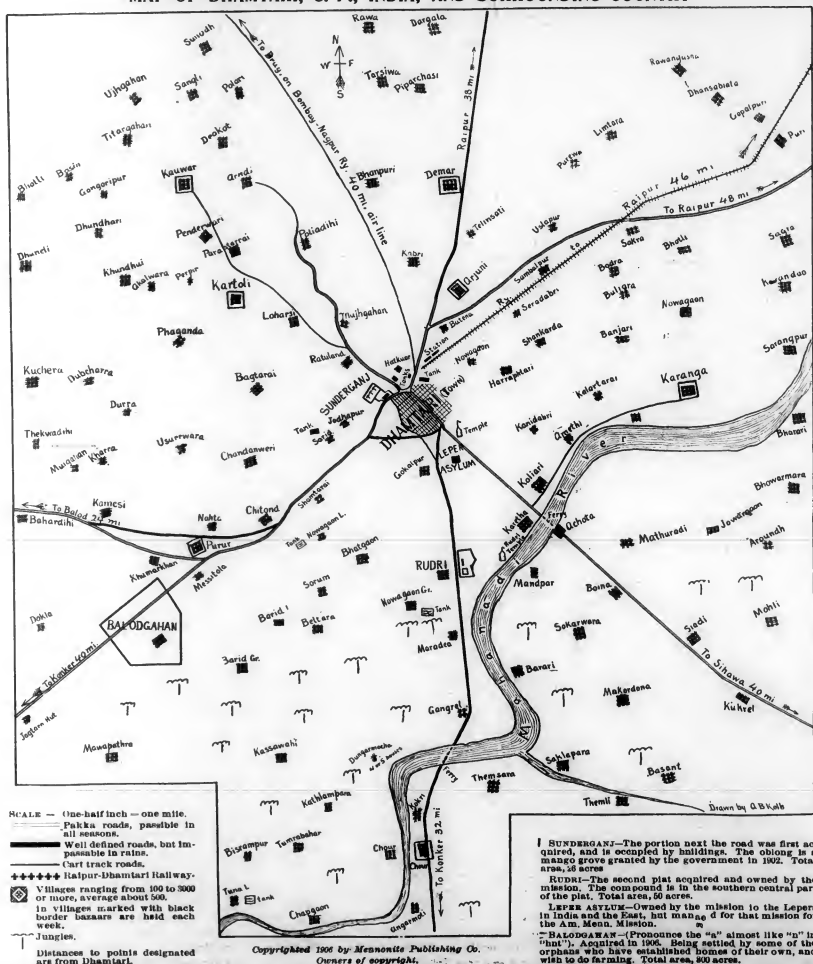
By A. B. Kolb.

We herewith present a map which we believe will deeply interest every reader of the Herald. It gives an idea of the relative position of the various places where our mission properties in India are located. With Dhamtari as a center it shows the villages within a radius of eight miles. The original sketch from which the map was drawn was kindly furnished by Bro. J. A. Ressler. For want of space we are unable to give more than a brief explanation. The mango grove comprising the northwestern portion of the Sunder-

ganj station is a valuable acquisition. The statement that Bro. Burkhardt's remains were laid in the mango grove leads us to suppose that this is the spot where he was laid to rest. The road running northwest from Dhamtari to Potladihi is that of which the brethren Ressler and Page in their early reports spoke when they mentioned the Sunderganj road work performed by the famine sufferers in return for food supplied them. Judging by late reports we infer that there must be some sort of direct road from Rudri to Balodgahan, the new acquisition of 800 acres, although no road is shown on the map, the intent of which is to show Dhamtari as a central point from which the mission work is to spread. And what a work there is to do! Bro. I. R. Detweiler, of the Menno-

nite Board of Missions and Charities, informs us that according to a computation he has made the small territory shown on the map could not be covered in a year by the present force of missionaries, working daily without intermission, so as to give each village the time necessary to make the visit of any practical value. The reader may add his own exclamation points to this almost startling revelation of conditions. The present force of workers is not more than sufficient—not even sufficient—to care for the work at Sunderganj, Rudri, Balodgahan and the Leper Asylum. Then when you think of the missionaries, remember that the days mean to them work, work, WORK, OVERWORK. Who will go to help them?

MAP OF DHAMTARI, C. P., INDIA, AND SURROUNDING COUNTRY



YOUNG PEOPLE'S BIBLE-MEETING PAGE

TOPIC: WALKING WITH GOD Gen. 5:21-24; Matt. 4:18-22 Jan. 6, '07

THE LESSON MOTTO.

"No man can be provident of his time who is not prudent in the choice of his company. :: :: ::"

THE MEDITATION.

The meditation is written for the purpose of helping to direct the mind in private devotion to the central truth of our topic.

Dear Lord, may we learn to know thee as God and Father. We have already begun the new year, and what it shall mean to each one of us, thou knowest better than we. It cannot mean failure, if we choose to walk with thee. We yearn to talk with God as did our Christ and Savior. May the year not end without bringing to us a more complete knowledge of our relationship to thee. May that relationship be companionship. And with a new sense of this companionship, help us to consecrate our minds, hearts and bodies to thy holy and divine purpose.

ILLUSTRATIONS.

A Poor Widow.

It was a cold, clear winter morning, the kind that usually characterizes the month of January. The young minister had just finished his breakfast, and leaning back in his chair, he uttered one long, deep sigh. The cold outside world seemed to reverberate the feelingless void of his own heart.

"I suppose I had better go to see that poor widow this morning," he said to his wife, who was just then going to the kitchen. Twenty minutes later the minister was standing before the door of the poor widow. The door soon opened and he received the usual hearty welcome. A crust of bread was lying on the table, and near it stood a partly filled cup of coffee.

"I am so glad you came. I have been so happy this morning that I wanted to tell some one about it."

"And what brings such joy to you this cold morning?" asked the minister.

"Well, pastor, it does seem strange, but somehow I felt so thankful this morning that I could not get through thanking God for the breakfast he sent me. Do you know that I see God in that crust of bread?"

The poor widow had learned a greater lesson than her pastor. She was "dining with Him."

Peter Alone.

Peter had to learn two very painful lessons. The first one was learned when he attempted to walk on the troubled Sea of Galilee. He could not walk very far without Christ. The second lesson was learned when he walked from the garden of Gethsemane to the city of Jerusalem. He was following afar off, and consequently he yielded to temptation. Shall we meet with these same bitter experiences during the year that is now opening to us?

A Road Not Worth Taking.

If you are traveling a road that is not parallel with the right road, the farther you walk the greater will become the distance between the road on which you are traveling and the right road.

Something Worth Remembering.

I once read of a man who built a fine brick structure. Very close to the foundation he allowed a number of inferior bricks to be used. After time had tested the structure, these bricks crumbled and the entire structure would have

DAILY READINGS.

Be sure to make a careful study of the daily readings. Without them your study of the topic will be incomplete.

- Dec. 1906.
31. M.—Talking with Him. John 4:5-26.
1. T.—Dining with Him. John 21:5-17.
2. W.—The new birth. John 3:1-7.
3. T.—Forgetting the things behind. Phil. 3:7-14.
4. F.—Putting the hand to the plow. Luke 10:37-42.
5. S.—The reward. 2 Tim. 4:1-8.
6. S.—Topic, Walking with God. Gen. 5:21-24; Matt. 4:18-22; John 15:4-6. (Consecration meeting.)

fallen, had it not been rapidly repaired. These bricks were had not only for themselves, but also for every brick above them.

A Picture of Devotion.

There is an interesting story told of a man named Ittai, a leader of six hundred men, who passed before David. As they passed through the gate, David said to Ittai, "Wherefore goest thou also with us? Return to thy place and abide with the king, for thou art a stranger and also an exile."

And Ittai answered and said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there will thy servant be."

Contrasted to Ittai was another man, called Hushai, who also went out to meet the king, but he returned again to the city. How it must have pleased David to have found Ittai outside the gate! Ittai was worth a thousand Hushais.

My devotion to God during this coming year will be seen in this simple choice between the faithfulness of Ittai and the unfaithfulness of Hushai.

APT QUOTATIONS.

The object of giving these quotations is to arouse comment. They may be used in the public meeting, but should always be given from memory.

And Enoch walked with God: and he was not; for God took him.—Genesis.

You can never plan the future by the past.—Burke.

Let the dead past bury its dead!—Longfellow.

Peace for the past, grace for the present, and glory for the future.—Moody.

Let us think less of men and more of God.—Bailey.

Naught but God can satisfy the soul.—Bailey.

It never frightened a Puritan when you bade him stand still and listen to the speech of God. His closet and his church were full of the reverberations of the awful, gracious, beautiful voice for which he listened.—Brooks.

Who knows what opportunity may come to us this year? Let us live in a great spirit: then we shall be ready for a great occasion.—Hodges.

PERSONAL THOUGHTS.

What am I expecting as a result of my walk with God?

Do I really desire to lose myself in unselfish service, so that it may be said of me, "And he was not, for God took him?"

What has been the outcome of all my plans when I did not make them with God?

Have I some God-made plans that I want to bring from the past year into the new year?

Am I preparing for a still closer walk with God?

Are my purposes for the new year so large that God may be included in the most humble of my daily activities?

The best biography that can be written of you is the one that God is writing.

BIBLE HINTS.

The man who walks with God, loses himself in God (Gen. 5:24).

If we lose ourselves in God, it is certain that we will not lose our interest in men (Matt. 4:19).

The Christ call implies an immediate response (Matt. 4:22).

There is no fruit-bearing without life. Neither is there life without growth. Therefore let us live in Him who created both life and growth (John 15:4).

Men are failures only when they have neglected to take God into partnership (John 15:5).

SUGGESTIONS FOR LEADER.

In preparing to lead this meeting, think of how much it would mean if a single soul would determine, with an unconditional surrender of heart, to walk with God! Pray that this great result may be realized.

As this is supposed to be a consecration meeting, songs which imply devotion and consecration should be selected with special care, either by the leader or some person having charge of the music. Never attempt to learn new songs in a consecration meeting.

The opening exercises should be characterized by nothing short of a keen realization of the holy presence of God. In order to attain this end, the leader must act and speak in such a manner as to impress those present with the fact that he is conscious of divine presence. Even the most talented leader cannot conduct this meeting without much prayer and private devotion during the preceding week.

Since there are three Bible selections on this topic, it may be advisable to have them read by three persons who are seated near the front of the room. Let the persons arise, face the congregation, and read where they are standing. This will avoid unnecessary confusion.

Before the opening prayer the leader should state very briefly what he considers to be the purpose of the meeting. The opening prayer by the leader should be brief, and should embody the principle of self-sacrifice, it should be prompted by an earnest desire to have God possess the entire life.

In most of our young people's meetings the leader must work out his own program. Therefore a few suggestions will be given here. Study carefully the page and especially the daily Bible readings. These readings embody some of the fundamental truths of the topic. We deem it advisable to avoid giving any set program in the page. Several talks and an essay may be prepared. This part of the program should not take up more than half of the time. The remaining time may be given to open discussion and prayer.

In closing the Bible meeting, request all of the Christians present to offer a sentence prayer. If the meeting has been characterized by heart searching, most of the sentence prayers will take the form of "I" and "me" in preference to "we" and "us." Therefore, it might be well for the leader to make this suggestion at the beginning of the prayer service.

One more suggestion of supreme importance to a leader. Adapt yourself to your people and to the occasion. To do this successfully the Spirit must be your leader. All other suggestions are secondary to this one. As a leader you should have some definite aim and purpose for your meeting, and some method by which you can best attain this end. But do not fall at this point by making method and suggestion a law so rigid that you will find it impossible to depart from it if the occasion demands.

YOUNG PEOPLE'S PAGE.

Let the Savior in.

Make the world around you happy.

Every true Christian is a missionary center (John 7:38).

The ship without compass on the ocean is better off than the young man without Christ.

There are many things we cannot do, but Christ has made it possible for all to be saved (John 2:16).

Glory, Peace, Good-will. Men bring glory to God when they exercise peace and good-will toward their fellowmen.

For want of space in this issue Bro. Klaassen's interesting conclusion is omitted this week. It will appear in next issue.

Do you find any help in the Young People's Department? If so, then will you kindly tell of its helpfulness to your friends?

We hear it said, "The young for action; the old for counsel." What if there is action without counsel, or counsel without action?

The proper definition for talent, in nine cases out of ten, is, "hard work." Some people, however, have a talent for laziness, and they keep very busy at it.

Jesus came, he comes still to every heart, and will come again.

Is he, of every guest,
The sweetest, dearest, best?

Remember that this is everybody's Christmas. It is intended for the old as well as for the young, and all should be made to feel its happy import. Make it a day of joy to all, and you will be sure to make it a day of joy to yourself.

You have not been satisfied with your work during the past year? Do not be discouraged. Take Christ into all your plans and try again. With him there can be no failure; without him there can be no success. We may be dissatisfied with self, but, praise God, we are satisfied with Christ, for he is our all and in all.

We have not an ounce of vitality to spare for folly. God has given life for but one purpose, and in the accomplishment of that sublime purpose he demands all that is in us, all the powers we can develop, all the resources we can draw upon. Only to those who squander is the law of God a hard master.

Our contributors to the Young People's Department are very liberal. Their articles are a highly appreciated Christmas gift to both editors and readers. Mrs. Flora Williams Wood and Miss Daisy Cutrell agree on what gifts are best and draw attention to the fact that real Christmas gifts are like the great Gift of God to man, of real good to the recipient. Mr. C. R. Frisbey brings us into a deep contemplation of this wonderful God-gift, the Christ-child. Mr. B. F. M. Sours adds a lovely thought in his poem, and so the page is full of bright, readable matter. May it add cheer and hope and help to every reader.

An article on the origin of the Christmas tree, intended for this page, but omitted for want of space, is interesting in that it clearly shows a so-called Christian custom to be of purely heathen origin,

a practice borrowed by a decadent form of Christianity from heathenism to make Christianity attractive to heathendom. Because of this palpable compromise many Christians to-day do not follow the practice of having a Christmas tree in their homes and churches and they have excellent grounds for the position taken. As a church we believe that customs and practices borrowed from heathendom and incorporated into our religious life and worship are a serious mistake and do not fit into the Christian economy.

With this issue we begin the publication of the Young People's Meeting Topic page. A perusal of this page will at once show that the contents have been prepared with much care. It is the work of consecrated young men for young people. We earnestly suggest that the leaders of young people's meetings begin promptly to assign the work and get the congregation into active cooperation with them so that the benefits to be derived from following these outlines may be made operative without loss of time. These outlines will be of no benefit to lazy leaders. They will help him only as he applies himself faithfully and conscientiously to the work assigned to him by the congregation. May these efforts, through the Holy Spirit, be productive of great good in the development of the working forces of the church and ultimately to the salvation of many souls.

THE MERRY CHRISTMAS TIME.

By Flora Williams Wood.

When the days of merry Yuletide
Come to claim our hearts once more,
And the soft and feathery snowflakes
Pile in heaps around our door,
When the wind sighs 'round the home-place,
In the trees, with branches bare,
We are thinking of the Yuletide—
And of joys that each may share.

Now the merry sleigh-bells jingle
And abound Christmas joys;
The sleds, the dolls and paythings
That belong to girls and boys.
Oh! the happy Christmas wishes
And the pure white falling snow,
The hollyherry branches,
And the tapers burning low!

'Tis the Christmas time to many,
And every child should hear
The story of their Jesus,
Which year succeeding year
Belongs to them forever.
And the ages will adore
"The birth of our dear Jesus"
On that happy Christmas morn.

Elkhart, Ind.

CHRISTMAS GIVING.

By Flora Williams Wood.

Now as the time of the merry "Yuletide" draws near we are thinking about the presents we expect to make. "They won't be many," we say; but by the time we have gotten all around we have spent more than we really had any idea of at the beginning, with perhaps not a thought of the true spirit or meaning of the gift.

"No, it won't be much," we say; but there's father and mother, brothers and sisters, grandfather and grandmother, and Auntie Sue, and plenty of cousins, to say nothing of our numerous friends who all expect their share of our good will on the blessed Christmas time.

Just a little here and a little there, and how fast the money goes! It soon counts up and you spend quite a little money before you know it. Be cautious how you choose your gifts and don't over-estimate the amount in your pocketbook! Don't give to any one if your own freewill is in need. To the wives and the hard-working husbands—don't be extravagant in your gifts. Remember they must be shut up in the factory or shop day after day with ceaseless toil to pay for them. No; don't

give anything not really useful if the loved ones at home must suffer for it.

Give cheerfully of what you have to give, but give no more than you are able.

Don't give too much bric-a-brac in the way of gifts, for our homes are apt to get too much stuffed up with such things and have the appearance of a fancy bazaar more than anything else; besides, think of the amount of dusting and work there is to do. All these useless things must be gone over at least once a week, and think of the precious time we lose when we might be reading or enjoying the sunshine instead. Simplicity in everything is much to be sought for these busy days.

Give useful things. Good books are always desirable, and there can never be too many presents along this line and that afford greater comfort to the recipient in a lonely hour.

Fancywork is always pretty to look at and is sometimes useful. Yet it goes out of style quickly, soils easily and is never-lasting to make.

Give whatever you give unselfishly, without a selfish motive back of it; that is, not with the expectation of getting something just as nice or a little nicer in return.

Give thoughtfully that which they are the most in need of, for frivolity in anything is of short duration.

Warm slippers for grandma, a good easy chair for grandpa, fur mittens for father, something handy to make work easy for mother, a nice whisk broom holder with scarlet ribbons for Auntie Sue, good books for your friends or a bit of your own work you have not put too much time on, and plenty of toys for the children.

"The Lord loveth a cheerful giver." It is the motive of anything, however, which counts. Give something to eat to the poor, flowers for the sick, or a Christmas letter with loving greeting to the absent friend or relative.

Don't overlook any one at this dearest and most pleasure-loving of all the holidays, for I actually believe the heart to be more sensitive at this blessed season than any other. We don't wish to be forgotten; for there is always something about the merry rush at Christmas time that sets our nerves tingling with new hope and energy. Why not? It is the blessed holiday when Jesus first came to bless us all. Yes; we will joyfully celebrate it, for it is Jesus' birthday, and he is the most precious of all our gifts.

Yes, the Christmas time means to us the birth of Christ, who afterward gave up his life that we might live; and God blesses those whose disposition and conduct resemble his own, and blessed are those who by his lesson of self-sacrifice forget themselves in carrying gifts of happiness to the poor and needy, for that is giving as God intended we should do. "It is more blessed to give than to receive," and gifts of good nature and self-sacrifice are the sweetest gifts of Providence. It is the spiritual gifts that count, not so much those that shine in value. Then be kind, this blessed Christmas time, if you wish to swell the broad river of mercy and goodness and be in truth one of God's children.

Elkhart, Ind.

CHRISTMAS.

By Daisy Cutrell.

Christmas! The 25th day of December. Dear friends, is not this the anniversary of the birth of Christ, by which the world received a most precious gift? The gifts which Jesus brought to earth were life—the life from above which lives eternally; he brought light, the brightness of the soul; he brought grace, beauty and purity—an ideal life. He brought truth, that burns like a bright star among all the nations of the earth. This is an old, old story, yet ever new. The song of "peace on earth, good will to men," will be sung while the earth remains. This song of

love has uplifted the nations and raised humanity up to God. This song was the daily music of the Savior's life. Think of his love to little children, his love to Mary and Martha, the story of the good Samaritan and the tenderness of the old father to the returning prodigal. Think of his beautiful smile of the lilies of the field, and of the birds. Think of his approach to the tomb of Lazarus, saying, "I am the resurrection and the life."

We all wish to be remembered. Millions of dollars are spent to erect marble boards and monuments to the memory of men. But no such a thing need be erected to the memory of Jesus. The Testament is his monument. Build a monument of wood, and it rots; build it of iron, and it rusts; build it of stone, and it crumbles. But Christ's word shall abide forever.

At the laying of the cornerstone of the Washington monument, July 4, 1848, Mr. Winthrop said: "Build it to the skies—you cannot outstretch the loftiness of his principles; found it upon the massiveness and eternal rock—you cannot make it more enduring than his fame." If you will compare Christ's teachings to a monument you will have a monument that reaches from the lowest depth of earth to the gold-paved city in the skies. You may then read the epitaphs in your own home to-night. On the first section of this monument is inscribed the babyhood of Jesus in Bethlehem. On the second section you may read the inscription of his boyhood in Nazareth. On the third is inscribed his manhood in Nazareth, and on the fourth section you may behold with a tear-stained face his death on the cross. Then think, as you rest in the shadows of this monument, on the burning sands of life, what an influence these same epitaphs have had on the life of humanity. Think of those who read and believed, and then, rather than give up their faith, marched faithfully out to die under an axe, at the stake, or in a dungeon. Think of those faithful men, who, rather than not believe this story of Jesus, allowed their flesh to wither from their bones in the relentless flames.

What does Christmas mean to you? Does it merely mean a Santa Claus with an automobile chuck full of toys and candies? No; to the true follower of Christ it should be a day of rejoicing and thanksgiving to God for his only begotten Son, whom he sent into the world to redeem mankind.

It is an old-time custom for friends to give gifts to those whom they love. This custom is still in vogue. This is a day of giving. I believe it is very right to give on this occasion, for the Lord loveth a cheerful giver. We, thereby, make others happy as well as ourselves. But when gifts are given that are much more costly than the party bestowing them can well afford, it is not right. It is not always the high price of a gift that makes it appreciated. A bunch of flowers gathered by the wayside and bestowed in the right way may be prized as much as a diamond. "A gift without the giver is bare." When our mothers and fathers were children, Christmas gifts from parents to children consisted of some new articles of clothing, a pair of stockings or mittens prepared by mother. Do you think children were happy then? I think they were. Do you think they enjoyed Christmas as much as we do? Surely they loved to see Jesus' birthday come.

Now the question will arise: How did the people live then? In some respects better than they do now. The cost of living was not so great. People ate plain food, were very sociable, neighbors assisted each other in clearing their lands, building their log houses and harvesting the crops. They really must have enjoyed life.

On Christmas day let us not think so much of the gifts as to forget the Giver of all good things. Remember, you can give your friends no better gift than a certain book. This book is greater than "Webster's" greater than the Pilgrim's Progress; it is the mightiest book of the past, mightiest book of the future. It is a guide book when you are lost; it is a recipe book for troubles, sickness and heartaches. Thanks be to God for the Bible. Hail, hails of Bethlehem! "And on earth peace, good will toward men!"

For the Herald of Truth.

THE CHRISTMAS MESSAGE.

By B. F. M. Sours.

What was the word the angels brought
To Bethlehem that night—
To shepherds in the fields near by,
Started by glory bright?
What was the message that they brought?
Was it of gold or fame?
Was it of life, and ease, and joy?
Why was it that they came?

They came to tell that Christ was born;
That peace and joy were ours.
They came to tell to watchers there,
That life would bloom with flowers,
That flowers of gentleness and love
Would take the place of sin;
And full salvation is our lot,
If we will enter in.

They came to tell of life and love;
Of Jesus born that day.
They came to tell of hope and joy.
And when they went away,
They left the ages full of songs,
Of minstrelsy of olden days.
To flow to earth's remotest years,
And fill all passing days.

What was their message? Tell me, then,
What did they say for me?
They told that Jesus Christ is mine,
And that he came for thee.
They told that I might be with him,
He would with me abide;
That he was come, our Savior, King,
That God was on our side.

They told to Jews the new-born King,
King of prophetic song—
That life, and peace, and joy, and love,
To all the years belong.
They told of Jesus and his love—
And, oh, his grace to me!
He is my King—Oh, am I true,
My Savior, unto thee?

Mechanicsburg, Pa.

CONSECRATION.

No one disputes the value and importance of consecration. The president of our Mission Board made the following remark: "Our mission work is growing because the matter of consecration has not been overlooked." Consecration is important because it makes us stand face to face with God. It is important because it acknowledges Jesus Christ to be the supreme Master of our life. And lastly, it is important because the desire of the heart is to know God's will, and to receive power for execution.

ITEMS.

Bish, Charles C. McCabe, one of the foremost leaders in the Methodist Episcopal church, died in New York on the 18th of December.

About 3,000,000 needles a day are manufactured throughout the world. Every year the women of the United States alone break, lose or do away with about 300,000,000 of these little "sawing iron."

President Roosevelt is collecting facts in connection with the alleged shortage of cars on various trunk lines. The immediate cause for it seems to have been the fact that in several parts of the country the people were facing a coal famine, with apparently no reason why they should not be supplied by the railways.

MARRIAGES.

Schrock—Dunithan—On the 16th of Dec., 1906, at the residence of the officiating minister, Bro. Eli I. Schrock, Sister Ida V. Dunithan, both members of the Emma congregation, by Pre. Y. C. Miller. May God abundantly bless the brother

and sister in their new relation and help them to be a blessing to the church and the community.

Hess—Landis—On Tuesday evening, Dec. 18, at the home of the bride's mother, near Sterling, Ill., Bro. Charles M. Hess, formerly of Rockingham Co., Va., and Sister Essie Landis, J. S. Shoemaker officiating. May the Lord richly bless them in their new relation.

Kurtz—Kaufman—On the 11th of Dec., 1906, at the Amish Men. meeting-house near Morgantown, Berks Co., Pa., by Bish. Gideon Stoltzfus of Lancaster county, assisted by Bro. Joseph U. Stoltzfus and Bro. E. Yoder, Henry Kurtz of Morgantown, Berks county, and Eva, daughter of Menno F. and the late Ida C. Kaufman. The services were conducted in accordance with the custom of this branch of the Amish people. They will live on the Kurtz homestead. The Lord give them a long and happy life.

Kropf—King—On the 9th of Dec., 1906, at the Zion M. H. near Woodbury, Ore., by Bish. A. P. Troyer, Samuel Kropf and Ella King, both of the above mentioned place.

DEATHS.

Birkey—Pre. Joseph Birkey of Thayer Co., Neb., died Dec. 6, 1906, at the home of his son Jacob; aged, 78 Y., 8 M., and several days. Buried on the 8th. He leaves a wife and three sons to mourn his death, but they need not mourn as those who have no hope. The Lord comfort the bereaved hearts with a blessed hope of the future.

Shaub—On the 11th of Dec., 1906, in Lancaster, Pa., of a stroke of apoplexy, having had eight strokes in as many months, Anna Shaub, widow of the late Abraham Shaub; aged 69 years. Her maiden name was Baker. She resided in Lancaster during the past ten years. She was a member of the Reformed Mennonite church for about fifty years. A son and a daughter survive her. Buried at the Longenecker burying-ground.

Stoltzfus—On the 4th of Nov., 1906, near Gap, Lancaster Co., Pa., of consumption, Fannie, daughter of Stephen U. and Salome E. Stoltzfus; aged 12 Y., 3 M., 8 D. Funeral was held on the 6th, conducted by Pre. Gideon Stoltzfus and Daniel Esh, from 1 P. M. to 1:24 P. M. Interment at Belier's cemetery at Ronks. She is survived by her sorrowing parents and five sisters; besides she leaves a number of friends to mourn the loss of a kind and loving little friend. Health was failing her from the age of eight months. May God comfort the sorrowing ones and dry those tears of sorrow. She is now awaiting the great day of everlasting joy. M. A. B.

Kraybill—Peter N. Kraybill, one of the oldest residents of East Donegal Twp., Lancaster Co., Pa., died at the home of his son Samuel, Nov. 5, 1906, of a severe cold of only a little more than a week's duration; aged 87 Y., 3 M., 2 D. He was married in 1817 to Fannie Snyder, who survives him, as well as all their children, eight in number: Henry, Levi, Christian, Peter, Samuel, Tillman, Fannie and Mary, all married and residing in Lancaster county, except Christian, who with his family lives at Abilene, Kan. He was a faithful member of the Old Mennonite church and a reader of the Herald of Truth almost from the time of its first publication as well as of the Gospel Witness during its existence. He often quoted the words of Paul, expressing his desire to depart, and he with Christ, which is far better. Nevertheless he would say he was willing to patiently wait until the Lord would see fit to call him hence. Funeral services were held on the 10th of Nov. at the home of his son, Mr. John M. Joy, Pa., where a large concourse of people assembled to pay unto him their last tribute of respect. Peter R. Niehaus, N. Brubaker and John Wobegmuth conducting the services.

Brubaker—On the 16th of Dec., 1906, in Rohrerstown, Lancaster Co., Pa., Andrew Brubaker, aged nearly 93 years. He appeared to be in his usual health until about a week before his death, when he had a fall, and was not in good health since, and finally died of the infirmities of age. He was a son of Jacob and Barbara Brubaker, who died eighty-six years ago. He was a man well preserved physically and a walk of ten or twelve miles did not affect him. Before the time of railroads he had a number of teams his own, drew between Philadelphia and Pittsburg, and in this business he continued up to the time the railroad was opened. It is believed that his horses drew the first cars before engines were used. He was a member of the Mennonite church for over fifty years. His first wife was Anna Landis, who died twenty-five years ago. From his first marriage four children survive. His second wife was Catharine Bara Wisner. Thirteen grandchildren and twenty-one great-grandchildren survive. He was buried on the 19th at the Rohrerstown Mennonite M. H., where the services also were conducted. Peace to his ashes.

HERALD OF TRUTH.

Thursday, December 27, 1906.

John F. Funk and Abram B. Keib, Editors.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

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The Herald of Truth is the organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas and Nebraska.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada.
17. Pacific Coast District.

CONFERENCE NOTICES.

Bible Normal.—A Bible Normal will be held at Science Ridge M. H. near Sterling, Ill., from Jan. 3-10. The brethren A. D. Wenger and D. D. Miller will be the instructors. A cordial invitation is extended to all. Those coming from a distance should let us know the time of their arrival and we will meet them at the station at Sterling.

ABRAM BURKHART.

A Bible Conference will be held in the Yellow Creek M. H. near South West, Elkhart Co., Ind., on Feb. 4-10. The instructors are Daniel Kauffman of Missouri and M. S. Steiner of Ohio. A good program is given and we hope the conference may prove a real benefit to all searchers after the truth.

A Bible Normal will be held Dec. 25 to Jan. 2 at the Mennonite meetinghouse near New Stark, Hancock Co., Ohio. Instructors, S. G. Shetler, N. E. Byers and M. S. Steiner. Visitors welcome. S. G. Shetler will continue meetings for an indefinite time after the close of the conference.

Bible Conference.—A Bible Conference will be held at the Bethel meetinghouse at West Liberty, Logan Co., Ohio, Dec. 24 to 31, 1906. The instructors are J. S. Shoemaker and I. W. Royer. Following the Bible Conference a Sunday School Union will be held, beginning in the evening of Dec. 31 and closing on the evening of Jan. 1, 1907.

A Bible Conference will be held at the Amish Mennonite M. H. near Archbold, Fulton Co., Ohio, Jan. 3-10, 1907. A cordial invitation is extended to attend. Instructors, D. J. Johns and S. G. Shetler.

MENN. BOARD OF MISSIONS AND CHARITIES.

Financial Report for November, 1906.

RECEIVED.

India Mission.—John H. Eby, \$10; Abraham Snyder, \$5; Simon J. Maust, \$1; D. S. Weaver, \$25; A. M. Hiestand, \$5; J. W. Ropp, \$20; H. I. Doninger, \$5; Jonathan Lantz and others, \$11; A. B. Camp and wife, \$10; Olive Cong, Ind., \$26.50; Elkhart Cong., Ind., \$52.52; Scottdale Cong., Pa., \$155; Waldo Cong., Ill., \$110; Bowne S. S., Mich., \$30; Brothers and Sisters, Millin Co., Pa., \$20; Shure Cong., Ind., \$46.25; Forks Cong., Ind., \$66.25; Bethany S. S., Kan., \$7.23; Sam and Alice Smith, \$5; Roseland Cong., Neb., \$57.47; Y. P. M., Concord, Tenn., \$20; M. B. Ebersole, \$10; Howard and Mimi Cong., Ind., Cong., \$41.47; Bible Reading, Fairview, Mich., \$12; Delaware Cong., Pa., \$18; a Sister, Pleasant View Cong., Ohio, \$4; Brother and family, Pleasant View Cong., Ohio, \$10; Maasontown Cong., Pa., \$22.88; Chancery G. Deffenbach, \$25; Wm. S. Gingerich, \$10; Anna M. Bush, \$1; Harter Cong., Kan., \$11.24; Spring Valley Cong., N. Dak., \$7.35; Fannie Beachy, \$2.50; Jacob Beachy, \$25; Kate Beachy, \$5; a Brother, Iowa, \$10; a Sister, Iowa, \$3; Sterling S. S., Ill.,

HERALD OF TRUTH.

\$45.92; Friends, Reedsdale, Pa., \$20; Decatur Cong., Kan., \$12.50; J. S. Slabaugh, \$1; Nappanee (Men) Cong., Ind., \$30; Maple Grove Cong., Ind., \$68.29; two little girls raising poultry, \$7.87; Blanchard River Cong., O., \$15; Cullum S. S., Ill., \$15; Clara M. Brubaker, \$5; Mrs. Wm. Fletcher, \$5; Middlebury S. S., Ind., \$50; Zion Cong., Mo., \$25; a Brother, Berlin, Ont., \$25; Kan. & Neb. Mission Board, \$38; Bethel Cong., Mo., \$28.85; Garden City (Mo.) Sewing Circle, \$5; Du S. S. S., Ind., \$20; \$25.00; a Brother and Sister, Nappanee, Ind., \$5; a Sister, Nappanee, Ind., \$2; West Liberty Cong., Kan., \$18.22; Alpha Cong., Minn., \$30; C. W. Neuhouser, \$25; Geo. Geo. and Katie Brunk, \$10; Samuel S. Zehr, \$15; Freeport Cong., Ill., \$138.25; Infant Class, Freeport, S. S., \$4; Samuel Ernst, \$10; Goshen College Cong., \$111; Eleanor Rudy, \$5; Pacific Slope Cong., Idaho, \$45.80; Sisters' Sewing Circle, Idaho, \$30; A. M. Cong., Tremont, Ill., \$54.85; Mrs. John Drange, \$3; A. L. Benner, \$1; Alice Benner, \$1; Roaring Springs (Pa.) Cong. and S. S., \$30; Warwick River Cong., Va., \$14.54; East Intercourse S. S., Pa., \$67; a Brother, Los Angeles, Cal., \$2; a Brother and family, Albany, Ore., \$100; Morrison Cong., Ill., \$31; Salem Cong., Ind., \$40.66; Bash Family, Ind., \$1.50; Wall Cong., Minn., \$50; Leo Cong., Ind., \$19.65; Little Forks, La. Cong., Ind., \$6.46; Pleasant View Cong., Ohio, \$12.25; Martin Cong., Ohio, \$3.42; Yellow Creek Cong., Ind., \$60.10; Zion Cong., Goodland, Ind., \$7.21; Cedar Creek Cong., Ia., \$11.10; S. D. Miller, \$4; A. M. Cong., Stark Co., Ohio, \$20; On Miller, \$1; Jacob Stuter, \$1; Ben Roth, \$1; Jos. Hauser, \$1; John Maurer, \$1; A. D. Birkey, \$1; N. E. Roth, \$1; J. L. Stauffer, \$1; Andrew Hauser, \$3; A. M. S. S., Wood River, Mo., \$11.55; A. M. S. S., Milford, Neb., \$11.35; Forks Cong., Ind., \$12.25; Rockton S. S., Pa., \$2.25; Vineland Cong., Ont., \$51; Liberty Cong., Ia., \$22.56; a blind sister, per M. S. S., \$1. Total, \$2,723.25.

India Orphan.—Fanny Tschantz, \$15; East White Oak Cong., Ill., \$15; C. Sumy, \$15; Jacob C. Hersheberg and family, \$5; Liberty Cong., Ia., \$1.50; Clinton Brick Cong., S. Ind., \$5. Total, \$56.50.

Chicago Mission.—A. Miller, \$50; Liberty Cong., Ia., \$50; Bro. Bundy, Washington, Ill., \$1; Kan. & Neb. Mission Board, \$4.25; Sister Blosser, Tenn., \$1; M. B. Book, \$5; Joseph Samuels, \$5; Bertha Kauffman, \$1; Anna Summers, \$1; Anna Goldsmith, \$2; J. V. Fortner, \$2.65; W. J. Brennehan, \$5; a Sister, Weiman, Ia., \$2; C. Verrier, \$20; Waldo Cong., Ind., \$20; Lena Conrad, \$1; rent, October, \$28. Total, \$84.50.

Old People's Home.—Clinton Brick Cong., Ind., \$15; Joint Bible Cong., Washington, Ill., \$15; Liberty Cong., Ia., \$50. Total, \$30.50.

Orphan's Home.—Joint Bible Conf., Washington, Ill., \$15; Liberty Cong., Ia., \$50. Total, \$115.35.

Fort Wayne Mission.—A. R. Miller, \$50; Joint Bible Cong., Washington, Ill., \$16; Sister Byman, P. Wayne, \$1; Working Girls' Missionary Society, Goshen, \$10.50; Reuben Eberole, \$50; E. K. Greenwalt, \$10; L. A. King, \$5. Total, \$143.50.

For Sister Burkhard (India).—Clinton Brick Cong., Ind., \$15.40; Scottdale Cong., Pa., \$20. Total, \$35.40.

General Mission.—Henry E. Martin, \$15; Interest, \$2.25. Total, \$17.25.

Sent Direct to India by S. H. Musselman, New Holland, Pa., E. T. I. U. Neuhouser, \$10; Esther Martin, \$1; Strasburg S. S., \$80.18; Conestoga A. M. Cong., \$26; Lancaster Cong., \$68.50; Cedar Grove S. S., \$20; Stony Brook Cong., \$20; a Sister, Lancaster, \$25; a Sister, Mt. Joy, \$5; Anna Eby, \$5; Catharine Reist, \$10; Mary Hershey, \$40; Anna Hershey, \$5; A. M. Weaver, \$1; collected, \$1; A. A. Resler, \$38.75; Churchtown Cong., \$1; Aaron Holinger, \$1; Weaverland Cong., \$58.20; John W. Weaver (profits book sales), \$2; Hord's Cong., \$1; Mrs. Isaac Martin, \$3; M. B. Sensenig, \$1.50; Lizzie Mosaman's Bible Class (Orphan), \$6.77; Redwell Bible Class and Teacher (Orphan), \$5; A. A. Resler (watch guard sales), \$2.25; Mary Hershey (for Sister Burkhard and children), \$10; John S., \$2. Total, \$503.10.

Sent Direct to India (Oct. Report).—Martin's Creek Cong., Ohio, \$84.80; S. S. Conf., Martin's Creek Cong., Ohio, \$38.95; J. H. Loucks, \$5; J. H. Loucks and wife, \$15; Thomas Cong., Pa., \$25; Hopedale Cong., Ill., \$25; Young People's Menn. S. S., Ont., \$71.11; Weber's Cong., Ont., \$23.25; Geiger's Cong., Ont., \$40.26; Waterloo S. S., Ont., \$8; Waterloo S. S. (Orphan), \$15. Total, \$284.69.

PAID.

J. D. Mininger, O. P. H., \$23.40; A. Metzler, O. H., \$47.72; P. R. Lantz, Canton Mission, \$15; C. A. H. Kamm, City Mission, \$15; Anna H. Kamm, Mennonite Mission, Ind., \$2,500; I. R. Detweiler, Trav. Exp., \$43.63; I. R. Detweiler, Medical, \$3; printing Mission Manual, \$31.26; receipt cards, \$3; postage, \$2. Total, \$2,691.51.

December 27, 1906.

Chicago Mission.—Printing, \$6.25; domestic, \$8; furniture, \$5.25; water tax, \$15.90; gas, \$14.40; oxpress, \$5.25; car fare, \$5.50; charity, \$1.90; postage, \$1.25; laundry, \$3.27; coal, \$3.85; repair, \$0; living, \$22.49; branch mission, \$28.65; sundries, \$11.72. Total, \$129.80.

Fort Wayne Mission.—Living, \$12.83; charity, \$2; sodding water, \$7; car fare, \$1.65; clothing, \$5.13; water tax, \$3.06; coal, \$4.25; books, \$10; printing, \$1.75; express, \$50; stationery, \$1.06; sundries, \$1.67. Total, \$50.50.

The following should have been reported in the September Report: A. Bro. Lantz, \$4; Scottdale Cong., \$74; Redwell Cong., \$13.61—all for India. In the October Report for the Eastern Treasurer the amount given by a Sister should be \$5 instead of \$3, and the total should have been \$341.88. All money received by Bro. Musselman up to Dec. 1 that has been reported so far has all been promptly forwarded by him.

G. L. BENDER,

Gen. Treas.

Elkhart, Ind.

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